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THE

WORKS

OF

JOHN OWEN, D.D.,

EDITED

BY THE REV. WILLIAM H. GOOLD, EDINBURGH,

AND

REV. CHARLES W. QUICK, PHILADELPHIA.

VOL. XII.

AN EXPOSITION OF THE EPISTLE TO THE HEBREWS.

WITH

PRELIMINARY EXERCITATIONS.

VOL. III.

"GRACE BE WITH ALL THEM WHO LOVE THE LORD JESUS CHRIST IN SINCERITY."—EPH. vi. 24.

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"TAKE HEED UNTO THYSELF, AND UNTO THE DOCTRINE; CONTINUE IN THEM: FOR IN DOING THIS THOU SHALT BOTH SAVE THYSELF, AND THEM THAT HEAR THEE."

1 Timothy, iv. 16.

This edition of the WORKS OF OWEN will consist of seventeen volumes. The first seven volumes will be the same as the corresponding volumes of the London and the Edinburgh edition of the Rev. W. H. Goold, D.D., 1850. The eighth will be identical with the eleventh volume of that edition. The ninth volume will be compiled from the ninth, tenth, and sixteenth volumes of the same edition. Volumes tenth to the sixteenth will contain Owen's exposition of the Epistle of St. Paul to the Hebrews, according to the edition of Dr. Goold. Volume seventeen will contain an index to the whole series taken from Dr. Goold's index as far as applicable, and embracing references to the matter contained in the Exposition of the Epistle to the Hebrews.

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AN EXPOSITION

OF THE

EPISTLE TO THE HEBREWS.

CHAPTER I.

THE general scope and design of the apostle in this whole epistle hath been before declared, and need not here be repeated. In this first chapter he fixeth and improveth the principal consideration that he intends to insist on throughout the epistle,—to prevail with the Hebrews unto constancy and perseverance in the doctrine of the gospel. And this is taken from *the immediate author of it*, the promised Messiah, the Son of God. Him, therefore, in this chapter he at large describes; and that two ways,—1. Absolutely, declaring what he is in his person and offices, as also what he hath done for the church; and, 2. Comparatively, with respect unto other ministerial revealers of the mind and will of God, especially insisting on his excellency and pre-eminence above the angels, as we shall see in the explication of the several parts and verses of it.

VERSES 1, 2.

Πολυμερῶς καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν.

Many of these words being variously rendered, their true grammatical sense and importance is to be considered before we open the meaning of the whole, and aim of the apostle in them; in which way we shall also proceed throughout the whole epistle.

Πολυμερῶς. בְּכָל פְּנִים, Syr., "in all parts," or "by many parts." "Multifariam," Vulg. Eras., A. Montan., "diversely." "Multis vicibus," Beza; which ours render, "at sundry times." Μείρομαι is "sortior," "divido," "to part," "to take part," "to divide:" whence is μέρος, "the part of any thing;" and πολυμερής, "that which consisteth of many parts;" and πολυμερῶς, "by many parts;" which is also used as ἐν τῷ μέρει, for "alternis vicibus," "sundry changes." The

word properly is, "by many parts," "fully," "by several parts at several times," as our translation intimates; yet so that a diversity of parts and degrees, rather than of times and seasons, is intended.

Καὶ πολυτρόπως. בְּכָל דַּרְכָּיִן, Syr., "in all forms." "Multisque modis," Vulg. Eras., A. Montan., Beza, "many ways;" or as ours, "divers manners."

Πάλαι. מִן קַדְמִין, Syr., "ab initio," "from the beginning." "Olim," the Latin translation, "of old," "formerly," "in times past." Πάλαι is "olim," "quondam," "pridem," "jamdudum," any time past that is opposed τῷ ἄρτι, or νῦν, to that which is present, properly time some good while past, as that was whereof the apostle treats, having ended in Malachi four hundred years before.

Τοῖς πατράσιν. עִם אֲבָהָתַן, Syr., "with our fathers," "to the fathers."

Ἐν τοῖς προφήταις. בְּנְבִיָּא, Syr., "in the prophets." So all the Latin translations, "in prophetis."

Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων. וּבְהָלֵן יוֹמַיָּתָא אַחֲרָיָא, Syr., "and in those last days." "Ultimis diebus hisce," "ultimis diebus istis," "in these last days." "Novissime diebus istis," Vulg.,—"last of all in these days." Some Greek copies have ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων, "in extremo dierum istorum," "in the end of these days." The reason of which variety we shall see afterwards.

Ἐν Υἱῷ, as before, "in the prophets;" not "by his Son," but "in the Son." The emphasis of the expression is necessarily to be retained, as the opening of the words will discover.

Τοὺς αἰῶνας. "Mundos," "secula." לְעָלְמָא, Syr., "the ages," "times," "worlds." In the remaining words there is no difficulty, as to the grammatical signification; we shall then read them,[1]—

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[1] VARIOUS READINGS.—On the authority of manuscripts ABDEJK, most of the versions, and the majority of the fathers, Tischendorf, in his second edition of the New Testament, inserts ἐσχάτου in the text. In most critical editions since the time of Bengel, the same reading has been preferred and adopted. Our author himself, to judge from a remark which he makes in the course of exposition, had a decided leaning to it.

EXPOSITION.—Π. καὶ π. "Of the two modes of interpreting these words, I rather prefer that which separates them, and gives a distinct meaning to each: 'God, who in ancient times made communications to the fathers by the prophets, in sundry parts and in various ways, has now made a revelation to us by his Son;' *i. e.*, he has completed the whole revelation which he intends to make under the new dispensation by his *Son*, his Son *only*, and not by a *long-continued* series of prophets, as of old."—*Stuart.* "They have been considered merely a rhetorical amplification."—*Tholuck.* "Πολυμερῶς means, not 'many times,' but 'manifoldly, in many parts.' The antithesis is not that God has spoken *often* by the prophets, but only *once* by his Son; . . . . . the opposition is between the *distribution* of the Old Testament revelation among the prophets, and the *undivided fulness* of the New Testament revelation by Christ."—*Ebrard.*

Ἐπ' ἐσχ. τῶν ἡμ. "Under the last period, viz., of the Messiah."—*Stuart.* "On the confines of the former period, and of the new everlasting epoch; not *within* the latter, and also not *within* the former."—*Tholuck.* "The end of this time, in reference to the עלם הזה of the Jews, the period of the world which preceded the coming of Christ, whose work was to form the transition from it to the period terminating in the resurrection."—*Ebrard.* "The period of the gospel, the last dispensation of God."—*Bloomfield.*

Ἐν Υἱῷ. A specimen of the arbitrary use of the article, for "Υἱῷ is monadic: it designates one individual peculiarly distinguished, and the pronoun αὐτοῦ is omitted after it; on all which accounts, according to *theory*, the article should be added."—*Stuart.* "'God spake to us by one who was Son,' who stood not in the relation of prophet, but in the relation of Son to him. If it were ἐν τῷ Υἱῷ, then Christ would be placed as this individual, in opposition to the individuals of the prophets; but as the article is wanting, it is the species that is placed in opposition to the species, although, of course, Christ is the single indi-

Ver. 1, 2.—By sundry parts, and in divers manners, God having formerly [or, *of old*] spoken unto the fathers in the prophets, hath in these last days spoken unto us in the Son, whom he hath appointed heir of all, by whom also he made the worlds.

The apostle intending a comparison between the Mosaical law and the gospel, referreth it unto two heads,—first, Their *revelation and institution*, whence the obligation to the observance of the one and the other did arise; and, secondly, Their *whole nature, use, and efficacy*. The first he enters upon in these words, and premising that wherein they did agree, distinctly lays down the severals wherein the difference between them doth consist; both which were necessary to complete the comparison intended.

That wherein they agree is the principal efficient cause of their revelation, or the prime author from whom they were. This is God. He was the author of the law and gospel. He spake of old "in the prophets," he spake in the last days "in the Son." Neither of them was from men; not one from one principle, and the other from another,—both have the same divine original. See 2 Tim. iii. 16; 2 Pet. i. 20, 21. Herein they both agree.

Their difference in this respect, namely, in their revelation, he refers to four heads, all distinctly expressed, saving that some branches of the antithesis on the part of the gospel are only included in the opposite expressions that relate unto the law.

Their difference, first, respects the *manner* of their revelation, and

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vidual of his species."—*Ebrard.* "Υἱός may in this use be considered (like Χριστός, put for Ὁ Χριστός τοῦ Θεοῦ) as an *appellative* converted into a sort of *proper name*."—See Middleton on the Greek article, note Matt. i. 1, and iv. 3; *Bloomfield.* Κληρονόμος "The Son *inherited* the world neither by lot nor by the demise of the possessor. Like the Hebrew יָרַשׁ, of which *inherit* is only a *secondary* sense, it means to *take into possession* in any manner."—*Stuart.* "The prophets were heralds of the promised future inheritance; Christ is the heir himself. . . . . The principal idea is, not that of a possession which any one receives through the death of another, but a possession which he on his part can transfer as an inheritance to his posterity: consequently a permanent possession, over which he has full authority."—*Ebrard.* "Καί connects a new thought with what precedes: the same being who, according to his divine-human nature, shall possess all things in the world, is also, according to his divine nature, the *author* of all things."—*Tholuck.* "Αἰών must necessarily signify the *world*. This is decisively shown by the parallel passage, Heb. xi. 3, and likewise by that in the Epistle to the Colossians, i. 15–17, and φέρων τὰ πάντα in verse 3."—*Tholuck.*

TRANSLATIONS.—Πολ. καὶ πολ. "Often, and in various ways."—*Stuart.* "In many portions, and in many ways."—*Craik.*

Τοῖς πατρ. "To our fathers."—*De Wette.*

Παλ. "Since primeval times."—*Tholuck.* "In ancient times."—*Stuart.*

Ἐπ' ἐσχ. κ. τ. λ. "In the end of these days."—*Conybeare and Howson.*

Ἐν Υ. "In the person of the Son."—*Conybeare and Howson.*

Κλ.. "Lord of all things."—*Stuart.*

Αἰών. "The world."—*Stuart.* "The universe."—*Conybeare and Howson.*—ED.

that in two particulars:—1. The revelation of the will of God under the law was given out by "divers parts;" that under the gospel at once, or in one dispensation of grace and truth. 2. That "in divers manners;" this one way only, by the Spirit dwelling in the Lord Christ in his fulness, and by him communicated unto his apostles.

Secondly, The *times and seasons of their revelation.* That of the law was made "of old," "formerly," "in times past;" this of the gospel "in these last days."

Thirdly, The *persons to whom the revelation of them was made.* That was to the "fathers," this to "us."

Fourthly, and principally, The *persons by whom these revelations were made.* That was by "the *prophets;*" this by "the *Son.*" God spake then in the prophets; now he hath spoken in the Son.

The whole stress of the apostle's argument lying on this last instance, omitting the prosecution of all the other particulars, he enters upon the further description of this immediate revealer of the gospel in whom God spake, the Son, and lays down in general, 1. The *authority* committed unto him,—God made him "heir of all;" 2. The *ground and equity* of committing that great power and trust unto him, in these words, "By whom also he made the worlds:" whereby he opens his way to the further declaration of his divine and incomparable excellencies, wherein he is exalted far above all or any that were employed in the revelation or administration of the law of Moses, and the holy worship instituted thereby.

All these particulars must be opened severally, that we may see the intendment of the apostle, and the force of his argument in the whole; and some of them must necessarily be somewhat largely insisted on, because of their influence into the ensuing discourse.

That wherein the law and gospel do *both agree* is, that God was the author of them both. About this there was no difference as to the most of them with whom the apostle treated. This he takes for granted. For the professing Jews did not adhere to Mosaical institutions because God was their author, not so of the gospel; but because they were given from God by Moses in such a manner as never to be changed or abrogated. This the apostle lays down as an acknowledged principle with the most, that both law and gospel received their original from God himself; proving also, as we shall see in the progress of our discourse, to the conviction of others, that such a revelation as that of the gospel was foretold and expected, and that this was it in particular which was preached unto them.

Ὁ θεός.

Now, God being here spoken of in distinction from the Son expressly, and from the Holy Ghost by evident implication, it being he by whom he spake in the prophets, that name is not taken οὐσιώδως, substantially, to denote primarily the essence or being of

the Deity, and each person as partaking in the same nature, but ὑποστατικῶς, denoting primarily one certain person, and the divine nature only as subsisting in that person. This is the person of the Father; as elsewhere the person of the Son is so signified by that name, Acts xx. 28; John i. 1; Rom. ix. 5; 1 Tim. iii. 16; 1 John iii. 16, v. 20;—as also the person of the Holy Spirit, Acts v. 3, 4; 1 Cor. xii. 6, 11; Col. ii. 2. So that God, even the Father, by the way of eminency, was the peculiar author of both law and gospel; of which afterwards. And this observation is made necessary from hence, even because he immediately assigns divine properties and excellencies unto another person, evidently distinguished from him whom he intends to denote by the name God in this place; which he could not do did that name primarily express, as here used by him, the divine nature absolutely, but only as it is subsisting in the person of the Father.

From this head of their agreement the apostle proceeds to the instances of the difference that was between the law and the gospel as to their revelation from God; of which, a little inverting the order of the words, we shall first consider that which concerns the times of their giving out, sundry of the other instances being regulated thereby.

For the first, or the revelation of the will of God under the old testament, it was, "of old." God spake πάλαι, "formerly," or "of old." Some space of time is denoted in this word which had then received both its beginning and end, both which we may inquire after. Take the word absolutely, and it comprises the whole space of time from the giving out of the first promise unto that end which was put unto all revelations of public use under the old testament. Take it as relating to the Jews, and the rise of the time expressed in it is the giving of the law by Moses in the wilderness. And this is that which the apostle hath respect unto. He had no contest with the Jews about the first promise, and the service of God in the world built thereon, nor about their privilege as they were the sons of Abraham; but only about their then present church privilege and claim by Moses' law. The proper date, then, and bound of this πάλαι, "of old," is from the giving out of Moses' law, and therein the constitution of the Judaical church and worship, unto the close of public prophecy in the days of Malachi. From thence to the days of John Baptist God granted no extraordinary revelation of his will, as to the standing use of the whole church. So that this dispensation of God speaking in the prophets continued for the space of twenty-one jubilees, or near eleven hundred years. That it had been now ceased for a long time the apostle intimates in this word, and that agreeably to the confessed principles of the Jews; whereby also he confirmed his own of

Πάλαι.

the coming of the Messiah, by the reviving of the gift of prophecy, as was foretold, Joel ii. 28, 29.

And we may, by the way, a little consider their thoughts in this matter; for, as we have observed and proved before, the apostle engageth with them upon their own acknowledged principles. "The Jews, then, generally grant, unto this day, that prophecy for the public use of the church was not bestowed under the second temple after the days of Malachi, nor is to be expected until the coming of Elias. The delusions that have been put upon them by impostors they now labour all they can to conceal; and they are of late, by experience, made incredulous towards such pretenders as in former ages they have been brought to much misery by. Now, as their manner is to fasten all their conjectures, be they true or false, on some place, word, or letter of the Scripture, so have they done this assertion also. Observing or supposing the want of sundry things in the second house, they pretend that want to be intimated, Hag. i. 7, 8, where God, promising to glorify himself in that temple, the word אֶכָּבְדָה, 'I will glorify,' is written defectively, without ה, as the Keri notes. That letter, being the numeral note of five, signifies, as they say, the want of five things in that house. The first of these was, ארון וכרובים,—'the ark and cherubim;' the second, שמן המשחה,—'the anointing oil;' the third, עצי המערכה,—'the wood of disposition,' or 'perpetual fire;' the fourth, אורים ותומים,—'Urim and Thummim;' the fifth, רוח הקדש,—'the Holy Ghost,' or 'Spirit of prophecy.' They are not, indeed, all agreed in this enumeration. The Talmud in יומא, Joma, cap. v., reckons them somewhat otherwise:—1. The ark, with the propitiatory and cherubim; 2. The fire from heaven, which answers the third, or wood of disposition, in the former order; 3. The divine Majesty, in the room of the anointing oil; 4. The Holy Ghost; 5. Urim and Thummim. Another order there is, according to Rabbi Bechai, Comment. in Pentateuch., sect. ויקרא; who places the anointing oil distinctly, and confounds the שכינה, or 'divine Majesty,' with רוח הקדוש, 'the Holy Ghost,' contradicting the Gemara. The commonly approved order is that of the author of Aruch, in the root כבד:—

"ארון כפורת וכרוב אחד,—'the ark, propitiatory, and cherubim, one.'

"שכינה שני,—'the divine Majesty, the second thing.'

"רוח הקדוש שהוא נבואה שלישי,—'the Holy Ghost, which is prophecy, the third.'

"אורים ותומים רביעי,—'Urim and Thummim, the fourth thing.'

"אש מן השמים חמישי,—'fire from heaven, the fifth thing.'

"But as this argument is ridiculous, both in general in wire-drawing conclusions from letters deficient or redundant in writing, and in particular in reference to this word, which in other places is written as in this, as Num. xxiv. 11, 1 Sam. ii. 30, Isa. lxvi. 5; so

the observation itself of the want of all these five things in the second house is very questionable, and seems to be invented to give countenance to the confessed ceasing of prophecy, by which their church had been planted, nourished, and maintained, and now, by its want, was signified to be near expiration. For although I will grant that they might offer sacrifices with other fire than that which was traduced from the flame descending from heaven, though Nadab and Abihu were destroyed for so doing, because the law of that fire attended the giving of it, whence upon its providential ceasing, it was as lawful to use other fire in sacrifice as it was before its giving out; yet as to the ark, the Urim and Thummim, the matter is more questionable, and as to the anointing oil out of question, because it being lawful for the high priest to make it at any time, it was no doubt restored in the time of Ezra's reformation. I know Abarbanel, on Exod. xxx. sec. תשא, affirms that there was no high priest anointed with oil under the second house; for which he gives this reason, לפי שכבר היה נגנז שמן המשחה, 'Because the anointing oil was now hid;' שגנזו יאשיהו עם שאר הדברים הקדושים, 'for Josiah had hid it with the rest of the holy things;' a Talmudical figment, to which he adds, ולא היה להם רשות לעשותו, 'and they had no power to make it.' I will not much contend about matter of fact, or what they did: but that they might have done otherwise is evident from the first institution of it; for the prohibition mentioned, Exod. xxx. 31, 32, respects only private persons. And Josephus tells us that God ceased to give answer by Urim and Thummim two hundred years before he wrote, book iii. chap. viii.; which proves they had it.

"It is indeed certain that at their first return from Babylon they had not the Urim and Thummim, Ezra ii. 63,—there was no priest with Urim and Thummim; yet it doth not appear that afterwards that jewel, whatever it were, was not made upon the prophecies of Haggai and Zechariah, whereby the restoration of the temple and the worship belonging thereunto was carried on to perfection, especially considering the vision of Zechariah about clothing the high priest with the robes of his office, chap. iii.; after which time it seems they were made and in use, as Josephus shows us, book xi. chap. viii., treating of the reverence done by Alexander the Great to the name of God engraven in the plate of gold on the high priest's forehead. And Maimonides, Tractat. Sanhed. cap. x. sect. 10, says expressly that all the eight robes of the high priest were made under the second temple, and particularly the Urim and Thummim. Howbeit, as he says, they inquired not of God by them, because the Holy Ghost was not on the priests. Of the ark we shall have occasion to treat afterwards, and of its fictitious hiding by Jeremiah or Josiah, as the Jews fancy. This we may observe for the present, that as it is certain that it was carried away by the Babylonians,

amongst other vessels of gold belonging to the temple, either amongst them that were taken away in the days of Jehoiakim, 2 Chron. xxxvi. 7; or those taken away with Jehoiachin his son, verse 10; or when all that was left before, great and small, was carried away in the days of Zedekiah, verse 18: so it may be supposed to be restored by Cyrus, of whom it is said that he returned 'the vessels of the house of the LORD, which Nebuchadnezzar had brought forth out of Jerusalem,' Ezra i. 7. And it is uncertain to what end was the solemn yearly entrance of the high priest into the most holy place, observed to the very destruction of the second house, if neither ark nor mercy-seat were there. Neither is this impeached by what Tacitus affirms, Hist. lib. v., that when Pompey entered the temple, he found 'nullas Deûm effigies, vacuam sedem, et inania arcana;' for as he wrote of the Jews with shameful negligence, so he only intimates that they had no such images as were used among other nations,—nor the head of an ass, which himself, not many lines before, had affirmed to be consecrated in their sanctuary. For aught, then, appears to the contrary, the ark might be in the second house, and be carried thence to Rome with the book of the law, which Josephus expressly mentions. And therefore the same Abarbanel, in his commentary on Joel, tells us that Israel by captivity out of his own land lost שלשה מתנות שתיו הם נבואה ומפתים וידיעת אלהית,—'three excellent gifts, prophecy, miracles, and divine knowledge,' Ps. lxxiv. 9; all which he grants were to be restored by the Messiah, without mention of the other things before recited. And they confess this openly in Sota Distinc. Egla Hampha: משמתו הנביאים האחרונים חגי זכריה ומלאכי נסתלקה רוח הקודש מישראל;—'After the death of the latter prophets, Haggai, Zechariah, and Malachi, the Holy Spirit was taken away from Israel.'"

It is, then, confessed "that God ceased to speak to the church in prophets, as to their oral teaching and writing, after the days of Malachi; which season of the want of vision, though continuing four hundred years and upwards, is called by Haggai, chap. ii. 6, אַחַת מְעַט, 'unum pusillum,' 'a little while,' in reference to the continuance of it from the days of Moses; whereby the Jews may see that they are long since past all grounds of expectation of its restoration, all prophecy having left them double the time that their church enjoyed it, which cannot be called אַחַת מְעַט, 'a little while,' in comparison thereof." To return.

This was the πάλαι, these the times, wherein God spake in the prophets: which determines one instance more of the comparison, namely, "the fathers," to whom he spake in them; which were all the faithful of the Judaical church, from the days of giving the law until the ceasing of prophecy in the days of Malachi.

Τοῖς πατράσι.

In answer to this first instance, on the part of the gospel, the revelation of it is affirmed to be made in these last days, "Hath spoken in these last days;" the true stating of which time also will discover who the persons were to whom it was made, "Hath spoken to us." Ἐπ' ἐσχάτων τῶν ἡμερῶν τούτων.

Most expositors suppose that this expression, "The last days," is a periphrasis for the times of the gospel. But it doth not appear that they are anywhere so called; nor were they ever known by that name among the Jews, upon whose principles the apostle proceeds. Some seasons, indeed, under the gospel, in reference to some churches, are called "The last days," 1 Tim. iv. 1, 2 Tim. iii. 1; but the whole time of the gospel absolutely is nowhere so termed. It is the last days of the Judaical church and state, which were then drawing to their period and abolition, that are here and elsewhere called "The last days," or "The latter days," or "The last hour," 2 Pet. iii. 3; 1 John ii. 18; Jude 18. For,—

1. As we before observed, the apostle takes it for granted that the Judaical church-state did yet continue, and proves that it was drawing to its period, chap. viii. ult., having its present station in the patience and forbearance of God only, without any necessity as unto its worship or preservation in the world. And hereunto doth the reading of the words in some copies, before intimated, give testimony, Ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων,—"In the end" (or "extremity") "of these days;" which, as the event hath proved, can no way relate to the times of the gospel.

2. The personal ministry of the Son, whilst he was upon the earth in the days of his flesh, is here eminently, though not solely intended: for as God of old spake in the prophets, so in these last days he spake in the Son; that is, in him personally present with the church, as the prophets also were in their several generations, chap. ii. 3. Now, as to his personal ministry, he was sent to "the lost sheep of the house of Israel," Matt. xv. 24 (to whom also alone in his own days he sent his apostles, Matt. x. 5, 6); and is therefore said to have been "a minister of the circumcision for the truth of God," Rom. xv. 8, being in the last place sent to the same vineyard unto which the prophets were sent before, Matt. xxi. 37. The words there used, "Last of all he sent unto them his Son," are exegetical of these, "He spake in the Son in the last days."

3. This phrase of speech is signally used in the Old Testament to denote the *last days of the Judaical church.* So by Jacob, Gen. xlix. 1, "I will tell you that which shall befall you בְּאַחֲרִית הַיָּמִים,"—"in the last days:" which words the LXX. render, Ἐπ' ἐσχάτων τῶν ἡμερῶν, the words here used by the apostle; the days pointed unto by Jacob being those wherein the Messiah should come, before Judah was utterly deprived of sceptre and scribe. Again, by Balaam

the same words are used to signify the same time, Num. xxiv. 14, where they are rendered Ἐπ' ἐσχάτου τῶν ἡμερῶν, "In the end of the days," as many copies read in this place. And in all the prophets this is the peculiar notation of that season, אַחֲרִית הַיָּמִים, Mic. iv. 1, Isa. ii. 2, "In the latter" (or "last") "days;" and הא הידיעה, "the He hajediah," prefixed, noteth that course of days that was then running, as Deut. xxxi. 29, "Evil will overtake you בְּאַחֲרִית הַיָּמִים,"—"in the end of those days." And the promise of the conversion of some of the Jews by David their king is annexed to the same season, Hos. iii. 5. From these places is the expression here used taken, denoting the last times of the Judaical church, the times immediately preceding its rejection and final ruin. Hence Manasseh, lib. iii. de Resurrect. cap. iii., tells us out of Moses Gerundensis, כל מקום שנאמר בו באחרית הימים הוא לימות המשיח;—"In every place that mentions the 'latter days,' the days of the Messiah are to be understood;" which saying of his is confirmed by Manasseh himself, though attended with a gloss abominable and false, that is purely Judaical. The days of the Messiah and the days of the end of the Judaical church are the same. And these words are expressly also used by R. D. Kimchi, Comment. in Isa. ii. 2; who honestly refers all the words of that prophecy unto the Messiah.

It is not for nothing that the apostle minds the Hebrews that the season then present was the "last days," whereof so many things were foretold in the Old Testament. Many of their concernments lay in the knowledge of it: which, because they give great light unto the whole cause, as stated then between him and them, must be opened and considered. The sum is, that the end of their church and state being foretold to be a perpetual desolation, Dan. ix. 27, the last days being now come upon them, they might understand what they were shortly to expect and look for. The end of the Jews being a people, a church, and kingdom, was to bring forth the Messiah, whose coming and work must of necessity put an end to their old station and condition. Now, because herein is enwrapped the most infallible demonstration that the Messiah is long since come, the apostle mentioning the last days to intimate that upon necessity he must be come in them, I shall further open his design in this matter, but with briefness, having been large on this head in our Prolegomena, and for their sakes who by any difficulties may be deterred from the consideration of them.

"God having from the foundation of the world promised to bring forth the 'Seed of the woman,' to work out the redemption of his elect in the conquest of Satan, did, in the separation of Abraham from the rest of the world, begin to make provision of a peculiar stock, from whence the Seed of the woman should spring. That this was the cause and end of his call and separation is evident from

hence, that immediately thereupon God assures him that 'in his seed all the kindreds of the earth should be blessed,' Gen. xii. 1–3, xxii. 18; which is all one as if he had expressly said to him, 'For this cause have I chosen and called thee, that in thee I might lay a foundation of bringing forth the promised Seed, by whom the curse is to be taken away, and the blessing of everlasting life procured,' as Gal. iii. 13, 14. For this cause was his posterity continued in a state of separation from the rest of the world, that He might seek a godly seed to himself, Num. xxiii. 9; Mal. ii. 15: for this cause did he raise them into a civil, regal, and church state, that he might in them typify and prefigure the offices and benefits of the promised Messiah, who was to gather to himself the nations that were to be blessed in the seed of Abraham, Gen. xlix. 10; Ps. xlv.; Hos. iii. 5; Ezek. xxxiv. 23. And all their sacrifices did but shadow out that great expiation of sin which he was to make in his own person, as hath been already proved.

"Things being thus disposed, God promised unto them that their civil political state, their condition as a peculiar nation and people, should be continued until the coming of the Messiah, Gen. xlix. 10; Ezek. xxi. 27. And this was made good unto them, notwithstanding the great oppositions of those mighty empires in the midst of whose devouring jaws they were placed, with some such short intercisions of the actual administration of rule amongst them, as, being foretold, impeached not the promise. They lost not their civil state until He came unto whom was 'the gathering of the nations.' After that, though many of the individuals obtained mercy, yet their being a nation or people was of no peculiar use, as to any special end of God. Therefore was it immediately destroyed and irrecoverably exterminated. From that day God in a wonderful manner blasted and cursed all their endeavours, either for the preservation of what they then had, or for its recovery and restoration when lost. No means could ever retrieve them into a people or nation on the old account. What may be hereafter on a new, God knows. The end of the days was come; and it was to no purpose for men to endeavour to keep up that which God, having accomplished the utmost of his design by and upon, would lay aside. And this season was fully evidenced to all the world by the gathering of the people to the Shiloh, or the coming in of the nations to partake in the blessing of faithful Abraham, Mic. iv. 1, 2.

"Of their church-state there were two principal parts,—the temple itself, and the worship performed in it. The first of these (as was the tabernacle) was set up to typify him in whom the fulness of the Godhead should dwell bodily; and the latter the same person, as he was himself to be the great high priest and sacrifice. Both these also were to be continued until the coming of the Messiah; but by

no endeavours afterwards. Hence was that promise of the glory of the second house, built after the captivity, and restored by Herod, because of his coming unto it who was signified by it, Hag. ii. 9; Mal. iii. 1. He was to come whilst that temple was standing; after which it was to be of no more use. And therefore Ezekiel describes a third and spiritual temple to succeed in the room thereof. The condition of their sacrifices was the same. Therefore Daniel, foretelling the coming of the Messiah four hundred and ninety years after the captivity, adds that upon his death the daily sacrifice must cease for ever, and a total desolation ensue on all the things that were used, for the end accomplished, Dan. ix. 24–27. The nation, state, temple, sacrifices, being set apart, set up, and designed for no other end but to bring him forth, he was to come whilst they were standing and in use; after which they were none of them to be allowed a being upon their old foundation. This is that which the apostle pointed at in mentioning the last days, that they might consider in what condition the church and people of the Jews then were.

To discover the evidence of this demonstration, as confirmed in our Prolegomena, I shall here also briefly add some considerations of the miserable entanglements of the Jews in seeking to avoid the argument here intimated unto them by the apostle. "It is a common tradition among them that all things were made for the Messiah; whereby they do not intend, as some have imagined, the whole old creation, but all things of their church state and worship. So the Targum, Ps. xl. 8, in the person of the Messiah, 'I shall enter into life eternal when I study in the volume of the law דאתכתיבא עלי,'—'that was written for my sake.' By 'the law' they understand their all. All depended on their Messiah, all was written for him. They see by experience that there was a coincidence of all these things in the last days, when Jesus came. No sooner had he done his work but sceptre and scribe departed from Judah; they ceased to be a church and nation. The temple, which the Lord whom they formerly sought came to, was destroyed; their sacrifices, wherein they trusted, caused to cease; and the nations of the earth were gathered into the faith of Abraham. From that time they have no more been a people, nor have had any distinction of tribes or families, temple, priesthood, or sacrifice, nor any hope of a retrievement into their pristine condition. Let us then see what course they do or have taken to countenance themselves in their infidelity. Two ways to relieve themselves they have fixed on:—

"1. Granting that the Messiah was to come to their government and worship, they laboured to keep them up, and to restore them being cast down, that so they might prolong their expectation of that as to come which indeed was already past. This, in the righteous and holy providence of God, proved the means of their ruin; for

their endeavour to maintain their liberty, rule, and government, after the coming of the Messiah, was the cause of the utter overthrow of all rule, authority, and public worship amongst them, by Vespasian and Titus his son. Their endeavour to restore themselves into a state and people, under their false Messiah Bar-Cochba, was the means of their utter desolation from all hopes of being a people and nation any more, by Adrian; as also of their extermination for ever out of that country, wherein they were separated from all nations for that end which God appointed unto them. After this, once more,—still to avoid the thoughts that the Messiah was come, and had put an end unto their former condition,—they endeavoured, and were encouraged by Julian the emperor, to rebuild their temple and restore their sacrifices. And this attempt also God turned to their further confusion; for whereas in former days, in the building of the temple, he encouraged and supported them against all difficulties and oppositions, being now upheld and strengthened by the favour and wealth of the Roman empire in the same work, he sets himself against them, and scatters them with no less indignation than he did the builders of Babel of old. When he would have a temple amongst them, he punished them with famine for building their own houses, and suffering his to lie waste, Hag. i. 2–11. Now they may build houses for themselves where they please; but if they take in hand to build a temple God is against them. In this state they have now continued for sixteen hundred years; and were not blindness come upon them to the utmost, they could not but see that it is not the will of God that they should be a people, state, or church, on the former account, any more. What then is become of their Messiah, who was to come unto them whilst they were a state and church, seeing they were so, by their own confession, only for his sake? This puts their later masters to their last miserable shifts; for,—

"2. Contrary to the evident nature of all things relating to them from the appropriating of the promise to the family of Abraham, contrary to the whole design of the Scripture, and to the express testimonies of it before mentioned, with many other to the same purpose, they deny that their Messiah was to come to them, or at least to abide with them, for the work whereunto he was destined, whilst their state, temple, and sacrifices continued. In the management of this shift of unbelief, they are wofully divided amongst themselves.

"(1.) For the continuance of their state until the coming of the Messiah, Gen. xlix. 10, some say that by 'Shiloh' the Messiah is not intended; who are confuted by their own Targums, all rendering the word Messiah, and by the constant tradition of the elder doctors. Some say that by the 'sceptre and scribe' the rod of affliction and instruction only is intended; which is a gloss evidently contrary to

the design of the prophecy, to the use of the words in all places where their sense is not restrained by evident circumstances, to the Targums, and to all old writers; asserting that which was not peculiar to Judah, nor true in itself, that tribe having for so long a season enjoyed as flourishing a condition as any people in the world,—as good as the Jews look for under the Messiah. Their state, then, is utterly gone, and their Messiah, as it seems, not come.

"(2.) What say they unto their temple, that second house whereunto he was to come, and so render the glory of it greater than that of the former? Hag. ii.; Mal. iii. Of old they unanimously agreed that he was born whilst the temple stood, or that day that it was destroyed, as Aben Ezra confesseth on Isa. liii. Many stories out of them might be told to this purpose,—where he was born, how, and of whom, to whom it was revealed by the בת־קול, who saw him, where he was disposed of, where he is; but being all the fancies of idle, curious heads and unbelieving hearts,—which St Paul calls βεβήλους καὶ γραώδεις μύθους, 1 Tim. iv. 7, 'profane and old wives' fables,'—we shall not trouble the reader with them. Abarbanel, who in corrupting the prophecies concerning the Messiah hath a reach beyond his fellows, affirms that Haggai speaks not of the second, but of a third temple, to be built under the Messiah; but this is nothing but a bold contradiction of the prophet, who three or four times signally declares that he spake of that house which was then building, which their eyes saw, and which so many contemned as not to be compared with the former: chap. i. 4, 'This house;' chap. ii. 7, 'This house;' verse 9, 'This house;' so verse 18. Others say that the glory of that house did not consist in the coming of the Messiah unto it, but in its duration and continuance; for it stood ten years longer than the former. But this also is contrary,—[1.] To the catholic persuasion of their forefathers, Targums, Talmuds, and all ancient doctors. [2.] To experience; for what could the miserable languishing of ten years by that house, whilst it was by their own confession 'a den of thieves,' contribute unto it to enable it to vie for glory with that wonder of the world, the temple of Solomon; in comparison whereof their forefathers thought it no more than some of them of old thought themselves compared to the sons of Anak? [3.] To the truth, affirming that the glory of that house was to consist in the coming of the Lord, whom they sought, the desire of all nations, unto it." All which things are vindicated in our Prolegomena.

"3. Their temple being utterly destroyed, as well as their state, and their Messiah not yet come, what think they of their sacrifices? Daniel tells them that he was to come, and to be cut off, before the ceasing of the daily sacrifices; but they must confess that all sacrifices are long since utterly ceased, for surely their offering of a cock to the devil on the day of expiation is no continuance of them.

Some say that the Messiah intended by Daniel was king Agrippa, whom Vespasian slew at Rome. But this obstinacy is intolerable. That a semi-pagan, as Agrippa was, should be their Messiah, so honourably foretold of, is a figment which, whatever they pretend, themselves believe not. Nor was Agrippa slain or cut off, but lived in peace to the day of his death. The most of them know not what to say, but only object that the computation of Daniel is dark and obscure, which Christians themselves are not agreed about;" concerning which I must refer the reader to our Prolegomena, as also for the full and large handling of the things here by the way only touched upon.

This makes it evident who were the persons who were spoken unto in these last days, "To us;" that is, the members of the Judaical church who lived in the days of the personal ministry of Christ, and afterwards under the preaching of the gospel unto that day, chap. ii. 3. The Jews of those days were very apt to think that if they had lived in the times of the former prophets, and had heard them delivering their message from God, they would have received it with a cheerful obedience; their only unhappiness, they thought, was that they were born out of due time as to prophetical revelations. This is intimated of them, Matt. xxiii. 30. The apostle, meeting with this persuasion in them, minds them that in the revelation of the gospel God had spoken to themselves,—the thing they so much desired, not questioning but that thereon they should believe and obey. If this word, then, they attend not unto, they must needs be self-condemned. Again, that care and love which God manifested towards them in speaking immediately unto them required the same obedience, especially considering the manner of it, so far excelling that which before he had used towards the fathers; of which afterwards. Ἡμῖν.

And these are two instances of the comparison instituted, relating unto *times* and *persons*.

The next difference respects the *manner* of these several revelations of the will of God, and that in two particulars; for,—1. The former was made πολυμερῶς, "by divers parts," one after the other. The branch of the antithesis that should answer hereunto is not expressed, but implied to be ἅπαξ or ἐφάπαξ, "at once."

Πολυμερῶς, "by many parts," and so, consequently, at sundry times. The gradual discovery of the mind and will of God, by the addition of one thing after another, at several seasons, as the church could bear the light of them, and as it was subserving unto his main design of reserving all pre-eminence to the Messiah, is that which is intended in this expression. How all this is argumentative to the apostle's purpose will instantly appear. Take the expression absolutely to denote the whole progress of divine re- Πολυμερῶς.

velation from the beginning of the world, and it compriseth four principal parts or degrees, with those that were subservient unto them.

The first of these was made to Adam in the promise of the seed, which was the principle of faith and obedience to the fathers before the flood; and unto this were subservient all the consequent particular revelations made to Seth, Enos, Enoch, Lamech, and others, before the flood.

The second to Noah after the flood, in the renewal of the covenant and establishing of the church in his family, Gen. viii. 21–22, ix. 9, 10; whereunto were subservient the revelations made to Melchizedek, Gen. xiv. 18, and others, before the calling of Abraham.

The third to Abraham, in the restriction of the promise to his seed, and fuller illustration of the nature of it, Gen. xii. 1–3, xv. 11, 12, xvii. 1, 2; confirmed in the revelations made to Isaac, Gen. xxvi. 24; Jacob, Gen. xlix.; Joseph, Heb. xi. 22, and others of their posterity.

The fourth to Moses, in the giving of the law, and erection of the Judaical church in the wilderness; unto which there were three principal heads of subservient revelations:—

1. To David, which was peculiarly designed to perfect the revelation of the will of God concerning the old testament worship in those things that their wilderness condition was not capable of, 1 Chron. xxiii. 25–32, xxviii. 11–19. To him we may join Solomon, with the rest of the prophets of their days.

2. To the prophets after the division of the kingdom unto the captivity, and during the captivity, to whom pleading with the people about their defection by sin and false worship was peculiar.

3. To Ezra, with the prophets that assisted in the reformation of the church after its return from Babylon, who in an especial manner incited the people to an expectation of the coming of the Messiah.

These were the principal parts and degrees of the revelation of the will of God, from the foundation of the world until the coming of Christ in his forerunner, John the Baptist. And all this I have fully handled and unfolded in my discourse of the rise, nature, and progress of Scripture divinity or theology.[1]

But, as I showed before, if we attend unto the special intention of the apostle, we must take in the date of these revelations, and begin with that to Moses, adding to it those other subservient ones mentioned, peculiar to the Judaical church, which taught and confirmed the worship that was established amongst them.

This, then, is that which in this word the apostle minds the Hebrews of, namely, that the will of God concerning his worship and

[1] See the Theologoumena of our author, in vol. xvii. of his works.—Ed.

our obedience was not formerly revealed all at once to his church, by Moses or any other, but by several parts and degrees,—by new additions of light, as in his infinite wisdom and care he saw meet. The close, and last hand was not to be put unto this work before the coming of the Messiah. He, they all acknowledged, was to reveal the whole counsel of God, John iv. 25, after that his way had been prepared by the coming of Elias, Mal. iv.; until when they were to attend to the law of Moses, with those expositions of it which they had received, verses 4, 5. That was the time appointed, לַחְתֹּם חָזוֹן וְנָבִיא, "to seal," complete, and finish, "vision and prophet;" as also לַחְתֹּם חַטָּאוֹת, "to seal up sin," or, as we render it, "to make an end of sin," or the controversy about it, which had held long agitation by sacrifices, that could never put an end to that quarrel, Heb. x. 1, 2, 14.

Now, in this very first word of his epistle doth the apostle clearly convince the Hebrews of their mistake, in their obstinate adherence unto Mosaical institutions. It is as if he had bidden them consider the way whereby God revealed his will to the church hitherto. Hath it not been by parts and degrees? hath he at any time shut up the progress of revelation? hath he not always kept the church in expectation of new revelations of his mind and will? did he ever declare that he would add no more unto what he had commanded, or make no alteration in what he had instituted? What he had revealed was to be observed, Deut. xxix. 29, and when he had revealed it; but until he declare that he will add no more, it is folly to account what is already done absolutely complete and immutable. Therefore Moses, when he had finished all his work in the Lord's house, tells the church that God would raise up another prophet like him; that is, who should reveal new laws and institutions as he had done, whom they were to hear and obey on the penalty of utter extermination, Deut. xviii. 18.

"And this discovers the obstinacy of the modern Jews, who from the days of Maimonides, who died about the year of our Lord 1104, have made it one of the fundamental articles of their religion, which they have inserted in their prayer-books, that the law of Moses is never to be changed, and that God will never give them any other law or rule of worship. And as they further ground that article in Ezrim Vearba, printed in the end of Bomberg's Bibles, they affirm that nothing can be added unto it, nothing taken away from it, no alteration in its obligation be admitted; which is directly contrary both to the truth and to the confession of all their predecessors, who looked for the Messiah, as we shall afterwards declare."

In opposition to this *gradual revelation* of the mind of God under the old testament, the apostle intimates that now by Jesus, the Messiah, the Lord hath at once begun and finished the whole reve-

lation of his will, according to their own hopes and expectation. So, Jude 3, the faith was "once delivered unto the saints;" not in *one day*, not in *one sermon*, or by *one person*, but at *one season*, or under one dispensation, comprising all the time from the entrance of the Lord Christ upon his ministry to the closing of the canon of Scripture; which period was now at hand. This season being once past and finished, no new revelation is to be expected, to the end of the world. Nothing shall be added unto nor altered in the worship of God any more. God will not do it; men that attempt it, do it on the price of their souls.

Πολυτρόπως. God spake in the prophets πολυτρόπως, "after divers sorts" or "manners." Now this respects either the various ways of God's revealing himself to the prophets, by dreams, visions, inspirations, voices, angels, every way with an equal evidence of their being from God; or the ways of his dealing with the fathers by the prophets, by promises, threats, gradual discoveries of his will, special messages and prophecies, public sermons, and the like. The latter, or the various ways of the prophets in delivering their messages to the people from God, is principally intended, though the former be not excluded, it being that from whence this latter variety did principally arise and flow.

In opposition hereunto, the apostle intimates that the revelation of God and his will by Christ was accomplished μονοειδῶς, in one only way and manner,—by His preaching the gospel who was anointed with the Spirit without measure.

Ἐν τοῖς προφήταις. The last difference or instance in the comparison insisted on by the apostle, is, that of old God spake "in the prophets," but now "in the Son:" Ἐν τοῖς προφήταις,—ἐν for διά, say most expositors, "in" for "by," διὰ τῶν προφητῶν: as Luke i. 70, Διὰ στόματος τῶν ἁγίων προφητῶν,—"By the mouth of the holy prophets." But ἐν here answers the Hebrew בְּ, Num. xii. 2, "God spake בְּמֹשֶׁה," "in Moses." The *certainty* of the revelation and presence of God with his word is intimated in the expression. So the word of the Lord was בְּיַד, "in the hand," of this or that prophet. They were but instruments to give out what from God they had received.

Now these prophets, in whom God spake of old, were all those who were divinely inspired, and sent to reveal his will and mind as to the duty of the church, or any special concernment of his providence in the rule and government thereof, whether they declared the inspirations they had, or revelations they received, by word of mouth or by writing. "The modern Jews make a distinction between the gift of prophecy and the inspiration of the Holy Ghost, following Maimonides in his More Nebuchim, part. ii cap. xxxii. His opinion, which he calls the opinion or sentence of the law about prophecy, in general is the same with that of the Gentile philoso-

phers, as he professeth. In one thing only he differs from them, namely, that 'prophecy doth not so necessarily follow after due preparation as that a man cannot but prophesy who is rightly prepared.' But the gift of prophecy he asserts wholly to depend on the temperature of the brain, natural and moral exercises for the preparing and raising of the imagination; upon which divine visions will succeed. A brain-sick imagination, confounding divine revelation with fanatical distempers! But in the eleven degrees of prophecy which he assigns, and attempts to prove by instances out of Scripture, he placeth that of inspiration by the Holy Ghost in the last and lowest place. And therefore by the late masters is the book of Daniel cast into this latter sort, though eminently prophetical, because they are so galled with his predictions and calculations; other reason of that disposition none readily occurs. And this is the ground of their disposition of the books of the Scripture into תּוֹרָה, 'the law,' or five books of Moses, given in the highest way and degree of prophecy; נְבִיאִים, of two sorts, רִשׁוֹנִים and אַחֲרוֹנִים, 'prophets, former' (or books historical), 'and latter;' and כְּתוּבִים, or רוּחַ הַקֹּדֶשׁ, 'books written by inspiration of the Holy Ghost.' Of the ground of which distinction see Kimchi in his preface to the Psalms. Their mistake lies in this, that prophecy consists principally in, and is distinguished into several degrees, by the manner of revelation; as by dreams, visions, appearances of angels or men, and the like. But as נָבִיא, 'a prophet,' and נְבוּאָה, 'prophecy,' are of a larger signification than that pretended, as, Num. xi. 29, 1 Sam. x. 5, 1 Chron. xxv. 1–3, will appear; so that which made any revelation to be prophecy, in that sense as to be an *infallible rule* for the guidance of the church, was not the means of communicating it to the prophets, but that inspiration of the Holy Ghost which implanted upon their minds, and gave forth by their tongues or pens, that which God would utter in them and by them, 2 Pet. i. 20, 21."

In answer unto this speaking of God in the prophets, it is asserted that in the revelation of the gospel God spake "in his Son." This is the main hinge, on which all the arguments of the apostle in the whole epistle do turn; this bears the stress of all the inferences afterwards by him insisted on. And therefore having mentioned it, he proceeds immediately unto that description of him which gives evidence to all that he draws from this consideration. Now, because no one argument of the apostle can be understood unless this be rightly stated, we must of necessity insist somewhat largely upon it; and unto what we principally intend some previous observations must be premised:— Ἐν υἱῷ.

1. I take it at present for granted that the Son of God appeared unto the prophets under the old testament. Whether ever he spake unto them immediately, or only by the ministry of angels, is not so

certain. It is also granted that there was in vision sometimes signs or representations of the person of the Father, as Dan. vii. But that the Son of God did mostly appear to the fathers under the old testament is acknowledged by the ancients, and is evident in Scripture. See Zech. ii. 8–11. And he it was who is called "The angel," Exod. xxiii. 20, 21. The reason that is pleaded by some that the Son of God was not the angel there mentioned, namely, because the apostle says that to none of the angels was it said at any time, "Thou art my Son, this day have I begotten thee," which could not be affirmed if the Son of God were that angel, is not of any force. For notwithstanding this assertion, yet both the ancient Jews and Christians generally grant that it is the Messiah that is called "The angel of the covenant," Mal. iii. 1: though the modern Jews foolishly apply that name to Elias, whom they fancy to be present at circumcision, which they take to be the covenant; a privilege, as they say, granted him upon his complaint that the children of Israel had forsaken the covenant, 1 Kings xix. 14,—that is, as they suppose, neglected circumcision. The apostle therefore speaks of those who were angels by nature, and no more, and not of him who, being Jehovah the Son, was sent of the Father, and is therefore called his angel or messenger, being so only by office. And this appearance of the Son of God, though not well understanding what they say, is acknowledged by sundry of the post-Talmudical rabbins. To this purpose very considerable are the words of Moses Gerundensis on Exod. xxiii: "Iste angelus, si rem ipsam dicamus, est Angelus Redemptor, de quo scriptum est, 'Quoniam nomen meum in ipso est.' Ille, inquam, angelus qui ad Jacob dicebat, 'Ego Deus Bethel;' ille de quo dictum est, 'Et vocabat Mosen Deus de rubo.' Vocatur autem 'angelus' quia mundum gubernat; scriptum est enim, 'Eduxit nos ex Ægypto.' Præterea scriptum est, 'Et angelus faciei salvos fecit eos.' Nimirum ille angelus qui est 'Dei facies;' de quo dictum est, 'Facies mea præibit et efficiam ut quiescas.' Denique ille angelus est de quo vates, 'Subito veniet ad templum suum Dominus quem vos quæritis, angelus fœderis quem cupitis;'"—"The angel, if we speak exactly, is the Angel the Redeemer, of whom it is written, 'My name is in him;' that angel which said unto Jacob, 'I am the God of Bethel;' he of whom it is said, 'God called unto Moses out of the bush.' And he is called 'The angel' because he governeth the world: for it is written, 'Jehovah brought us out of Egypt;' and elsewhere, 'He sent his angel, and brought us out of Egypt.' And again it is written, 'And the angel of his presence' ['face'] 'saved them,'—namely, 'the angel which is the presence' ['face'] 'of God;' of whom it is said, 'My presence' ['face'] 'shall go before thee, and I will cause thee to rest.' Lastly, that angel of whom the prophet speaks, 'The Lord

whom ye seek shall suddenly come to his temple, the angel of the covenant whom ye desire.'" To the same purpose speaks the same author on Exod. xxxiii. 14, "My presence shall go before thee:" "Animadverte attentè quid ista sibi velint: Moses enim et Israelitæ semper optaverunt angelum primum; cæterùm, quis ille esset verè intelligere non potuerunt; neque enim ab aliis percipiebant, neque prophetica notione satis assequebantur. Atqui facies Dei ipsum significat Deum." And again, "'Facies mea præcedet;' hoc est, 'angelus fœderis quem vos cupitis;'"—"Observe diligently what is the meaning of these words: for Moses and the Israelites always desired the principal angel, but who he was they could not perfectly understand; for they could neither learn it of others nor attain it by prophecy. But the presence of God is God himself: 'My presence' ['face'] 'shall go before thee;' that is, 'the angel of the covenant whom ye desire.'" Thus he; to which purpose others also of them do speak, though how to reconcile these things to their unbelief in denying the personality of the Son of God they know not. This was the angel whose רָצוֹן Moses prayed for on Joseph, Deut. xxxiii. 23; and whom Jacob made to be the same with the God that fed him all his days, Gen. xlviii. 15, 16; whereof we have treated largely before. The Son of God having from the foundation of the world undertaken the care and salvation of the church, he it was who immediately dealt with it in things which concerned its instruction and edification. Neither doth this hinder but that God the Father may yet be asserted, or that he is in this place, to be the fountain of all divine revelation.

2. There is a difference between the Son of God revealing the will of God in his *divine person* to the prophets, of which we have spoken, and the Son of God as *incarnate* revealing the will of God immediately to the church. This is the difference here insisted on by the apostle. Under the old testament the Son of God, in his divine person, instructed the prophets in the will of God, and gave them that Spirit on whose divine inspiration their infallibility did depend, 1 Pet. i. 11; but now, in the revelation of the gospel, taking his own humanity, or our nature hypostatically united unto him, in the room of all the "internuncii," or prophetical messengers he had made use of, he taught it immediately himself.

There lies a seeming exception unto this distinction, in the giving of the law; for as we affirm that it was the Son by whom the law was given, so in his so doing he spake immediately to the whole church: Exod. xx. 22, the Lord said, "I have talked with you from heaven." The Jews say that the people understood not one word of what was spoken, but only heard a voice, and saw the terrible appearances of the majesty of God, as verse 18; for immediately upon that sight they removed and stood afar off: and the matter is left

doubtful in the repetition of the story, Deut. v. 4. It is said, indeed, "The LORD talked with you face to face in the mount," but yet neither do these words fully prove that they understood what was spoken, and as it was spoken, but only that they clearly discovered the presence of God delivering the law; for so are those words expounded in verse 5: "I stood," saith Moses, "between the LORD and you at that time, to shew you the word of the LORD: for ye were afraid by reason of the fire, and went not up into the mount;"—that is, 'Ye understood not the words of the law, but as I declared them unto you.' And it being so, though the person of the Son caused the words to be heard, yet he spake not immediately to the whole church, but by Moses. But, secondly, we shall afterwards show that all the voices then heard by Moses and the people were formed in the air by the ministry of angels, so that they heard not the immediate voice of God. Now, in the last days did the Lord take that work into his own hands, wherein from the foundation of the world he had employed angels and men.

3. Though the apostle's argument arise not immediately from the different ways of God's revealing himself to the prophets and to Christ, but in the difference that lies in his immediate speaking unto us in Christ the Son, and his speaking unto the fathers in the prophets, yet that former difference also is intimated by him, in his affirming that he spake to them variously or diversely, as hath been declared; and therefore we must consider that also. And herein we are to obviate the great Judaical prejudice against the gospel; to which end observe,—

(1.) That though the apostle mentions the prophets in general, yet it is Moses whom he principally intends. This is evident in the application of this argument, which he makes in particular, chap. iii. 3, where he expressly prefers the Lord Jesus before Moses by name, in this matter of ministering to the church in the name of God. For whereas, as was before intimated, the apostle manages this thing with excellent wisdom in this epistle, considering the inveterate prejudices of the Hebrews in their adhering unto Moses, he could not mention him in particular until he had proved him whom he preferred above him to be so excellent and glorious, so far exalted above men and angels, that it was no disreputation to Moses to be esteemed inferior to him.

(2.) That the great reason why the Jews adhered so pertinaciously unto Mosaical institutions was their persuasion of the unparalleled excellency of the revelation made to Moses. This they retreated unto and boasted of when they were pressed with the doctrine and miracles of Christ, John ix. 28, 29; and this was the main foundation in all their contests with the apostles, Acts xv. 1, xxi. 21, 28. And this at length they have made a principal root or fundamental

article of their faith, being the fourth of the thirteen articles of their creed, namely, that Moses was the most excellent and most sublime among the prophets,—so far above that excellency, that degree of wisdom and honour, which men may attain unto, that he was equal to angels. This Maimonides, the first disposer of their faith into fundamental articles, expounds at large, More Nebuch., p. ii. cap. xxxix. "Declaravimus," saith he, "quod prophetia Mosis doctoris nostri ab omnium aliorum prophetiis differat. Dicemus nunc quod propter solam illam apprehensionem ad legem vocati sumus; quia nempe vocationi illi qua Moses nos vocavit similis neque antecessit ab Adamo primo ad ipsum usque neque etiam post ipsum apud ullum prophetam sequuta est. Sic fundamentum legis nostræ est quod in æternum finem non sit habitura, vel abolenda; ac propterea etiam ex sententia nostra, alia lex nec unquam fuit, nec erit præter unicam hanc legem Mosis doctoris nostri;"—"We have declared that the prophecy of Moses, our master, differed from the prophecies of all others. Now we shall show that upon the account of this persuasion alone" (namely, of the excellency of the revelation made unto Moses) "we are called to the law; for from the first Adam to him, there was never any such call" (from God) "as that wherewith Moses called us, nor did ever any such ensue after him. Hence it is a fundamental principle of our law, that it shall never have an end or be abolished; and therefore also it is our judgment that there was never any other" (divine) "law, nor ever shall be, but only this of our master Moses." This is their present persuasion; it was so of old. The law and all legal observances are to be continued for ever; other way of worshipping God there can be none; and this upon the account of the *incomparable excellency* of the revelation made to Moses.

To confirm themselves in this prejudicate apprehension, they assign a fourfold pre-eminency to the prophecy of Moses above that of other prophets; and those are insisted on by the same Maimonides in his explication of cap. x. Tractat. Sanhed., and by sundry others of them.

[1.] The first they fix on is this, "That God never spake to any prophet immediately, but only to Moses;" to him he spake without angelical mediation. For so he affirms that he spake to him פֶּה אֶל־פֶּה, "mouth to mouth," Num. xii. 8.

[2.] "All other prophets," they say, "received their visions either in their sleep, or presently after their sleep; but Moses in the daytime standing between the cherubim, Exod. xxv. 22." And,—

[3.] "That when other prophets received their visions or revelations, although it was by the mediation of angels, yet their nature was weakened by it, and the state of their bodies, by reason of the consternation that befell them, Dan. x. 8; but Moses had no such per-

turbation befalling him when the Lord spake unto him, but it was with him as when a man speaks unto his friend."

[4.] "That other prophets had not inspirations and answers from God at their own pleasure, but sometimes were forced to wait long and pray for an answer before they could receive it; but Moses was wont when he pleased to say, 'Stay, and I will hear what God will command you,' Num. ix. 8." So they.

And to reconcile this unto what is elsewhere said, that he could not see the face of God and live, they add that he saw God not immediately, but באספקלריא, "in speculo" or "speculari" (a word formed from the Latin), "in a glass,"—an expression which the apostle alludes unto, 1 Cor. xiii. 12; only they add, מתוך תשע אספקלריות היו הנביאים רואים,—"Other prophets saw through nine perspectives;" ומשה ראה מתוך ספקלריא אחת,—"but Moses saw through one only," Vaiikra Rabba, sect. 1; whereunto they add that his speculum was clear and lucid, theirs spotted.

It must be granted that Moses, being the lawgiver and first revealer of all that worship in the observation whereof the Judaical church-state and privilege of that people did consist, had the preeminency above the succeeding prophets, whose ministry chiefly tended to instruct the people in the nature and keep them to the observation of his institutions: but that all those things by them insisted on were peculiar to him, it doth not appear; nor if it did so, are the most of them of any great weight or importance.

The first is granted, and a signal privilege it was. God spake unto him פָּנִים אֶל־פָּנִים, "face to face," Exod. xxxiii. 11; and פֶּה אֶל־פֶּה, "mouth to mouth," Num. xii. 8; and this is mentioned as that which was peculiar to him above the prophets which should succeed him in the ministry of that church. But that Moses saw the essence of God, which the Jews contend from those words, is expressly denied in the text itself; for even then when it was said that God spake to him face to face, it is also affirmed that he did not nor could see the face of God, Exod. xxxiii. 20. See John i. 17, 18. Both those expressions intend only that God revealed himself unto him in a more clear and familiar way than he had done unto other prophets, or would do whilst that administration continued; for although the things which he revealed to and by other prophets were more clear, evident, and open to the understanding of believers, than they were in the revelation made to Moses (they being intended as expositions of it), yet in the way of the revelation itself, God dealt more clearly and familiarly with Moses than with any other prophet of that church whatever.

The second difference assigned is vain. Of the times and seasons wherein the prophets received their visions there can be no determinate rule assigned. Many of them were at ordinary seasons,

whilst they were waking, and some were about the employment of their callings, as Amos, chap. vii. 15.

The third also, about that consternation of spirit which befell other prophets, is groundless. Sometimes it was so with them, as the instance of Daniel proves, chap. vii. 28, x. 8; and so it befell Moses himself, Heb. xii. 21; which if we attain to that place, we shall prove the Jews themselves to acknowledge. Ordinarily it was otherwise, as with him so with them, as is manifest in the whole story of the prophets.

There is the same mistake in the last difference assigned. Moses did not so receive the Spirit of prophecy as that he could, at his own pleasure, reveal those things which were not discoverable but by that Spirit, or speak out the mind of God infallibly in any thing for the use of the church, without actual inspiration as to that particular; which is evident from the mistake that he was under as to the manner of his government, which he rectified by the advice of Jethro, Exod. xviii. 19. And likewise in other instances did he wait for particular answers from God, Num. xv. 34. To have a comprehension at once of the whole will of God concerning the obedience and salvation of the church, was a privilege reserved for Him who in all things was to have the pre-eminence. And it seems that Maimonides himself in his exaltation of Moses excepted the Messiah; for whereas in the Hebrew and Latin copies of More Nebuch., part. ii. cap. xlv., there are these words, וזו גם כן מדרגת יצעי ישראל, which Buxtorf renders, "Est gradus hic etiam præstantissimorum consiliariorum Israelis," "This is the degree" (in prophecy) "of the counsellors of Israel;" the Arabic or original hath, "And this also is the degree of the Messiah of Israel, who goeth before" (or "excelleth") "all others;" that is, in point of prophecy.

Not to follow them in their imaginations, the just privileges of Moses above all other prophets lay in these three things:—(1.) That *he was the lawgiver or mediator* by whom God gave that law and revealed that worship in the observation whereof the very being of the Judaical church did consist. (2.) That God in the revelation made unto him *dealt in a more familiar and clear manner*, as to the way of his outward dealing, than with any other prophets. (3.) In that the revelation made unto him *concerned the ordering of the whole house of God*, when the other prophets were employed only about particulars built on his foundation.

In these things consisted the just and free pre-eminence of Moses; which whether it was such as would warrant the Jews in their obstinate adherence to his institutions upon their own principles shall be inquired into. But before we manifest that indeed it was not, the revelation of the mind of God in and by the Son, which is compared with and preferred before and above this of Moses,

must be unfolded; and this we shall do in the ensuing observations:—

1. The Lord Jesus Christ, by virtue of the union of his person, was from the womb filled with a perfection of gracious light and knowledge of God and his will. An actual exercise of that principle of holy wisdom wherewith he was endued, in his infancy, as afterwards, he had not, Luke ii. 52; nor had he in his human nature an absolutely infinite comprehension of all individual things, past, present, and to come, which he expressly denies as to the day of judgment, Matt. xxiv. 36, Mark xiii. 32; but he was furnished with all that wisdom and knowledge which the human nature was capable of, both as to *principle* and *exercise*, in the condition wherein it was, without destroying its finite being and variety of conditions, from the womb. The Papists have made a vain controversy about the knowledge of the human soul of Christ. Those whom they charge with error in this matter affirm no more than what is expressly asserted in the places of Scripture above mentioned; and by their answers unto those places, it is evident how little they care what scorn they expose the Scripture and all religion unto, so they may secure their own mistakes. But this wisdom, whatever it were, is not that whereby God so revealed his mind unto him as thereby to be said to speak to us in him. He had it by his union, and therefore immediately from the person of the Son, sanctifying that nature by the Holy Ghost, which he took into subsistence with himself. But the revelation by which God spake in him unto us was in a peculiar manner from the Father, Rev. i. 1; and, as we have showed, it is the person of the Father that is here peculiarly spoken of. And hence the inquiry of some on this place, how the second person revealed himself to the human nature, is not to the purpose of it; for it is the person of the Father that is spoken of. So that,—

2. The commission, mission, and furnishing of the Son, as incarnate and mediator, with abilities for the declaration of the mind and will of God unto the church, were peculiarly from the Father. For the whole work of his mediation he received command of the Father, John x. 18, and what he should speak, chap. xii. 49; according to which commandment he wrought and taught, chap. xiv. 31. Whence that is the common periphrasis whereby he expresses the person of the Father, "He that sent him;" as also, "He that sealed and anointed him." And his doctrine on that account, he testified, was not his, his own, that is, primarily or originally as mediator, but his that sent him, John vii. 16. It was from the Father that he heard the word and learned the doctrine that he declared unto the church. And this is asserted wherever there is mention made of the Father's sending, sealing, anointing, commanding, teaching him; of his doing the will, speaking the words, seeking the glory, obeying the com-

mands of him that sent him. See John viii. 26, 28, 40, xiv. 10, xv. 15, Rev. i. 1; and in the Old Testament, Zech. ii. 8; Isa. xlviii. 15–17, l. 4. That blessed "tongue of the learned," whereby God spake in and by him the refreshing word of the gospel unto poor weary sinners, was the gift of the Father.

3. As to the manner of his receiving of the revelation of the will of God, a double mistake must be removed, and then the nature of it must be declared:—

(1.) The Socinians, to avoid the force of those testimonies which are urged to confirm the deity of Christ, from the assertions in the gospel that he who spake to the disciples on earth was then also in heaven, John iii. 13, vi. 38, 51, vii. 33, 34, viii. 29, 41, 42, 57, 58, have broached a Mohammedan fancy, that the Lord Christ before his entrance on his public ministry was locally taken up into heaven, and there instructed in the mystery of the gospel and the mind of God which he was to reveal, Cat. Rac., cap. iii., de Offic. Ch. Prophet., quæst. 4, 5; Smalcius de Divinit. Christi, cap. iv.; Socin. Resp. ad Paræn. Vol. pag. 38, 39.

But,—[1.] There was no cause of any such rapture of the human nature of Christ, as we shall evidence in manifesting the way whereby he was taught of the Father, especially after his baptism. [2.] This imaginary rapture is grounded solely on their πρῶτον ψεῦδος, that the Lord Christ in his whole person was no more than a mere man. [3.] There is no mention of any such thing in the Scripture, where the Father's revealing his mind and will to the Son is treated of; which had it been, ought not to have been omitted. [4.] The fancy of it is expressly contrary to Scripture: for,—1*st.* The Holy Ghost affirms that Christ "entered in *once into the holy place*," and that *after* he had "obtained eternal redemption," Heb. ix. 12; which would have been his second entrance had he been taken thither before in his human nature. So that coming of his into the world which we look for at the last day is called his second coming, his coming again, because of his first entrance into it at his incarnation, Heb. ix. 28. 2*dly.* He was to suffer before his entry into heaven and his glory therein, Luke xxiv. 26. And, 3*dly.* As to the time of his ascension which these men assign,—namely, the forty days after his baptism,—it is said expressly that he was all that time in the wilderness amongst the wild beasts, Mark i. 13. So that this figment may have no place in our inquiry into the way of the Father's speaking in the Son.

(2.) Some lay the whole weight of the revelation of the will of God unto Christ upon the endowments of his human nature by virtue of its personal union with the eternal Word. But this is wholly inconsistent with the many testimonies, before rehearsed, of the Father's revealing himself unto him after that union. Where-

fore, to declare the nature of this revelation, we must observe further,—

4. That Jesus Christ in his divine nature, as he was the eternal Word and Wisdom of the Father, not by a voluntary communication, but eternal generation, had an omnisciency of the whole nature and will of God, as the Father himself hath, because the same with that of the Father, their will and wisdom being the same. This is the blessed συμπεριχώρησις, or in-being of each person, the one in the other, by virtue of their oneness in the same nature. Thus, as God, he had an absolute omniscience. Moreover, the mystery of the gospel, the eternal counsel and covenant of it concerning the redemption of the elect in his blood, and the worship of God by his redeemed ones, being transacted between Father and Son from all eternity, was known unto him as the Son, by virtue of his own personal transactions with the Father in the eternal counsel and covenant of it. See what we have elsewhere delivered concerning that covenant.

5. The Lord Christ discharged his office and work of revealing the will of the Father in and by his human nature, that nature wherein he "dwelt among us," John i. 14; for although the person of Christ, God and man, was our mediator, Acts xx. 28, John i. 14, 18, yet his human nature was that wherein he discharged the duties of his office, and the "principium quod" of all his mediatory actings, 1 Tim. ii. 5.

6. This human nature of Christ, as he was in it "made of a woman, made under the law," Gal. iv. 4, was, from the instant of its union with the person of the Son of God, a "holy thing," Luke i. 35, "holy, harmless, undefiled, separate from sinners;" and radically filled with all that perfection of habitual grace and wisdom which was or could be necessary to the discharge of that whole duty which, as a man, he owed unto God, Luke ii. 40, 49, 52; John viii. 46; 1 Pet. ii. 22. But,—

7. Besides this furniture with habitual grace, for the performance of all holy obedience unto God, as a man made under the law, there was a peculiar endowment with the Spirit, without and beyond the bounds of all comprehensible measures, that he was to receive as the great prophet of the church, in whom the Father would speak and give out the last revelation of himself. This communication of the Spirit unto him was the foundation of his sufficiency for the discharge of his prophetical office, Isa. xi. 2, 3, xlviii. 16, lxi. 1–3; Dan. ix. 24. As to the reality and being of this gift of the Spirit, he received it from the womb; whence in his infancy he was said to be πληρούμενος σοφίας, Luke ii. 40, "filled with wisdom;" wherewith he confuted the doctors to amazement, verse 47. And with his years were these gifts increased in him: Προέκοπτε σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι—"He went forward in wisdom and stature and favour," verse 52. But the full communication of this Spirit, with special

reference unto the discharge of his public office, with the visible pledge of it in the Holy Ghost descending on him in the shape of a dove, he was made partaker of in his baptism, Matt. iii. 16; when also he received his first public testimony from heaven, verse 17; which, when again repeated, received the additional command of hearing him, Matt. xvii. 5,—designing the prophet that was to be heard on pain of utter extermination, Deut. xviii. 18, 19. And therefore he was thereupon said to be Πνεύματος ἁγίου πλήρης, Luke iv. 1, "full of the Holy Ghost," and sealed to this work by the sign foretold of God, John i. 33.

This was the foundation of the Father's speaking in the Son as incarnate. He spake in him by his Spirit; so he did in the prophets of old, 2 Pet. i. 21. And herein in general the prophecy of Christ and theirs did agree. It remaineth, then, to show wherein his pre-eminence above them did consist, so that the "word spoken" by him is principally and eminently to be attended unto; which is the argument of that which the apostle hath in hand in this place.

8. The pre-eminences of the prophecy of Christ above that of Moses and all other prophets were of two sorts:—(1.) Such as arose from his *person* who was the prophet; (2.) Such as accompanied the *nature and manner* of the revelation made unto him.

(1.) They arise from the *infinite excellency of his person* above theirs. This is that which the apostle from the close of this verse insists upon to the very end of the chapter, making his discourse upon it the basis of his ensuing exhortations. I shall therefore remit the consideration of it unto its proper place.

(2.) There were sundry excellencies that attended the very revelation itself made unto him, or his prophecy as such; for,—

[1.] Not *receiving the Spirit by measure*, John iii. 34, as they all did, he had given unto him altogether a comprehension of the whole will and mind of God, as to whatever he would have revealed of himself, with the mystery of our salvation, and all that obedience and worship which in this world he would require of his church. "It pleased the Father that in him should all fulness dwell," Col. i. 19,—that is, of "grace and truth," John i. 17: not granting him a transient irradiation by them, but a permanency and constant abode of them with him in their fulness, all "treasures of wisdom and knowledge" being hid in him, Col. ii. 3, as their home and proper abiding place; which made him of "quick understanding in the fear of the LORD," Isa. xi. 3. All the mysteries of the counsel between the Father and the eternal Word for the salvation of the elect, with all the way whereby it was to be accomplished, through his own blood, were known unto him; as also were all the bounds, the whole extent of that worship which his church was to render unto God, with the assistance of the Spirit that was to be afforded unto them

for that end and purpose. Hence the only reason why he did not at once reveal unto his disciples the whole counsel of God was, not because all the treasures of it were not committed unto him, but because they could bear no other but that gradual communication of it which he used towards them, John xvi. 12. But he himself dwelt in the midst of those treasures, seeing to the bottom of them. All other prophets, even Moses himself, receiving their revelations by transient irradiations of their minds, had no treasure of truth dwelling in them, but apprehended only that particular wherein they were enlightened, and that not clearly neither, in its fulness and perfection, but in a measure of light accommodated unto the age wherein they lived, 1 Pet. i. 11, 12. Hence the Spirit is said to "rest upon him," Isa. xi. 2, 3; and to "abide upon him," John i. 32; who did only in a transient act affect the minds of other prophets, and by an actual motion, which had not a habitual spring in themselves, cause them to speak or write the will of God, as an instrument of music gives forth a sound according to the skill of him that strikes it, and that only when it is so stricken or used. Hence,—

[2.] The prophets receiving their revelations as it were by *number and tale* from the Holy Ghost, when they had spoken or written what in particular at any season they had received from him, could not add one word or syllable of the same infallibility and authority with what they had so received. But the Lord Christ having all the treasures of wisdom, knowledge, and truth hid and laid up in him, did at all times, in all places, with equal infallibility and authority, give forth the mind and will of God even as he would, what he so spake having its whole authority from his speaking of it, and not from its consonancy unto any thing otherwise revealed.

[3.] The prophets of old were so *barely instrumental in receiving and revealing* the will of God, being only servants in the house, Heb. iii. 6, for the good of others, 1 Pet. i. 11, 12, that they saw not to the bottom of the things by themselves revealed; and did therefore both diligently read and study the books of them that wrote before their time, Dan. ix. 2; and meditated upon the things which the Spirit uttered by themselves, to obtain an understanding in them, 1 Pet. i. 10–12. But the Lord Jesus, the Lord over his own house, had an absolutely perfect comprehension of all the mysteries revealed to him and by him by that divine wisdom which always dwelt in him.

[4.] The difference was no less between them in respect of the *revelations themselves* made to them and by them; for although the substance of the will and mind of God concerning salvation by the Messiah was made known unto them all, yet it was done so obscurely to Moses and the prophets that ensued, that they came all short in the light of that mystery to John the Baptist, who did not rise up in a

clear and distinct apprehension of it unto the least of the true disciples of Christ, Matt. xi. 11; whence the giving of the law by Moses, to instruct the church in that mystery by its types and shadows, is opposed to that grace and truth which were brought by Jesus Christ, John i. 17, 18. See Eph. iii. 8–11; Col. i. 26, 27; Tit. ii. 11; 2 Tim. i. 9, 10.

In these, and sundry other things of the like importance, had the Father's speaking in the Son the pre-eminence above his speaking in Moses and the prophets. For which cause the apostle placeth this consideration in the head of his reasonings and arguments, for attendance unto and observation of the things revealed by him: for even all these things have influence into his present argument, though the main stress of it be laid on the excellency of his person; of which at large afterwards.

9. We must yet further observe, that the Jews, with whom the apostle had to do, had all of them an expectation of a new *signal and final revelation* of the will of God, to be made by the Messiah in the last days; that is, of their church-state, and not, as they now fondly imagine, of the world. Some of them, indeed, imagined that great prophet promised, Deut. xviii., to have been one distinct from the Messiah, John i. 20, 21; but the general expectation of the church for the full revelation of the will of God was upon the Messiah, John iv. 25. Of the same mind were their more ancient doctors, that retained any thing of the tradition of their fathers, asserting that the law of Moses was alterable by the Messiah, and that in some things it should be so. Maimonides is the leader in the opinion of the eternity of the law; whose arguments are answered by the author of Sepher Ikharim, lib. iii. cap. xiii., and some of them by Nachmanides. Hence it is laid down as a principle in Neve Shalom, מלך משיח ירום מאברהם ונשא ממשה וגבה ממלאכי השרת;—"Messiah the king shall be exalted above Abraham, be high above Moses, yea, and the ministering angels." And it is for the excellency of the revelation to be made by him that he is so exalted above Moses. Whence Maimonides himself acknowledgeth, Tractat. de Regibus, that at the coming of the Messiah, יהיו הדברים הפתנמים והעמוקים גלוים לכל,—"hidden and deep things" (that is, of the counsel of God) "shall be revealed" (or "laid open") "unto all." And this persuasion they built on the promise of a new covenant to be made with them, not like the covenant made with their fathers, Jer. xxxi. 31–34. Whence the author before mentioned concludes that it was the judgment of the ancient doctors that they should receive a new covenant from the mouth of God himself; and all their worship being annexed and subservient unto the covenant that was made with them in Horeb, upon the removal of that covenant, there was of necessity a new kind of worship, subservient thereunto, to ensue.

From all these observations we may evidently perceive wherein the force of the apostle's argument doth lie, which he insists upon in this very entrance of his discourse, rather insinuating it from *their own principles* than openly pressing them with its reason, which he doth afterwards. They acknowledged that the Messiah was to come; that he was to be in a special manner the Son of God (as we shall show); that in him God would ultimately reveal his mind and will unto them; and that this revelation, on many accounts, would be far more excellent than that of old made to and by Moses;—which that it was all accomplished in the ministry of Jesus Christ, and that unto themselves in the latter days of their church, according to what was long before foretold, he asserts and proves; whence it was easy for them to gather what a necessity of adhering to his doctrine and institutions, notwithstanding any contrary pleas or arguings, was incumbent on them.

But, moreover, the apostle in these words hath opened the spring from whence all his ensuing arguments do flow, in fixing on him who brought life and immortality to light by the gospel; and from thence takes occasion to enter upon the dogmatical part of the epistle, in the description of the person of Christ, the Son of God, and his excellency, in whom God spake unto them, that they might consider with whom they had to do; wherein he proceeds to the end of this chapter.

But before we proceed we shall stay here a little, to consider some things that may be a refreshment to believers in their passage, in the consideration of those spiritual truths which, for the use of the church in general, are exhibited unto us in the words we have considered.

And the first is this,—

I. The revelation of the will of God, as to all things concerning his worship, our faith and obedience, is peculiarly and in a way of eminency from the Father.

This is that which the apostle partly asserts, partly takes for granted, as the head and spring of his whole ensuing discourse. And this shall now be a little further cleared and confirmed; to which end we may observe,—

1. That the whole mystery of his will, antecedently to the revelation of it, is said to be *hid in God;* that is, the Father, Eph. iii. 9. It lay wrapped up from the eyes of men and angels, in his eternal wisdom and counsel, Col. i. 26, 27. The Son, indeed, who is, and from eternity was, "in the bosom of the Father," John i. 18, "as one brought up with him," his eternal delight and Wisdom, Prov. viii. 29, 30, was partaker with him in this counsel, verse 31; as also his eternal Spirit, who searches and knows all "the deep things of God," 1 Cor. ii. 10, 11. But yet the rise and spring of this mystery

was in the Father; for the *order of acting* in the blessed Trinity follows the *order of subsistence*. As the Father, therefore, is the fountain of the Trinity as to subsistence, so also as to operation. He "hath life in himself;" and "he giveth to the Son to have life in himself," John v. 26. And he doth it by communicating unto him his subsistence by eternal generation. And thence saith the Son, "As my Father worketh, so I work," verse 17. And what he seeth the Father do, that doeth the Son likewise, verse 19; not by imitation, or repetition of the like works, but in the same works in order of nature the will and Wisdom of the Father doth proceed. So also is it in respect of the Holy Ghost, whose order of subsistence denotes that of his operation.

2. That the revelation of the mystery of the will of God, so hidden in the counsel of his will from eternity, was always made and given out in the pursuit and for the accomplishment of the *purpose of the Father*, or that eternal purpose of the will of God which is by the way of eminency ascribed unto the Father: Eph. i. 8, 9, "He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." It is the Father of whom he speaks: Verse 3, "Blessed be the God and Father of our Lord Jesus Christ." Now, he abounds to us-ward in wisdom and prudence, or abundantly manifests his infinite wisdom in his dealing with us, by the revelation of the mystery of his will. And this he doth in pursuit of "his good pleasure which he purposed in himself," or that purpose of his will which had its foundation solely in his good pleasure. This is the purpose of election, as is declared, verses 3–5; and this purpose is peculiarly assigned unto him, John xvii. 6; 2 Thess. ii. 13. For the accomplishment of this purpose, or the bringing of those predestinated thereby to the end purposed for them by the means ordained, for the praise of God's glorious grace, is the whole revelation of the will of God, first and last, made. He spake in his Son, and he spake in him that he might manifest his name (himself and will) to the men whom he gave him; for saith the Son, "Thine they were" ('set apart for thee in thine eternal purpose'), "and thou gavest them me," John xvii. 6. And therefore Paul tells us, that in preaching of the gospel he "endured all things for the elect's sakes," 2 Tim. ii. 10; knowing that it was for their salvation that the mystery of it was revealed from the bosom of the Father, as God also had before taught him, Acts xviii. 10. See Rom. xi. 7, viii. 28, etc.

3. This purpose of God being communicated with and unto the Lord Christ, or the Son, and so becoming "the counsel of peace between them both," Zech. vi. 13, he rejoicing to do the work that was incumbent on him for the accomplishment of it, Prov. viii. 30, 31,

Ps. xl. 7, 8, it became peculiarly the care and work of the Father to see that the *inheritance* promised him upon his undertaking, Isa. liii. 10–12, should be given unto him. This is done by the revelation of the will of God unto men concerning their obedience and salvation; whereby they are made the lot, the seed, the portion and inheritance of Christ. To this end doth the Lord, that is the Father, who said unto the Lord the Son, "Sit thou at my right hand," Ps. cx. 1, "send the rod of his strength out of Zion," verse 2; and that by it to declare his rule even over his enemies, and to make his people, those given unto him, willing and obedient, verse 3. The inheritance given by the Father unto Christ being wholly in the possession of another, it became him to take it out of the usurper's hand, and deliver it up to him whose right it was; and this he did and doth by the revelation of his mind in the preaching of the word, Eph. i. 12, 13. And from these considerations it is that,—

4. The whole revelation and dispensation of the will of God in and by the word is, as was said, eminently appropriated unto the Father. Eternal life (the counsel, the purpose, ways, means, and procurer of it) was with the Father, and was manifested to us by the word of truth, 1 John i. 1, 2. And it is the Father,—that is, his will, mind, purpose, grace, love,—that the Son declares, John i. 18; in which work he speaks nothing but what he heard from and was taught by the Father, John viii. 28. And hence he says, "My doctrine is not mine" (that is, principally and originally), "but his that sent me," John vii. 16. And the gospel is called "The gospel of the glory of the blessed God," 1 Tim. i. 11; which is a periphrasis for the person of the Father, who is "the Father of glory," Eph. i. 17. And we might also declare, that the great work of making this gospel effectual on the minds of men doth peculiarly belong unto the Father, which he accomplisheth by his Spirit, 2 Cor. iii. 18, iv. 6; but that is not our present business. Thus the revelation of events that should befall the church to the end of the world, that Christ signified by his angel unto John, was first given him of the Father, Rev. i. 1. And therefore, though all declarations of God and his will, from the foundation of the world, were made by the Son, the second person of the Trinity, and his Spirit speaking in the prophets, 1 Pet. i. 11, 12, yet as it was not by him immediately, no more was it absolutely so, but as the great angel and messenger of the covenant, by the will and appointment of the Father. And therefore the very dispensers of the gospel are said πρεσβεύειν ὑπὲρ Χριστοῦ, to treat as ambassadors about the business of Christ with men, in the name of God the Father. Ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, saith the apostle;—"As if God" (the Father) "exhorted in and by us," 2 Cor. v. 20; for to him doth this whole work principally relate.

And from the appropriating of this work originally and principally to the Father, there are three things that are particularly intimated unto us:—

1. The *authority* is to be considered in it. The Father is the original of all power and authority; of him "the whole family in heaven and earth is named," Eph. iii. 15. He is the Father of the whole family, from whom Christ himself receives all his power and authority as mediator, Matt. xxviii. 18; which, when his work is accomplished, he shall give up again into his hand, 1 Cor. xv. 28. He sent him into the world, set him over his house, gave him command unto his work. The very name and title of Father carries authority along with it, Mal. i. 6. And in the disposal of the church, in respect of this paternal power, doth the Son affirm that the Father is greater than he, John xiv. 28; and he runs up the contempt of the word, in the preaching of it by his messengers, into a contempt of this authority of the Father: "He that refuseth you refuseth me: he that refuseth me refuseth him that sent me."

The revelation, then, and dispensation of the mind and will of God in the word, are to be considered as an *act of supreme, sovereign authority*, requiring all subjection of soul and conscience in the receiving of it. It is the Father of the family that speaks in this word; he that hath all power and authority essentially in him over the souls and eternal conditions of them to whom he speaks. And what holy reverence, humility, and universal subjection of soul to the word, this in a particular manner requires, is easy to be apprehended.

2. There is also *love*. In the economy of the blessed Trinity about the work of our salvation, that which is eminently and in an especial manner ascribed unto the Father is love, as hath been at large elsewhere showed, 1 John iv. 8, 10, 16. "God," that is the Father, saith John, "is love." And how he exerts that property of his nature in the work of our salvation by Christ he there shows at large. So John iii. 16; Rom. v. 7, 8. To be love, full of love, to be the especial spring of all fruits of love, is peculiar to him as the Father. And from love it is that he makes the revelation of his will whereof we speak, Deut. vii. 8, xxxiii. 3; Ps. cxlvii. 19, 20; 2 Cor. v. 18, 19. It was out of infinite love, mercy, and compassion, that God would at all reveal his mind and will unto sinners. He might for ever have locked up the treasures of his wisdom and prudence, wherein he abounds towards us in his word, in his own eternal breast. He might have left all the sons of men unto that woful darkness whereinto by sin they had cast themselves, and kept them under the chains and power of it, with the angels that sinned before them, unto the judgment of the great day. But it was from infinite love that he made this condescension, to reveal himself and his will unto us. This mixture of authority and love, which is the spring of

the revelation of the will of God unto us, requires all readiness, willingness, and cheerfulness, in the receipt of it and submission unto it. Besides these also,—

3. There is *care* eminently seen in it. The great care of the church is in and on the Father. He is the husbandman that takes care of the vine and vineyard, John xv. 1, 2. And hence our Saviour, who had a delegated care of his people, commends them to the Father, John xvii., as to whom the care of them did principally and originally belong. Care is proper to a father as such; to God as a father. Care is inseparable from paternal love. And this also is to be considered in the revelation of the will of God.

What directions from these considerations may be taken for the use both of them that dispense the word, and of those whose duty it is to attend unto the dispensation of it, shall only be marked in our passage.

For the dispensers of the word, let them,—1. Take heed of pursuing that work *negligently* which hath its spring in the authority, love, and care of God. See 1 Tim. iv. 13–16. 2. Know *to whom to look for supportment*, help, ability, and encouragement in their work, Eph. vi. 19, 20. And, 3. Not be *discouraged*, whatever opposition they meet with in the discharge of their duty, considering whose work they have in hand, 2 Cor. iv. 15, 16. 4. Know how they ought to *dispense the word*, so as to answer the spring from whence it comes,—namely, with authority, and love to and care for the souls of men. And, 5. Consider to *whom they are to give an account* of the work they are called to the discharge of, and intrusted with, Heb. xiii. 17.

And for them to whom the word is preached, let them consider,—1. With what *reverence* and godly fear they ought to attend unto the dispensation of it, seeing it is a proper effect and issue of the authority of God, Heb. xii. 28. And, 2. How they will "*escape* if they neglect so great salvation," declared unto them from the love and care of God, Heb. ii. 3. And, 3. With what *holiness* and spiritual subjection of soul unto God, they ought to be conversant in and with all the ordinances of worship that are appointed by him, Heb. xii. 28, 29.

Other observations I shall more briefly pass over. "God spake in them."

II. The authority of God speaking in and by the penmen of the Scriptures is the sole bottom and foundation of our assenting to them, and what is contained in them, with faith divine and supernatural.

He spake in them; he then continues to speak by them; and therefore is their word to be received, 2 Pet. i. 20, 21. But this is elsewhere handled at large.

III. God's gradual revelation of himself, his mind and will, unto the church, was a fruit of infinite wisdom and care towards his elect.

"These are parts of his ways," says Job; "but how little a portion is heard of him?" Job xxvi. 14. Though all his ways and dispensations are ordered in infinite wisdom, yet we can but stand at the shore of the ocean, and admire its glory and greatness. Little it is that we can comprehend. Yet what may be for our instruction, what may further our faith and obedience, is not hidden from us. And these things lie evident unto us in this gradual discovery of himself and his will:—

1. That he *overfilled* not their vessels. He gave them out light as they were able to bear. Though we know not perfectly what their condition was, yet this we know, that as no generation needed more light than they had, for the discharge of the duty that God required of them, so more light would have unfitted them for somewhat or other that was their duty in their respective generations.

2. He kept them in a *continual dependence* upon himself, and waiting for their rule and direction from him; which, as it tended to his glory, so it was exceedingly suited to their safety, in keeping them in a humble, waiting frame.

3. He so gave out *the light and knowledge of himself* as that the great work which he had to accomplish, that lay in the stores of his infinitely wise will, as the end and issue of all revelations,—namely, the bringing forth of Christ into the world, in the way wherein he was to come, and for the ends which he was to bring about,—might not be obviated. He gave light enough to believers to enable them to receive him, and not so much as to hinder obdurate sinners from crucifying him.

4. He did this work so that the *pre-eminence fully* and ultimately to reveal him might be reserved for Him in whom all things were to be gathered unto a head. All privileges were to be kept for and unto him; which was principally done by this gradual revelation of the mind of God.

5. And there was *tender care* conjoined with this infinite wisdom. None of his elect in any age were left without that light and instruction which were needful for them in their seasons and generations; and this so given out unto them as that they might have fresh consolation and supportment, as their occasions did require. Whilst the church of old was under this dispensation, they were still hearkening when they should hear new tidings from heaven for their teaching and refreshment; and if any difficulty did at any time befall them, they were sure not to want relief in this kind. And this was necessary before the final hand was set to the work. And

this discovers the woful state of the present Jews. They grant that the revelation of the will of God is not perfected; and yet, notwithstanding all their miseries, darkness, and distresses, they dare not pretend that they have heard one word from heaven these two thousand years,—that is, from the days of Malachi; and yet they labour to keep the veil upon their eyes.

IV. We may see hence the absolute perfection of the revelation of the will of God by Christ and his apostles, as to every end and purpose whatever for which God ever did or ever will in this world reveal himself, or his mind and will.

For as this was the last way and means that God ever designed for the discovery of himself, as to the worship and obedience which he requires, so the person by whom he accomplished this work makes it indispensably necessary that it be also absolutely perfect, from which nothing can be taken, to which nothing must be added, under the penalty of the extermination threatened to him that will not attend to the voice of that Prophet.

Return we now again unto the words of our apostle. Having declared the Son to be the immediate revealer of the gospel, in pursuit of his design he proceeds to declare his glory and excellency, both that which he had in himself antecedent to his susception of the office of mediator, and what he received upon his investiture therewith.

Two things in the close of this verse he assigns unto him:—1. That he was appointed heir of all; 2. That by him the worlds were made: wherein consist the first amplification of his proposition concerning the revealer of the gospel, in two parts, both acknowledged by the Jews, and both directly conducing to his purpose in hand.

Ὃν ἔθηκε κληρονόμον πάντων. Ἔθηκε,—"Posuit," "fecit," "constituit." Syr., ܣܝܡ,—"posuit," "he placed," "set," "made," "appointed."

Ἔθηκε.

1. Ὃν, "whom;" that is the Son, in whom the Father spake unto us; and as such, as the revealer of the gospel, Θεάνθρωπος, "God and man." The Son, as God, hath a *natural dominion* over all. To this he can be no more appointed than he can be to be God. On what account he hath his divine nature, on the same he hath all the attributes and perfections of it, with all things that necessarily on any supposition attend it, as supreme dominion doth. Nor doth this denotation of him respect merely the human nature; for although the Lord Christ performed all the acts of his mediatory office in and by the human nature, yet he did them not as man, but as God and man in one person, John i. 14, Acts xx. 28. And therefore unto him, as such, do the privileges belong that he is vested with on the account of his being mediator. Nothing, indeed, can be added unto him *as God*, but there may be

Ὃν.

to him *who is God*, in respect of his condescension to discharge an office in another nature which he did assume. And this salves the paralogism of Felbenger on this place, which is that wherewith the Jews and Socinians perpetually entangle themselves: "Deus altissimus non potest salva majestate sua ab aliquo hæres constitutus esse; Filius Dei a Deo est hæres omnium constitutus: ergo Filius Dei non est Deus altissimus." God is called אֵל עֶלְיוֹן, "the high," or "most high God," with reference to his sovereign and supreme exaltation over all his creatures, as the next words in the place where that title is given unto him do declare: קֹנֵה שָׁמַיִם וָאָרֶץ,—"Possessor of heaven and earth," Gen. xiv. 19. He is not termed "Deus altissimus," "the most high God," as though there were another "Deus altus," "a high God," that is not the "altissimus;" which is the sense of the Socinians. This one "Deus altissimus," "most high God," absolutely, in respect of his divine nature, cannot be appointed an heir by any other. But he who is so this high God as to be the eternal Son of the Father, and made man, may, in respect of the office which in the nature of man he undertook to discharge, by his Father be made "heir of all."

Κληρονόμον.

2. Κληρονόμον, "the heir." Κλῆρος is "a lot," and a peculiar portion received by lot; thence "an inheritance," which is a man's lot and portion. Κλῆρος ἐπίδικος, "an inheritance under controversy;" κληρονόμος, "an heir to goods divided by lot," or he that distributeth an inheritance to others by lot. Absolutely, "an heir." So the poet, of the covetous Hermocrates, Ἐν διαθήκαις αὐτὸν τῶν ἰδίων ἔγραψε κληρονόμον·—"He appointed himself his own heir in his last will and testament." It hath also a more large signification. Ὁ τοῦ λόγου κληρονόμος, he is, in Plato, whose turn it was to speak next. Strictly, it is the same with "hæres," "an heir." And an heir is he "qui subintrat jus, locum, et dominium rerum defuncti, ac si eadem persona esset;"—"who entereth into the right, place, and title of him that is deceased, as if he were the same person." But yet the name of an heir is not restrained in the law to him that so succeeds a deceased person; in which sense it can have no place here. "Hæredis nomen latiore significatione possessorem et fidei commissarium et legatarium comprehendit;"—it comprehends a possessor, a trustee, and a legatary. So Spigelius. This sense of the word takes off the catachresis which must be supposed in the application of it unto the Son, if it only denoted such an heir as Abraham thought Eliezer would be to him, Gen. xv. 3, 4,—one that succeeds into the right and goods of the deceased; for the Father dieth not, nor doth ever forego his own title or dominion. Neither is the title and right given to the Son as mediator the same with that of God absolutely considered. This is eternal, natural, co-existent with the being of all

things; that new, created by grant and donation, by whose erection and establishment the other is not at all impeached. For whereas it is affirmed that "the Father judgeth no man, but hath committed all judgment unto the Son," John v. 22, 27, 30, it respects not title and rule, but actual administration.

In the latter sense of the word, as it denotes any rightful possessor by grant from another, it is properly ascribed unto the Son. And there are three things intended in this word:—

(1.) *Title, dominion, lordship.* "Hæres est qui herus;" for thence is the word, and not from "ære," as Isidore supposeth. The heir is the lord of that which he is heir unto. So the apostle, Gal. iv. 1, Κληρονόμος is κύριος πάντων, "The heir is lord of all." And in this sense is Christ called בְּכוֹר, "the first-born," Ps. lxxxix. 28, "I will give him to be my first-born, higher than" (or, "and high above") "the kings of the earth;" "princeps, dominus, caput familiæ,"—"the prince, lord, and head of the family," that hath right to the inheritance, and distributes portions to others. Hence בְּכוֹר is used for every thing that excelleth, and hath the pre-eminence in its own kind, Job xxviii. 11; Isa. xiv. 30; Ezek. xlvii. 12. So Col. i. 15.

(2.) *Possession.* Christ is made actual possessor of that which he hath title unto. As he is בְּכוֹר, so he is יוֹרֵשׁ,—such a possessor as comes to his possession by the surrender or grant of another. God in respect of his dominion is called קוֹנֶה, the absolute possessor of heaven and earth, Gen. xiv. 22. Christ as mediator is יוֹרֵשׁ, a possessor by grant. And there was a suitableness that he that was the Son should thus be heir. Whence Chrysostom and Theophylact affirm that the words denote καὶ τὸ τῆς υἱότητος γνήσιον, καὶ τὸ τῆς κυριότητος ἀναπόσπαστον,"—"the propriety of his sonship, and the immutability of his lordship." Not that he was thus made heir of all as he was μονογενής, "the only-begotten" Son of the Father, John i. 14; but it was agreeable and consonant that he who was eternally μονογενής, and had on that account an absolute dominion over all with his Father, becoming πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29, "the first-born amongst many brethren," should have a delegated heirship of all, and be given to be "the head over all to the church," Eph. i. 22.

(3.) That he hath both this title and possession by *grant* from the Father; of which afterwards. Christ, then, by virtue of a grant from the Father, is made Lord by a new title, and hath possession given him according to his title. He is κληρονόμος, "the heir."

Πάντων. 3. Πάντων, "of all." This is the *object* of the heirship of Christ, his inheritance. The word may be taken in the masculine gender, and denotes all persons, all those of whom he had spoken before, all the revealers of the will of God under the old testament. The Son was Lord over them all; which is true.

But the word in the neuter gender denotes all things absolutely; and so it is in this place to be understood: for,—

(1.) It is so used elsewhere to the same purpose: 1 Cor. xv. 27, Πάντα ὑπέταξε·—"He hath subjected all things unto him." So Rom. ix. 5, Ὁ ὢν ἐπὶ πάντων Θεός·—"Who is God over all."

(2.) This sense suits the apostle's argument, and adds a double force to his intention and design. For,—[1.] The Author of the gospel being heir and lord of all things whatever, the sovereign disposal of all those rites and ordinances of worship about which the Jews contended must needs be in his hand, to change and alter them as he saw good. [2.] He being the heir and lord of all things, it was easy for them to conclude, that if they intended to be made partakers of any good in heaven or earth, in a way of love and mercy, it must be by an interest in him; which without a constant abode in obedience unto his gospel cannot be attained.

(3.) The next words evince this sense, "By whom also he made the worlds." Probably they render a reason of the equitableness of this great trust made to the Son. He made all, and it was meet he should be Lord of all. However, the force of the connection of the words, δι' οὗ καὶ τοὺς αἰῶνας, "by whom also he made the worlds," equals the πάντων, the "all" foregoing, to the αἰῶνας, or the "worlds" following.

(4.) The inheritance given answers the promise of it unto Abraham, which was that he should be "heir of the world," Rom. iv. 13, namely, in his seed, Gal. iii. 16; as also the request made by Christ on that promise, Ps. ii. 8: both which extend it to the whole world, the ends of the earth.

(5.) The original and rise of this inheritance of Christ will give us its true extent, which must therefore more especially be considered.

Upon the creation of man, God gave unto him a dominion over all things in this lower world, Gen. i. 28, 29. He made him his heir, vicegerent, and substitute in the earth. And as for those other creatures to which his power and authority did not immediately extend, as the sun, moon, and stars, the whole inanimate host of the superior world, they were ordered by Him that made them to serve for his good and behoof, Gen. i. 14; Deut. iv. 19; so that even they also in a sort belonged unto his inheritance, being made to serve him in his subjection unto God.

Further, besides this lower part of his dominion, God had for his glory created angels in heaven above; of whom we shall have occasion hereafter to treat. These made up another branch of God's providential kingdom, the whole administered in the upper and lower world, being of each other independent, and meeting in nothing but their dependence upon and subjection unto God himself. Hence they did not so stand in the condition of their creation,

but that one kind or race of them might fail and perish without any impeachment of the other. So also it came to pass. Man might have persisted in his honour and dignity notwithstanding the fall and apostasy of some of the angels. When he fell from his heirship and dominion, the whole subordination of all things unto him, and by him unto God, was lost, and all creatures returned to an immediate absolute dependence on the government of God, without any respect to the authority and sovereignty delegated unto man. But as the fall of angels did not in its own nature prejudice mankind, no more did this fall of man the angels that persisted in their obedience, they being no part of his inheritance. However, by the sin, apostasy, and punishment, of that portion of the angels which kept not their first station, it was manifested how possible it was that the remainder of them might sin after the similitude of their transgression. Things being brought into this condition,—one branch of the kingdom of God, under the administration of man, or allotted to his service, being cast out of that order wherein he had placed it, and the other in an open possibility of being so also,—it seemed good to the Lord, in his infinite wisdom, to erect one kingdom out of these two disordered members of his first dominion, and to appoint one common heir, head, ruler, and lord to them both. And this was the Son, as the apostle tells us, Eph. i. 10: "He gathered together in one all things in Christ, both which are in heaven, and which are on earth; even in him." He designed ἀνακεφαλαιώσασθαι, "to bring all into one head" and rule in him. It is not a similitude taken from casting up accounts, wherein lesser sums are in the close brought into one head, as some have imagined; nor yet an allusion to orators, who in the close of their long orations sum up the matter they have at large treated of, that the apostle makes use of; both which are beneath the majesty of, and no way suited to illustrate, the matter he hath in hand. But as Chrysostom well intimates on the place, it is as if he had said, Μίαν κεφαλὴν ἅπασιν ἐπέθηκε,—"He appointed one head to them all," angels and men, with whatsoever in the first constitution of the divine government was subordinate unto them. So we have found the object and extent of the heirship of Christ expressed in this word πάντων, which I shall further explain in that brief scheme of the whole kingdom of Christ which to the exposition of these words shall be subjoined.

Ἔθηκε. 4. Ἔθηκε. The *way* whereby Christ the Son came to his inheritance is in this word expressed. God "appointed" or "placed" him therein. The word may denote either those special acts whereby he came into the full possession of his heirship, or it may be extended to other preparatory acts that long preceded them, especially if we shall take it to be of the same importance with ἔθετο in the second aoristus. In the former sense, the glorious

investiture of the Lord Christ in the full actual possession of his kingdom after his resurrection, with the manifestation of it in his ascension, and token of its stability in his sitting at the right hand of God, is designed. By all these God ἔθηκε, "made him," placed him with solemn investiture, heir of all. The grant was made to him upon his resurrection, Matt. xxviii. 18, and therein fully declared unto others, Rom. i. 4; Acts xiii. 33: as there was of Solomon's being king, when he was proclaimed by Benaiah, Zadok, and Nathan, 1 Kings i. 31–34. The solemnization of it was in his ascension, Ps. lxviii. 17, 18, Eph. iv. 8–10; and typed by Solomon's riding on David's mule unto his throne, all the people crying, יְחִי הַמֶּלֶךְ, 1 Kings. i. 39, "Let the king live." All was sealed and ratified when he took possession of his throne at the right hand of the Father; by all which he was made and declared to be Lord and Christ, Acts ii. 36, iv. 11, v. 30, 31. And such weight doth the Scripture lay upon this glorious investiture of Christ in his inheritance, that it speaks of his whole power as then first granted unto him, Rom. xiv. 9; Phil. ii. 7–10; and the reason of it is, because he had then actually performed that work and duty upon the consideration whereof that power and authority were eternally designed and originally granted unto him. God's actual committing all power over all things and persons in heaven and earth, to be exerted and managed for the ends of his mediation, declaring this act, grant, and delegation by his resurrection, ascension, and sitting at his right hand, is that which this word denotes.

I will not deny but it may have respect unto sundry things preceding these, and preparatory unto them; as,—(1.) The *eternal purpose* of God, ordaining him before the foundation of the world unto his work and inheritance, 1 Pet. i. 20. (2.) The *covenant* that was of old between the Father and Son for the accomplishment of the great work of redemption, this inheritance being included in the contract, Prov. viii. 30, 31; Isa. liii. 10, 11. (3.) The *promises* made unto him in his types, *Abraham*, *David*, and *Solomon*, Gen. xv.; Ps. lxxii. (4.) The *promises left upon record in the Old Testament* for his supportment and assurance of success, Ps. ii.; Isa. xlix., etc. (5.) The *solemn proclamation* of him to be the great heir and lord of all, at his first coming into the world, Luke ii. 11, 30–32. But it is the consummation of all these, whatever was intended or declared in these previous acts of the will and wisdom of God, that is principally intended in this expression.

Some suppose it of importance, in this matter of the heirship of Christ, to assert that he was the rightful heir of the crown and sceptre of Israel. This opinion is so promoted by Baronius as to contend that the right of the kingdom was devolved on him, which was caused to cease for a season in Antigonus, who was slain by M.

Antony. But what was the right of the kingdom that was in Antigonus is hard to declare. The Asmonæans, of whom that ruled he was the last, were of the tribe of Levi. Their right to the sceptre was no more but what they had won by the sword. So that by his death there could be no devolution of a right to reign unto any, it being that which he never had. Nor is it probable that our Saviour was the next of kin to the reigning house of Judah; nor was it any wise needful he should be so; nor is there any promise to that purpose. His lineal descent was from Nathan, and not from Solomon,—of that house was Zerubbabel the aichmalotarches, —which therefore is specially mentioned in the reformation, Zech. xii. 12. Besides, the heirship promised unto Christ was neither of a temporal kingdom of Israel, which he never enjoyed, nor of any other thing in dependence thereon. Were it so, the Jews must first have the dominion, before he could inherit it. And such, indeed, was the mistake of the disciples (as it is of the Jews to this day), who inquired, not whether he would take the kingdom to himself, but whether he would restore it unto Israel.

We have opened the words: it remaineth that we consider the *sense* and persuasion of the Hebrews in this matter; 2. Show the influence of this *assertion* into the argument that the apostle hath in hand; and, 3. Annex a brief *scheme* of the whole lordship and kingdom of Christ.

The testimonies given to this heirship of the Messiah in the Old Testament, sufficiently evidencing the faith of the church guided by the rule thereof, will be mentioned afterwards. For the present, I shall only intimate the continuance of this persuasion among the Jews, both then when the apostle wrote unto them and afterwards. To this purpose is that of Jonathan in the Targum on Zech. iv. 7: ויגלי ית משיחא דאמיד שמה מלקדמין וישלט בכל מלכותא;—"He shall reveal the Messiah, whose name is from everlasting, who shall have the dominion over all kingdoms." See Ps. lxxii. 11. And of him who was brought before the Ancient of days, like the Son of man, Dan. vii., to whom all power was given, they say, הוא מלך המשיח;—"He is Messiah, the king." So R. Solomon on the place. So R. Bechai on Exod. xxiii. 21, "My name is in him." "He is called," saith he, "מטטרון, because in that name two significations are included, אדון, 'a lord,' and שליח, 'an ambassador;'" the reasons of which etymology out of the Greek and Latin tongues he subjoins, I confess foolishly enough. But yet he adds to our purpose: "It may have a third signification, of a 'keeper;' for the Targum, instead of the Hebrew משמרת, hath מטרת, from נטר. Because he, that is the Messiah, preserves or keeps the world, he is called שומר ישראל, 'the keeper of Israel.' Hence it appears that he is the Lord of all things, they being put under him, and that the whole host of things above and below

are in his hand. He is also the manager of all above and beneath, because God hath made him to rule over all, hath appointed him the lord of his house, the ruler of all he hath." Which expressions, how consonant they are to what is delivered by the apostle in this place and chap. iii., is easily discerned.

The influence of this assertion or common principle of the Judaical church into the argument that the apostle hath in hand is evident and manifest. He who is the heir and lord of all things, spiritual, temporal, ecclesiastical, must needs have power over all Mosaical institutions, be the lord of them, which are nowhere exempted from his rule.

The words being opened, and the design of the apostle in them discovered, because they contain an eminent head of the doctrine of the gospel concerning the lordship and kingdom of Jesus Christ, the Messiah, I shall stay here a little, to give in a scheme of his whole dominion, seeing the consideration of it will not again so directly occur unto us. That which is the intendment of the words, in the interpretation given of them, is this:—

God the Father, in the pursuit of the sovereign purpose of his will, hath granted unto the Son as incarnate, and mediator of the new covenant, according to the eternal counsel between them both, a sovereign power and authority over all things in heaven and earth, with the possession of an absolute proprietor, to dispose of them at his pleasure, for the furtherance and advancement of his proper and peculiar work, as head of his church.

I shall not insist on the several branches of this thesis; but, as I said, in general confirm this grant of power and dominion unto the Lord Christ, and then give in our scheme of his kingdom, in the several branches of it, not enlarging our discourse upon them, but only pointing at the heads and springs of things as they lie in the Scripture.

OF THE KINGDOM OR LORDSHIP OF CHRIST.

The grant of dominion in general unto the Messiah is intimated in the first promise of him, Gen. iii. 15,—his victory over Satan was to be attended with rule, power, and dominion, Ps. lxviii. 18, Isa. liii. 12, Eph. iv. 8, 9, Col. ii. 15;—and confirmed in the renewal of that promise to Abraham, Gen. xxii. 17, 18; for in him it was that Abraham was to be "heir of the world," Rom. iv. 13;—as also unto Judah, whose seed was to enjoy the sceptre and lawgiver, until he came who was to be Lord over all, Gen. xlix. 10;—and Balaam also saw the Star of Jacob, with a sceptre for rule, Num. xxiv. 17, 19. This kingdom was fully revealed unto David, and is expressed by him, Ps. ii. throughout, Ps. xlv. 3–8 lxxxix. 19–24, etc., lxxii. 6–9,

etc., Ps. cx. 1–3;—as also in all the following prophets. See Isa. xi. 1–4, ix. 6, 7, liii. 12, lxiii. 1–3; Jer. xxiii. 5, 6; Dan. vii. 13, 14, etc.

As this was foretold in the Old Testament, so the accomplishment of it is expressly asserted in the New. Upon his birth he is proclaimed to be "Christ the Lord," Luke ii. 11; and the first inquiry after him is, "Where is he that is born king?" Matt. ii. 2, 6. And this testimony doth he give concerning himself, namely, that all judgment was his, and therefore all honour was due unto him, John v. 22, 23; and that "all things were delivered unto him," or given into his hand, Matt. xi. 27; yea, "all power in heaven and in earth," Matt. xxviii. 18,—the thing pleaded for. Him who was crucified did God make "both Lord and Christ," Acts ii. 35, 36; exalting him at his right hand to be "a Prince and a Saviour," Acts v. 31. He is "highly exalted," having "a name given him above every name," Phil. ii. 9–11; being "set at the right hand of God in heavenly places, far above," etc., Eph. i. 20–22; where he reigns for ever, 1 Cor. xv. 25; being the "King of kings, and Lord of lords," Rev. xix. 16, v. 12–14; for he is "Lord of dead and living," Rom. xiv. 7–9.

And this in general is fully asserted in the Scripture, unto the *consolation* of the church and *terror* of his adversaries. This, I say, is the spring of the church's glory, comfort, and assurance. It is our head, husband, and elder brother, who is gloriously vested with all this power. Our nearest relation, our best friend, is thus exalted; not to a place of honour and trust under others, a thing that contents the airy fancy of poor earth-worms; nor yet to a kingdom on the earth, a matter that swells some, and even breaks them with pride; no, nor yet to an empire over this perishing world: but to an abiding, an everlasting rule and dominion over the whole creation of God. And it is but a little while before he will cast off and dispel all those clouds and shades which at present interpose themselves, and eclipse his glory and majesty from them that love him. He who in the days of his flesh was reviled, reproached, persecuted, crucified, for our sakes, that same Jesus is thus exalted and made "a Prince and a Saviour," having "a name given him above every name," etc.; for though he was dead, yet he is alive, and lives for ever, and hath the keys of hell and death. These things are everywhere proposed for the consolation of the church.

The consideration of it also is suited to strike terror into the hearts of ungodly men that oppose him in the world. Whom is it that they do despise? against whom do they magnify themselves, and lift up their horns on high? whose ordinances, laws, institutions, do they contemn? whose gospel do they refuse obedience unto? whose people and servants do they revile and persecute? Is it not he, are they not his, who hath "all power in heaven and in earth" committed unto him, in whose hand are the lives, the souls, all the

concernments of his enemies? Cæsar thought he had spoken with terror, when, threatening him with death who stood in his way, he told him, "Young man, he speaks it to whom it is as easy to do it." *He* speaks to his adversaries, who stand in the way of his interest, to "deal no more so proudly," who can in a moment speak them into ruin, and that eternal. See Rev. vi. 14–17.

Thus is the Son made heir of all in general. We shall further consider his dominion in a distribution of the chief parts of it; and manifest his power severally in and over them all. He is lord or heir πάντων,—that is, of all persons and of all things.

PERSONS, or rational subsistences, here intended, are either *angels* or *men;* for it is evident that "He is excepted who hath subjected all things unto him," 1 Cor. xv. 27.

Angels are of two sorts:—1. Such as *abide doing the will of God*, retaining that name by way of eminency; 2. Such as *by sin have lost their first habitation*, state, and condition,—usually called evil angels, or devils. The Lord Jesus hath dominion over all, and both sorts of them.

Men may be cast under one common distribution, which is comprehensive of all distinctions whereby they are differenced; for they all are either *elect* or *reprobates.* And the Lord Jesus hath rule and dominion over them all.

THINGS that are subject unto the Lord Jesus may be referred unto four heads; for they are either,—1. *Spiritual;* or, 2. *Ecclesiastical;* or, 3. *Political;* or, 4. *Natural.*

Again, *Spiritual* are either, (1.) Temporal, as, [1.] Grace; [2.] Gifts; or (2.) Eternal, as glory.

Ecclesiastical or church things are either, (1.) Judaical, or old testament things; or, (2.) Christian, or things of the new testament.

Political and civil things may be considered as they are managed, (1.) By his friends; (2.) His enemies.

Of *Natural* things we shall speak in a production of some particular instances, to prove the general assertion.

Those, in the FIRST place, assigned as part of the inheritance of Christ are,—I. The *angels*, and the good angels in especial. These belong to the kingdom, rule, and dominion of Christ. I shall be brief in this branch of his heirship, because it must be professedly handled in opening sundry other verses of this chapter, in which the apostle insisteth on it.

Of the *nature of angels*, their glory, excellency, dignity, work, and employment, we have here no occasion to treat. Something must afterwards be spoken unto these things. Christ's pre-eminence above them, rule over them, their subjection unto him, with the original right and equity of the grant of this power and authority unto him, are the things which now fall under our consideration.

1. His *pre-eminence* above them is asserted by the apostle in the fourth verse of this chapter. He is "made better" ("more excellent") "than the angels." See the words opened afterwards. This was to the Jews, who acknowledged that the Messiah should be above Moses, Abraham, and the ministering angels. So Neve Shalom, lib. ix. cap. v. We have testimony unto it: Eph. i. 20, 21, "He set him at his own right hand," ἐν ἐπουρανίοις, "among heavenly things, far above all principality, and power, and might, and dominion, and every name that is named," whatever title of honour or office they enjoy, "not only in this world, but also in that which is to come," who enjoy their power and dignity in that state of glory; which is promised unto them also who here believe on him. Phil. ii. 9, "God also hath highly exalted him, and given him a name" (power, authority, and pre-eminence) "which is above every name: that at the name of Jesus" (unto him vested with that authority and dignity) "every knee should bow" (all creatures should yield obedience and be in subjection), "of things in heaven," the ἴδιον οἰκητήριον, "proper habitation" and place of residence of the blessed angels, Jude 6. For,—

2. As he is exalted above them, so by the authority of God the Father *they are made subject* unto him: 1 Pet. iii. 22, "He is gone into heaven," ὑποταγέντων αὐτῷ ἀγγέλων, "angels being brought into order by subjection unto him." Eph. i. 22, Πάντα ὑπέταξεν, "He hath put all things" (angels, of which he treats) "in subjection to him;" "under his feet," as Ps. viii. 7, תַּחַת־רַגְלָיו; 1 Cor. xv. 27. And this by the special authority of God the Father, in a way of grant of privilege and honour unto him, and to evidence the universality of this subjection.

3. They *adore and worship him*,—the highest act of obedience and most absolute subjection. This they have in command, Heb. i. 6, "Let all the angels of God worship him;" Ps. xcvii. 7, הִשְׁתַּחֲווּ, "worship him,"—with prostration, self-abasement, and all possible subjection to him: of which place afterwards. Their practice answers the command given them, Rev. v. 11–14. All the angels round about his throne fall down, and ascribe "blessing, and honour, and glory, and power" unto him; as we are taught to do in our deepest acknowledgment of the majesty and authority of God, Matt. vi. 13. And as to outward obedience, they are ready in all things to receive his commands, being "ministering spirits, sent forth to minister for them who shall inherit salvation," Heb. i. 14; and that by Him who is "head over all to the church," Eph. i. 22. As, for instance, he sent out one of them to his servant John, Rev. i. 1; who, from their employment under him towards them that believe, are said to be their "fellow-servants,"—that is unto Christ,—namely, of all them who have "the testimony of Jesus," Rev. xix. 10, xxii. 9. And to this purpose,—

4. They always *attend his throne:* Isa. vi. 1, 2, "I saw the LORD

sitting upon a throne," and "about it stood the seraphim." This Isaiah "spake of him when he saw his glory," John xii. 39–41. He was upon his throne when he spake with the church in the wilderness, Acts vii. 38,—that is, on mount Sinai: where the angels attending him as on chariots, ready to receive his commands, were "twenty thousand, even thousands of angels," Ps. lxviii. 17, Eph. iv. 8; or "thousand thousands, and ten thousand times ten thousand," as another prophet expresseth it, Dan. vii. 10. And so is he in the church of the new testament, Rev. v. 11; and from his walking in the midst of the golden candlesticks, Rev. i. 13, are the angels also present in church assemblies, as attending their Lord and Master, 1 Cor. xi. 10. And so attended shall he come to judgment, 2 Thess. i. 7; when he shall be "revealed from heaven with the angels of his power:" which was foretold concerning him from the beginning of the world, Jude 14, 15.

Thus his lordship over angels is universal and absolute, and their subjection unto him answerable thereunto. The manner of the grant of this excellency, power, and dignity unto him, must be further cleared in the opening of these words of the apostle, verse 4, "Being made better than the angels." The original right and equity of this grant, with the ends of it, are now only to be intimated.

1. The radical, fundamental equity of this grant lies in his *divine nature*, and his creation of angels, over whom as mediator he is made Lord. Unto the general assertion of his being made "heir of all," the apostle in this place subjoins that general reason, manifesting the rise of the equity of it in the will of God that it should be so: "By whom also he made the worlds." Which reason is particularly applicable to every part of his inheritance, and is especially pleaded in reference unto angels: Col. i. 15, 16, "Who is the image of the invisible God, the first-born of every creature,"—that is, the heir and lord of them all; and the reason is, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him." His creation of those heavenly powers is the foundation of his heirship or lordship over them. Ἐκτίσθη, that is, saith a learned man (Grotius) on the place, "not created or made, but ordered, ordained; all things were ordered by Christ as to their state and dignity." But what reason is there to depart from the proper, usual, yea, only sense of the word in this place? "Because," saith he, "mention is made of Christ, which is the name of a man; and so the creation of all things cannot be attributed unto him." But Christ is the name of the Son of God incarnate, *God and man:* "Christ, who is over all, God blessed for ever," Rom. ix. 5. See Luke ii. 11. And he is here spoken of as "the image of the invisible God," Col. i. 15,—the essential image of the Father, endowed with all his eternal attributes; and so the

creator of all. The Socinians add that the words are used in the abstract, "principalities and powers," and therefore their dignities, not their persons, are here intended. But, (1.) "All things created, in heaven and in earth, visible and invisible," are the substances and essences of things themselves, and not their qualities and places only. (2.) The distribution into "thrones and dominions, principalities and powers," respects only the last branch of things affirmed to be created by him, namely, "things in heaven,—invisible;" so that if it should be granted that he made or created them only as to their dignity, order, and power, yet they obtain not their purpose, since the creation of all other things, as to their being and subsistence, is ascribed unto him. But, (3.) The use of the abstract for the concrete is not unusual in Scripture. See Eph. vi. 12, πνευματικά for πνεύματα. Thus ἡγεμόνας καὶ βασιλεῖς, "rulers and kings," Matt. x. 18, are termed ἀρχαὶ καὶ ἐξουσίαι, "principalities and powers," Luke xii. 11. And in this particular, those who are here "principalities and powers" are "angels great in power," 2 Pet. ii. 11. And Eph. i. 20, 21, he is exalted ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος,—that is, above all vested with principality and power," as the next words evince, "and every name that is named." So Jude tells us of some of whom he says, Κυριότητος καταφρονοῦντες, δόξας οὐ τρέμουσι βλασφημοῦντες· κυριότητα ἀθετοῦσι, δόξας βλασφημοῦσι·—"They despise dominion, and speak evil of dignities;" that is, those vested with them. And Paul, Rom. viii. 38, 39, "I am persuaded that neither angels," οὔτε ἀρχαὶ, οὔτε δυνάμεις, "nor principalities, nor powers;" οὔτε τὶς κτίσις ἑτέρα, "nor any other creature." So that these principalities and powers are κτίσεις, certain "creatures," created things and subsistences,—that is the angels, variously differenced amongst themselves; in respect of us, great in power and dignity.

This is the first foundation of the equity of this grant of all power over the angels unto the Lord Christ: in his divine nature he made them; and in that respect they were before his own; as on the same account, when he came into the world, he is said to come εἰς τὰ ἴδια, John i. 11, "to his own," or the things that he had made.

2. It is founded in that *establishment* in the condition of their creation, which by his interposition to recover what was lost by sin, and to preserve the untainted part of the creation from ruin, they did receive. In their own right, the rule of their obedience, and the example of those of their number and society who apostatized from God, they found themselves in a state not absolutely impregnable. Their confirmation,—which also was attended with that exaltation which they received by their new relation unto God in and through him,—they received by his means, God gathering up all things to a consistency and permanency in him, Eph. i. 10. And hence also it became equal that the rule and power over them should be com-

mitted unto him, by whom, although they were not, like us, recovered from ruin, yet they were preserved from all danger of it. So that in their subjection unto him consists their principal honour and all their safety.

And as this act of God, in appointing Christ Lord of angels, hath these equitable foundations, so it hath also sundry glorious ends:—

1. It was as an *addition unto that glory that was set before him* in his undertaking to redeem sinners. A kingdom was of old promised unto him; and to render it exceedingly glorious, the rule and sceptre of it is extended, not only to his redeemed ones, but to the holy angels also, and the sovereignty over them is granted him as a part of his reward, Phil. ii. 8–11; Eph. i. 20, 21.

2. God hereby *gathers up his whole family*,—at first distinguished by the law of their creation into two especial kinds, and then differenced and set at variance by sin,—into one body under one head, reducing them that originally were twain into one entire family: Eph. i. 10, "In the fulness of times he gathered together in one all things in Christ, both which are in heaven, and which are on earth; even in him," as was before declared. Before this the angels had no immediate created head; for themselves are called אֱלֹהִים, "gods," Ps. xcvii. 7; 1 Cor. viii. 5. Whoever is the head must be אֱלֹהֵי הָאֱלֹהִים, [Deut. x. 17], the "God of gods," or "Lord of lords,"—which Christ alone is; and in him, or under him as a head, is the whole family of God united.

3. The *church* of mankind militant on the earth, whose conduct unto eternal glory is committed unto Christ, stands in need of the *ministry of angels*. And therefore hath God granted rule and power over them unto him, that nothing might be wanting to enable him "to save them to the uttermost that come unto God by him." So God hath given him to be "head over all things to the church," Eph. i. 22; that he should, with an absolute sovereignty, use and dispose of all things to the benefit and advantage of the church.

This is the first branch of the lordship and dominion of Christ, according to the distribution of the severals of it before laid down. He is Lord of angels, and they are all of them his servants, the fellow-servants of them that have the testimony of Jesus. And as some men do wilfully cast themselves, by their religious adoration of angels, under the curse of Canaan, to be servants unto servants, Gen. ix. 25; so it is the great honour and privilege of true believers, that in their worship of Christ they are admitted into the society of "an innumerable company of angels," Heb. xii. 22, Rev. v. 11–13: for they are not ashamed to esteem them their fellow-servants whom their Lord and King is not ashamed to call his brethren. And herein consists our communion with them, that we have one common Head and Lord; and any intercourse with them, but only on this account, or any worship performed towards them, breaks the bond of that

communion, and causeth us not to "hold the Head," Col. ii. 19. The privilege, the safety, and advantage of the church, from this subjection of angels to its Head and Saviour, are by many spoken unto.

Secondly, There is another sort of angels, who by sin left their primitive station, and fell off from God; of whom, their sin, fall, malice, wrath, business, craft in evil, and final judgment, the Scripture treateth at large. These belong not, indeed, to the possession of Christ as he is the heir, but they belong unto his dominion as he is Lord. Though he be not a king and head unto them, yet he is a judge and ruler over them. All things being given into his hand, they also are subjected unto his power. Now, as under the former head, I shall consider,—1. The *right* or equity, and, 2. The *end* of this authority of Christ over this second sort of the first race of intellectual creatures, the angels that have sinned.

1. As before, this right is founded in his *divine nature*, by virtue whereof he is ἱκανός, fit for this dominion. He made these angels also, and therefore, as God, hath an absolute dominion over them. The creatures cannot cast off the dominion of the Creator by rebellion. Though they may lose their moral relation unto God, as obedient creatures, yet their natural, as creatures, cannot be dissolved. God will be God still, be his creatures never so wicked; and if they obey not his will, they shall bear his justice. And this dominion of Christ over fallen angels as God, makes the grant of rule over them to him as mediator just and equal.

2. The immediate and peculiar foundation of his right unto rule over fallen angels, rendering the special grant of it equal and righteous, is lawful conquest. This gives a special right, Gen. xlviii. 22. Now, that Christ should conquer fallen angels was promised from the foundation of the world, Gen. iii. 15. "The seed of the woman," the Messiah, was to "break the serpent's head,"—despoil him of his power, and bring him into subjection; which he performed accordingly: Col. ii. 15, "He spoiled principalities and powers,"—divested fallen angels of all that title they had got to the world, by the sin of man; "triumphing over them," as captives to be disposed of at his pleasure. He "stilled," or made to cease as to his power, this "enemy," וּמִתְנַקֵּם, and "self-avenger," Ps. viii. 2; "leading captivity captive," Ps. lxviii. 18; "breaking in pieces the head over the large earth," Ps. cx. 6; "binding the strong man armed, and spoiling his goods." And the Scripture of the New Testament is full of instances as to his executing his power and authority over evil angels; they take up a good part of the historical books of it.

Man having sinned by the instigation of Satan, he was, by the just judgment of God, delivered up unto his power, Heb. ii. 14. The Lord Christ undertaking to recover lost man from under his power by destroying his works, 1 John iii. 8, and to bring them again into

favour with God, Satan with all his might sets himself to oppose him in his work; and failing in his enterprise, being utterly conquered, he became absolutely subjected unto him, trodden under his feet, and the prey he had taken was delivered from him.

This is the next foundation of the authority of Christ over the evil angels. He had a great contest and war with them, and that about the glory of God, his own kingdom, and the eternal salvation of the elect. Prevailing absolutely against them, he made a *conquest* over them, and they are put into subjection unto him for ever. They are subjected unto him as to their present actings and future condition. He now rules them, and will hereafter finally judge them. Wherein he suffers them, in his holiness and wisdom, to act in temptations, seductions, persecutions, he bounds and limits their rage, malice, actings; orders and disposes the events of them to his own holy and righteous ends; and keeps them under chains for the judgment of the last day, when, for the full manifestation of his dominion over them, he will cause the meanest of his servants to set their feet on the necks of these conquered kings, and to join with himself in sentencing them unto eternal ruin, 1 Cor. vi. 3; which they shall be cast into by him, Rev. xix. 20.

3. The ends of this lordship of Christ are various; as,—(1.) *His own glory*, Ps. cx. 1. (2.) The *church's safety*, Matt. xvi. 18; Rev. xii. 7–9. And, (3.) *Exercise* for their good,—[1.] By temptation, 1 Pet. v. 8–10; and, [2.] Persecution, Rev. ii. 10, xii. 10; both which he directs, regulates, and bounds, unto their eternal advantage. (4.) The exercising of his wrath and vengeance upon his stubborn enemies, whom these slaves and vassals to his righteous power seduce, blind, harden, provoke, ruin and destroy, Rev. xii. 15, xvi. 13, 14; Ps. cvi. And how much of the peace, safety, and consolation of believers, lies wrapped up in this part of the dominion of Christ were easy to demonstrate; as also, that faith's improvement of it, in every condition, is the greatest part of our wisdom in our pilgrimage.

II. All *mankind* (the second sort of intellectual creatures or rational subsistences) belong to the lordship and dominion of Christ. All mankind was in the power of God as one φύραμα, "one mass," or "lump," out of which all individuals are made and framed, Rom. ix. 21, some to honour, some to dishonour; the τὸ αὐτὸ φύραμα not denoting the same substance, but one common condition. And the making of the individuals is not by *temporal creation*, but *eternal designation*. So that all mankind, made out of nothing and out of the same condition, destined to several ends, for the glory of God, are branched into two sorts;—*elect*, or vessels from the common mass unto honour; and *reprobates*, or vessels from the common mass unto dishonour As such they were typed by Jacob and Esau, Rom. ix. 11–13; and are expressed under that distribution, 1 Thess. v. 9.

Some ἀπ' ἀρχῆς, "from the beginning," being "chosen to salvation," 2 Thess. ii. 13; πρὸ καταβολῆς κόσμου, Eph. i. 4, "before the foundation of the world;" Rom. viii. 29, xi. 5; Matt. xx. 16; 2 Tim. ii. 10; Rev. xxi. 27;—others are appointed to the day of evil, Prov. xvi. 4; παλαὶ προγεγραμμένοι, "of old ordained to condemnation," Jude 4; εἰς ἄλωσιν καὶ φθοράν, "for to be destroyed," 2 Pet. ii. 12. See Rom. ix. 22, xi. 7; Rev. xx. 15.

Both these sorts, or all mankind, is the lordship of Christ extended to, and to each of them respectively:—

He is Lord *over all flesh*, John xvii. 2; both living and dead, Rom. xiv. 9; Phil. ii. 9, 10.

First, Particularly, he is Lord over *all the elect.* And besides the general foundation of the equity of his authority and power in his divine nature and creation of all things, the grant of the Father unto him, as mediator, to be their Lord is founded in other especial acts both of Father and Son; for,—

1. They were *given unto him from eternity*, in design and by compact, that they should be his peculiar portion, and he their Saviour, John xvii. 2. Of the πάσης σαρκός, "all flesh," over which he hath authority, there is a πᾶν ὃ δέδωκε, a universality of them whom the Father gave him, in an especial manner; of whom he says, "Thine they were, and thou gavest them me," verse 6; Acts xviii. 10. They are a portion given him to save, John vi. 39; of which he takes the care, as Jacob did of the sheep of Laban, when he served him for a wife, Gen. xxxi. 36–40. See Prov. viii. 31. This was an act of the will of the Father in the eternal covenant of the mediator; whereof elsewhere.

2. His grant is strengthened by *redemption*, purchase, and acquisition. This was the condition of the former grant, Isa. liii. 10–12, which was made good by him; so that his lordship is frequently asserted on this very account, 1 Cor. vi. 20; 1 Pet. i. 18, 19; 1 Tim. ii. 6; John x. 15; Eph. v. 25–27; Rev. v. 9; John xi. 51, 52. And this purchase of Christ is peculiar to them so given him of the Father in the covenant of the mediator; as,—(1.) Proceeding from his *especial and greatest love*, John xv. 13; Rom. v. 8; 1 John iii. 16, iv. 9, 10; Acts xx. 28; Rom. viii. 32: and,—(2.) Being accompanied with a *purchase* for them which they shall certainly enjoy, and that of grace and glory, Acts xx. 28; Eph. i. 14; Phil. i. 28; Heb. ix. 12, 15. And, indeed, the controversy about the death of Christ is not primarily about its extent, but its efficacy and fruits in respect of them for whom he died.

3. Those thus given him of the Father and redeemed by him are of two sorts:—(1.) Such as are *actually called* to faith in him and union with him. These are further become his upon many other especial accounts. They are his in all relations of subjection,

—his children, servants, brethren, disciples, subjects, his house, his spouse. He stands towards them in *all relations* of authority: is their father, master, elder brother, teacher, king, lord, ruler, judge, husband; ruling in them by his Spirit and grace, over them by his laws in his word, preserving them by his power, chastening them in his care and love, feeding them out of his stores, trying them and delivering them in his wisdom, bearing with their miscarriages in his patience, and taking them for his portion, lot, and inheritance, in his providence; raising them at the last day, taking them to himself in glory, and every way avouching them to be his, and himself to be their Lord and Master. (2.) Some of them are always *uncalled*, and shall be so until the whole number of them be completed and filled. But before, they belong on the former accounts unto his lot, care, and rule, John x. 16. They are already his sheep by grant and purchase, though not yet really so by grace and holiness. They are not yet his by present obediential subjection, but they are his by eternal designation and real acquisition.

Now, the power that the Lord Jesus hath over this sort of mankind is universal, unlimited, absolute, and exclusive of all other power over them, as unto the things peculiarly belonging unto his kingdom. He is their king, judge, lawgiver; and in things of God purely spiritual and evangelical other they have none. It is true, he takes them not out of the world, and therefore as unto τὰ βιωτικά, "the things of this life," things of the world, they are subject to the laws and rulers of the world; but as unto the things of God he is the only lawgiver, who is able to kill and make alive. But the nature and ends of the lordship of Christ over the elect are too large and comprehensive to be here spoken unto, in this brief delineation of his kingdom, which we undertook in this digression.

Secondly, His lordship and dominion extends to the other sort of men also, namely, *reprobates*, or men finally impenitent. They are not exempted from that "all flesh" which he hath power over, John xvii. 2; nor from those "dead and living" over whom he is Lord, Rom. xiv. 9; nor from that "world" which he shall judge, Acts xvii. 31. And there are two especial grounds, that are peculiar to them, of this grant of power and authority over them:—

1. His *interposition*, upon the entrance of sin, against the immediate execution of the curse due unto it; as befell the angels. This fixed the world under a dispensation of,—(1.) Forbearance and patience, Rom. ii. 4, 5; Acts xvii. 30; Rom. ix. 22; Ps. lxxv. 3: (2.) Goodness and mercy, Acts xiv. 16, 17.

That God, who spared not the angels when they sinned, but immediately cast them into chains of darkness, should place sinners of the race of Adam under a dispensation of forbearance and goodness, —that he should spare them with much long-suffering during their

pilgrimage on the earth, and fill their hearts with food and gladness, with all those fruits of kindness which the womb of his providence is still bringing forth for their benefit and advantage,—is thus far on the account of the Lord Christ, that though these things, as relating unto reprobates, are no part of his especial purchase as mediator of the everlasting covenant of grace, yet they are a necessary consequent of his interposition against the immediate execution of the whole curse upon the first entrance of sin, and of his undertaking for his elect.

2. He makes a *conquest* over them. It was promised that he should do so, Gen. iii. 15; and though the work itself prove long and irksome, though the ways of accomplishing it be unto us obscure and oftentimes invisible, yet he hath undertaken it, and will not give it over until they are every one brought to be his footstool, Ps. cx. 1; 1 Cor. xv. 25. And the dominion granted him on these grounds is,—

(1.) *Sovereign* and absolute. His enemies are his footstool, Ps. cx. 1; Matt. xxii. 44; Mark xii. 36; Luke xx. 42; Acts ii. 34; 1 Cor. xv. 25; Heb. i. 13. They are in his hand, as the Egyptians were in Joseph's when he had purchased both their persons and their estates to be at arbitrary disposal; and he deals with them as Joseph did with those, so far as any of the ends of his rule and lordship are concerned in them. And,—

(2.) *Judiciary*, John v. 22, 23. As he hath power over their persons, so he hath regard unto their sins, Rom. xiv. 9; Acts xvii. 31; Matt. xxv. 31. And this power he variously exerciseth over them, even in this world, before he gloriously exerts it in their eternal ruin. For,—[1.] He enlightens them by those heavenly sparks of truth and reason which he leaves unextinguished in their own minds, John i. 9. [2.] Strives with them by his Spirit, Gen. vi. 3; secretly exciting their consciences to rebuke, bridle, yoke, afflict, and cruciate them, Rom. ii. 14, 15. And, [3.] On some of them he acts by the power and authority of his word; whereby he quickens their consciences, galls their minds and affections, restrains their lusts, bounds their conversations, aggravates their sins, hardens their hearts, and judges their souls, Ps. xlv.; Isa. vi. [4.] He exerciseth rule and dominion over them in providential dispensations, Rev. vi. 15, 16; Isa. lxiii. 1–4; Rev. xix. 13. By all which he makes way for the glory of his final judgment of them, Acts xvii. 31; Matt. xxv. 31; Rev. xix. 20, xx. 10–15. And all this will he do, unto the ends,—1*st.* Of his own glory; 2*dly.* His church's good, exercise, and safety.

And this is the second instance of the first head of the dominion of Christ in this world. He is Lord over persons, angels and men.

The SECOND part of the heirship and dominion of Christ consisteth in his lordship over *all things* besides; which added to the former comprise the whole creation of God. I. In the distribution of these premised, the first that occur are *spiritual things*, which also are of two sorts:—*First*, Temporal, or such as in this life we are made partakers of; and, *Secondly*, Eternal, the things that are reserved for them that believe in the state of glory. The former may be reduced unto two heads; for they are all of them either grace or gifts, and Christ is Lord of them all.

First, All that which comes under the name of *grace* in Scripture, which, flowing from the free and special love of God, tends directly to the spiritual and eternal good of them on whom it is bestowed, may be referred unto four heads; for as the fountain of all these (or the gracious free purpose of the will of God, from whence they all do flow), being antecedent to the mission of Christ the mediator, and immanent in God, it can be no otherwise granted unto him but in respect of its effects; which we shall show that it is. Now, these are:—

1. *Pardon of sin*, and the free acceptation of the persons of sinners in a way of mercy. This is grace, Eph. ii. 8; Tit. iii. 5–7; and a saving effect and fruit of the covenant, Jer. xxxi. 31–34; Heb. viii. 8–12.

2. The *regenerating of the person of a dead sinner*, with the purifying and sanctifying of his nature, in a way of spiritual power. This also is grace, and promised in the covenant. And there are three parts of it:—(1.) The infusion of a *quickening principle* into the soul of a dead sinner, Rom. viii. 2; Tit. iii. 5; John iii. 6; Eph. ii. 1–6. (2.) The *habitual furnishment* of the spiritually-quickened soul with abiding, radical principles of light, love, and power, fitting it for spiritual obedience, Gal. v. 17. (3.) *Actual assistance*, in a communication of supplies of strength for every duty and work, Phil. iv. 13; John xv. 5.

3. *Preservation* in a condition of acceptation with God, and holy obedience unto him unto the end, is also of especial grace. It is the grace of perseverance, and eminently included in the covenant, as we have elsewhere showed at large.

4. *Adoption*, as a *privilege*, with all the privileges that flow from it, is also grace, Eph. i. 5, 6.

All these, with all those admirable and inexpressible mercies that they branch themselves into,—giving deliverance unto sinners from evil temporal and eternal, raising them to communion with God here, and to the enjoyment of him for ever hereafter,—are called grace, and do belong to the lordship of Christ, as he is heir, lord, and possessor of them all. All the stores of this grace and mercy that are in heaven for sinners are given into his hand, and resigned

up to his sovereign disposal, as we shall intimate in general and particular:—

1. In general, Col. i. 19, "It pleased the Father that in him should all fulness dwell." There is a fourfold fulness in Christ:—(1.) Of the *Deity* in his divine nature, Rom. ix. 5. (2.) Of *union* in his person, Col. ii. 9. (3.) Of *grace* in his human nature, John i. 14, iii. 34; Luke ii. 52, iv. 1. (4.) An *authoritative fulness*, to communicate of it unto others. That is the fulness here intended; for it is in him as the head of the church, verse 18, so as that from him, or that fulness which it pleased the Father to intrust him withal, believers might receive "grace for grace," John i. 16, 17. Thus he testifies that "all things are delivered to him of his Father," Matt. xi. 27,—put into his power and possession. And they are the things he there intends, on the account whereof he invites sinners weary and laden to come unto him, verse 28, namely, all mercy and grace; which are the things that burdened sinners need and look after. The same is testified John iii. 35, 36; and fully chap. xvi. 15, "All things that the Father hath are mine;" chap. xvii. 10. All the grace and mercy that are in the heart of God as Father to bestow upon his children, they are all given into the hand of Christ, and are his, or part of his inheritance.

2. In particular:—

(1.) All *pardoning grace*, for the acceptance of our persons and forgiveness of our sins, is his; he is the Lord of it. Acts v. 31, He is made "a Prince and a Saviour, to give repentance and the forgiveness of sins." Forgiveness of sin is wholly given unto him as to the amdinistration of it, nor doth any one receive it but out of his stores. And what is the dominion of ten thousands of worlds in comparison of this inheritance? Sure he shall be my God and King who hath all forgiveness at his disposal. All that this world can do or give is a thousand times lighter than the dust of the balance, if compared with these good things of the kingdom of Christ.

(2.) All *regenerating*, quickening, sanctifying, assisting grace is his. [1.] John v. 21, He quickeneth whom he pleaseth. He walks among dead souls, and says to whom he will, 'Live.' And, [2.] He sanctifies by his Spirit whom he pleaseth, John iv. 14. All the living waters of saving grace are committed to him, and he invites men unto them freely, Cant. v. 1; Isa. lv. 1; Rev. xxii. 17. And, [3.] All grace actually assisting us unto any duty is his also, for without him we can do nothing, John xv. 5; for it is he alone that gives out suitable help in the time of need, Heb. iv. 16. No man was ever quickened, purified, or strengthened, but by him; nor can any dram of this grace be obtained but out of his treasures. Those who pretend to stores of it in their own wills, are so far antichrists.

(3.) The grace of our *preservation* in our acceptation with God and obedience unto him is solely his, John x. 28. And so also,—

(4.) Are all the blessed and *gracious privileges* whereof we are made partakers in our adoption, John i. 12. Heb. iii. 6, he is so Lord over the house and family of God as to have the whole inheritance in his power, and the absolute disposal of all the good things belonging unto it.

These are the riches and treasures of the kingdom of Christ, the good things of his house, the revenues of his dominion. The mass of this treasure that lies by him is infinite, the stores of it are inexhaustible; and he is ready, free, gracious, and bountiful, in his communications of them to all the subjects of his dominion. This part of his heirship extends unto,—1. All the grace and mercy that the Father could find in his own gracious heart to bestow, when he was full of counsels of love, and designed to exalt himself by the way of grace, Eph. i. 6. 2. To all the grace and mercy which he himself could purchase by the effusion of his blood, Heb. ix. 14; Eph. ii. 13; and indeed these are commensurate, if things in respect of us altogether boundless may be said to be commensurate. 3. All that grace which hath saved the world of sinners which are already in the enjoyment of God, and that shall effectually save all that come to God by him. 4. All that grace which, in the promises of it in the Old Testament, is set out by all that is rich, precious, glorious,—all that is eminent in the whole creation of God; and in the New is called "treasure," "unsearchable riches," and "exceeding excellency:" which, being communicated by him to all the subjects of his kingdom, makes every one of them richer than all the potentates of the earth who have no interest in him.

The especial foundation of all this trust is in an eminent manner expressed, Isa. liii. 10–12. His suffering for the sins of all those to whom he intends to communicate of this his fulness, according to the will of God, and the purchase he made in his death, according to the tenor of the covenant of the mediator, makes it just and righteous that he should enjoy this part of his inheritance, Heb. ii. 14, ix. 12. The Father says unto him: 'Seest thou these poor wretched creatures that lie perishing in their blood and under the curse? They had once my image gloriously enstamped on them, and were every way meet for my service; but behold the misery that is come upon them by their sin and rebellion. Sentence is gone forth against them upon their sin; and they want nothing to shut them up under everlasting ruin but the execution of it. Wilt thou undertake to be their saviour and deliverer, to save them from their sins, and the wrath to come? Wilt thou make thy soul an offering for their sins, and lay down thy life a ransom for them? Hast thou love enough to wash them in thine own blood, in a nature to be

taken of them, being obedient therein unto death, the death of the cross?' Whereunto he replies: 'I am content to do thy will, and will undertake this work, and that with joy and delight. Lo, I come for that purpose; my delight is with these sons of men, Ps. xl. 8; Prov. viii. 31. What they have taken, I will pay. What is due from them, let it be required at my hand. I am ready to undergo wrath and curse for them, and to pour out my soul unto death.' 'It shall be,' saith the Father, 'as thou hast spoken, and thou shalt see of the travail of thy soul and be satisfied. I will give thee for a covenant and a leader unto them, and thou shalt be the captain of their salvation. To this end take into thy power and disposal all the treasures of heaven, all mercy and grace, to give out unto them for whom thou hast undertaken. Behold, here are unsearchable hidden treasures, not of many generations, but laid up from eternity. Take all these riches into thy power, and at thy disposal shall they be for ever." This is the noble peculiar foundation of this part of the inheritance of Christ.

From what hath been spoken, the rule also whereby the Lord Christ proceedeth in disposing these treasures to the sons of men is made evident. Though he hath all grace committed unto him, yet he bestows not grace upon all. The rule of his procedure herein is God's election; for the foundation of this whole truth is his undertaking for them who were given him of his Father. See Acts xiii. 48; Rom. xi. 7; Eph. i. 3–8. And the variety which is seen in his actual communication of grace and mercy unto sinners depends upon the sovereign and eternal designation of the persons of them who by him were to obtain mercy, and be made heirs of salvation.

But although the persons are designed and allotted unto him from eternity who were to receive this grace and mercy at his hands, yet as to the manner and all circumstances of his dispensation and communication of them, they are wholly committed unto his own sovereign will and wisdom. Hence some he calls at one time, some at another; some in the morning, that they may glorify grace in working all the day; some in the evening of their lives, that they may exalt pardoning mercy to eternity: on some he bestows much grace, that he may render them useful in the strength of it; on others less, that he may keep them humble in a sense of their wants: some he makes rich in light, others in love; some in faith, others in patience; that they may all peculiarly praise him, and set out the fulness of his stores. And hereby,—1. He glorifies every grace of his Spirit, by making it shine eminently in one or other, as faith in Abraham and Peter, love in David and John, patience in Job; and, 2. He renders his subjects useful one to another, in that they have opportunities upon the defects and fulness of each

other to exercise all their graces; and, 3. So he renders his whole body uniform and comely, 1 Cor. xii. 14–27; 4. Keeping every member in humility and dependence, whilst it sees its own wants in some graces that others excel in, Col. ii. 19.

This is another most eminent part of the inheritance and kingdom of Christ.

Secondly, All *gifts* that are bestowed on any of the sons of men, whereby they are differenced from others or made useful unto others, belong also unto the inheritance and kingdom of Christ.

Gifts bestowed on men are either *natural* or *spiritual*. 1. *Natural gifts* are especial endowments of the persons or minds of men, in relation unto things appertaining unto this life; as wisdom, learning, skill and cunning in arts and sciences. I call them natural in respect of the objects that they are exercised about, which are τὰ βιωτικά, "things of this life;" as also in respect of their end and use. They are not always so as to their rise and spring, but may be immediately infused, as wisdom was into Solomon for civil government, 1 Kings iii. 12; and skill for all manner of mechanical operations into Bezaleel, Exod. xxxi. 2–6. But how far these gifts are educed in an ordinary course of providence out of their hidden seeds and principles in nature, in a just connection of causes and effects, and so fall under a certain law of acquisition, or what there may be of the interposition of the Spirit of God in an especial manner, immediately conferring them on any, falls not under our present consideration of them. Nor yet can we insist on their use, which is such that they are the great instrument in the hand of God for the preservation of human society, and to keep the course of man's life and pilgrimage from being wholly brutish. I design only to show that even they also belong (though more remotely) to the lordship of Jesus Christ; which they do on two accounts:—

(1.) In that the very *use of men's reason* and their natural faculties, as to any good end or purpose, is continued unto them upon the account of his interposition, bringing the world thereby under a dispensation of patience and forbearance, as was declared, John i. 9.

(2.) He is endued with power and authority to use them, in whose hand soever they lie, whether of his friends or enemies, to the especial ends of his glory, in doing good unto his church. And, indeed, in the efficacy of his Spirit and power upon the gifts of the minds of men, exciting, ordering, disposing, enabling them unto various actings and operations, by and with them; controlling, overruling, entangling each other and themselves in whom they are by them; his wisdom and care in the rule, government, chastisement, and deliverance of his church, are most conspicuous.

2. *Spiritual gifts*, which principally come under that denomination. are of two sorts,—*extraordinary*, and *ordinary*. The first

are immediate endowment of the minds of men with abilities exceeding the whole system of nature, in the exercise whereof they are mere instruments of Him who bestows those gifts upon them. Such of old were the gifts of miracles, tongues, healing, prediction, and infallible inspiration, given out by the Lord Christ unto such as he was pleased to use in his gospel service in an extraordinary manner. The latter sort are furnishments of the minds of men, enabling them unto the comprehension of spiritual things, and the management of them for spiritual ends and purposes. Such are wisdom, knowledge, prudence, utterance, aptness to teach; in general, abilities to manage the things of Christ and the gospel unto their own proper ends. And these also are of two sorts:—(1.) Such as are peculiar unto *office;* and, (2.) Such as are *common unto others*, for their own and others' good and edification, according as they are called unto the exercise of them. And these two sorts of gifts differ only in respect of degrees. There are no ordinary gifts that Christ's officers are made partakers of, their office only excepted, which differ in the kind or nature of them from those which he bestows on all his disciples; which makes their stirring up and endeavours to improve the gifts they have received exceeding necessary unto them. And Christ's collation of these gifts unto men is the foundation of all the offices that under him they are called to discharge. See Eph. iv. 8, 11, 1 Cor. xii. 5, John xx. 21, 22. And as they are the spring and foundation of office, so they are the great and only means of the church's edification. By them Christ builds up his church to the measure appointed unto the whole and every member of it. And there is no member but hath his gift; which is the talent given, or rather lent, to trade withal.

Now, of all these Christ is the only Lord; they belong unto his kingdom: Ps. lxviii. 19, לָקַחְתָּ מַתָּנוֹת בָּאָדָם. "When he ascended on high, he took" (or "received") "gifts for men;" he took them into his own power and disposal, being given him of his Father; as Peter declares, Acts ii. 33, adding that he received the Spirit, by whom all these gifts are wrought. And Eph. iv. 8, the apostle renders the words of the psalmist ἔδωκε δόματα, "he gave gifts;" because he received them into his power, not to keep them unto himself, but to give them out to the use of others. And so לָקַח doth sometimes signify to "give," Hos. xiv. 3. "Verbum accipiendi dare significat cum accipiunt aliunde ut dent," say the Jewish masters. And it was after his resurrection that this accession was made unto his kingdom, in such an eminent and visible manner as to be a testimony of his office: John vii. 39, Οὔπω ἦν Πνεῦμα ἅγιον, "The Holy Ghost was not yet; because Jesus was not yet glorified,"—not *eminently given* and received, as to these gifts, Acts xix. 2. And this investiture of him with power over all gifts, he makes the bottom of the mission of the

apostles, Matt. xxviii. 18. This he had as a fruit of his suffering, as a part of his purchase; and it is a choice portion of his lordship and kingdom.

The end also why all these gifts are given into his power and disposal is evident:—1. The propagation of his gospel, and consequently the setting up of his kingdom in the world, depends upon them. These are the arms that he furnished his messengers withal when he sent them forth to fight, to conquer and subdue the world unto him. And by these they prevailed. By that Spirit of wisdom and knowledge, prayer and utterance, wherewith they were endowed,—attended, where and when needful, with the extraordinary gifts before mentioned, did they accomplish the work committed unto their charge. Now, the Lord Christ having a right unto a kingdom and inheritance given him which was actually under possession of his adversary, it was necessary that all those arms wherewith he was to make a conquest of it should be given to his disposal, 2 Cor. x. 4. These were the weapons of the warfare of his apostles and disciples, which through God were so mighty to cast down the strongholds of sin and Satan; these are the slings and stones before which the Goliaths of the earth and hell did fall; this was that power from above which he promised his apostles to furnish them withal, when they should address themselves to the conquest of the world, Acts i. 8. With these weapons, this furniture for their warfare, a few despised persons, in the eyes of the world, went from Judea unto the ends of the earth, subduing all things before them to the obedience of their Lord and Master. And,—

2. By these is his church edified. And to that end doth he continue to bestow them on men, and will do so to the end of the world, 1 Cor. xii. 4–14; Eph. iv. 8–12; Rom. xii. 6–8; 1 Pet. iv. 10, 11; Col. ii. 19. And for any to hinder their growth and exercise is, what in them lies, to pull down the church of Christ, and to set themselves against that testimony which he gives in the world that he is yet alive, and that he takes care of his disciples, being present with them according unto his promise.

3. And by these means and ways is God glorified in him and by him; which is the great end of his lordship over all the gifts of the Spirit.

That we may a little by the way look into our especial concernment in these things, the order of them, and their subserviency one to another, may be briefly considered: for as natural gifts are the foundation of, and lie in an especial subordination unto spiritual, so are spiritual gifts enlivened, made effectual and durable, by grace. The principal end of Christ's bestowing gifts is the erection of a ministry in his church, for the ends before mentioned. And where all these, in their order and mutual subserviency unto one another, are received by any, there, and there alone, is a competent furniture

for the work of the ministry received. And where any of them, as to their whole kind, are wanting, there is a defect in the person, if not a nullity as to the office. Natural gifts and endowments of mind are so necessary a foundation for any that looks towards the work of the ministry, that without some competent measure of them it is madness and folly to entertain thoughts of any progress. Unless unto these, spiritual gifts are in Christ's time superadded, the other will never be of any use for the edification of the church, as having in their own nature and series no especial tendency unto that end. Nor will these superadded spiritual gifts enable any man to discharge his duty unto all well-pleasing before God, unless they also are quickened and seasoned by grace. And where there is an intercision of this series and order in any, the defect will quickly appear. Thus some we see of excellent natural endowments, in their first setting forth in the world, and in their endeavours on that single stock, promising great usefulness and excellency in their way, who, when they should come to engage in the service of the gospel, evidence themselves to be altogether unfurnished for the employment they undertake, yea, and to have lost what before they seemed to have received. Having gone to the utmost length and bounds that gifts merely natural could carry them out unto, and not receiving superadded spiritual gifts, which the Spirit of Christ bestoweth as he pleaseth, 1 Cor. xii. 11, they faint in the way, wither, and become utterly useless. And this, for the most part, falleth out when men either have abused their natural gifts to the service of their lusts, and in an opposition to the simplicity of the gospel; or when they set upon spiritual things and pretend to the service of Christ merely in their own strength, without dependence on him, as the heir and lord of all, for abilities and furniture for his work; or when they have some fixed corrupt end and design to accomplish and bring about by a pretence of the ministry, without regard to the glory of Christ, or compassion to the souls of men,—which the Lord Christ will not prostitute the gifts of his Spirit to make them serviceable unto. And sundry other causes of this failure may be assigned.

It is no otherwise as to the next degree in this order, in reference unto spiritual gifts and saving grace. When these gifts, in the good pleasure of the Lord of them, are superadded unto the natural endowments before mentioned, they carry on them who have received them cheerfully, comfortably, and usefully, in their way and progress. The former are increased, heightened, strengthened, and perfected by the latter, towards that special end whereunto themselves are designed,—namely, the glory of Christ in the work of the gospel. But if these also are not in due season quickened by saving grace, if the heart be not moistened and made fruitful thereby, even they also will wither and decay. Sin and the world in process

of time will devour them; whereof we have daily experience in this world. And this is the order wherein the great Lord of all these gifts hath laid them, in a subserviency one kind unto another, and all of them unto his own glory.

And this that hath been spoken will abundantly discover the reason and ground of the apostolical exhortation, "Covet earnestly the best gifts," 1 Cor. xii. 31: as, first, the gift of wisdom and knowledge in the word and will of God, 1 Cor. xii. 8, ii. 7; 1 Tim. iii. 15; 1 Cor. i. 5;—secondly, the gift of ability to manage and improve this wisdom and knowledge to the edification of others, Heb. iii. 13, x. 25; Rom. xv. 14; 1 Thess. v. 11;—thirdly, of prayer. And many more might be added of the like usefulness and importance.

Secondly, To close our considerations of this part of the lordship of Christ, there remains only that we show him to be the Lord of all *spiritual eternal things*, which in one word we call *glory*. He is himself the "Lord of glory," 1 Cor. ii. 8, and the Judge of all, John v. 22; in the discharge of which office he gives out glory as a reward unto his followers, Matt. xxv. 32; Rom. xiv. 10. Glory is the reward that is with him, which he will give out at the last day as a crown, 1 Pet. v. 4; 2 Tim. iv. 8; John xvii. 2. And to this end, that he might be Lord of it, he hath,—1. *Purchased* it, Heb. ix. 12; Eph. i. 14; Heb. ii. 10; 2. Taken actual *possession* of it in his own person, Luke xxiv. 26; John xvii. 5, 22–24; and that, 3. As the *forerunner* of those on whom he will bestow it, Heb. vi. 20.

And this is a short view of the lordship of Christ as to things spiritual.

II. *Ecclesiastical things*, or things that concern church institutions, rule, and power, belong also unto his rule and dominion. He is the only head, lord, ruler, and lawgiver of his church. There was a church-state ever since God created man on the earth; and there is the same reason of it in all its alterations, as unto its relation to the Lord Christ. Whatever changes it underwent, still Christ was the Lord of it and of all its concernments. But by way of instance and eminency, we may consider the Mosaical church-state under the old testament, and the evangelical church-state under the new. Christ is Lord of and in respect unto them both.

1. He was the Lord of the *old testament church-state*, and he exercised his power and lordship towards it in four ways:—(1.) In and by its *institution* and erection. He made, framed, set up, and appointed that church-state, and all the worship of God therein observed. He it was who appeared unto Moses in the wilderness, Exod. iii. 5, 6, Acts vii. 32, 33; and who gave them the law on mount Sinai, Exod. xx., Ps. lxviii. 17, 18, Eph. iv. 8; and continued with them in the wilderness, Num. xxi. 6, 1 Cor. x. 9. So that from him, his power and authority, was the institution and erection of that church

(2.) By prescribing a *complete rule* and form of worship and obedience unto it, being erected, as its lawgiver, to which nothing might be added, Deut. iv. 1, 2, xii. 32. (3.) By way of *reformation*, when it was collapsed and decayed, Zech. ii. 8–13; Mal. iii. 1-3. (4.) By way of *amotion*, or taking down what he himself had set up, because it was so framed and ordered as to continue only for a season, Heb. ix. 10; Deut. xviii. 15–18; Hag. ii. 6, 7; Isa. lxv. 17, 18; 2 Pet. iii. 13. Which part of his power and lordship we shall afterwards abundantly prove against the Jews.

2. Of the *new testament evangelical church-state* also, he is the only lord and ruler; yea, this is his proper kingdom, on which all other parts of his dominion do depend: for he is given to be "head over all things to the church," Eph. i. 22. For,—(1.) He is the *foundation* of this church-state, 1 Cor. iii. 11, the whole design and platform of it being laid in him, and built upon him. And, (2.) He *erects* this church-state upon himself, Matt. xvi. 18, "Upon this Rock I will build my church;" the Spirit and word whereby it is done being from him alone, and ordered in and by his wisdom, power, and care. And, (3.) He gives *laws and rules* of worship and obedience unto it, when so built by himself and upon him, Matt. xxviii. 19, 20; Acts i. 2; Heb. iii. 1–6. And, (4.) He is the everlasting, constant, abiding, *head, ruler, king, and governor* of it, Eph. i. 22; Col. ii. 19; Heb. iii. 6; Rev. ii., iii. All which things are ordinarily spoken unto, and the ends of this power of Christ fully declared.

III. He is Lord also of *political things*. All the governments of the world, that are set up and exercised therein for the good of mankind, and the preservation of society according to the rules of equity and righteousness,—over all these, and those who in and by them exercise rule and authority amongst men, is he lord and king.

He alone is the *absolute potentate;* the highest on the earth are in a subordination unto him. That, 1. He was *designed* unto, Ps. lxxxix. 27. And accordingly he is, 2. *made* Lord of lords, and King of kings, Rev. xvii. 14, xix. 16; 1 Tim. vi. 15. And, 3. He exerciseth *dominion* answerable unto his title, Rev. vi. 14–17, xvii. 14, xix. 16–20; Ps. ii. 8, 9; Isa. lx.; Mic. v. 7–9. And, 4. Hath hence *right* to send his gospel into all nations in the world, attended with the worship by him prescribed, Matt. xxviii. 19; Ps. ii. 9–12; which none of the rulers or governors of the world have any right to refuse or oppose; nor can so do, but upon their utmost peril. And, 5. *All kingdoms* shall at length be brought into a professed subjection to him and his gospel, and have all their rule disposed of unto the interest of his church and saints, Dan. vii. 27; Isa. lx. 12; Rev. xix. 16–19.

IV. The last branch of this dominion of Christ consists in the *residue* of the creation of God,—heaven and earth, sea and land, wind, trees, and fruits of the earth, and the creatures of sense. As they are all put under his feet. Ps. viii. 6–8; Eph. i. 22; 1 Cor. xv. 27;

so the exercise of his power severally over them is known from the story of the gospel.

And thus we have glanced at this lordship of Christ in some of the general parts of it. And how small a portion of his glorious power are we able to comprehend or declare!

Δι' οὗ καὶ τοὺς αἰῶνας ἐποίησεν,—"By whom also he made the worlds." The apostle in these words gives further strength to his present argument, from another consideration of the person of the Messiah; wherein he also discovers the foundation of the pre-eminence ascribed unto him in the words last insisted on: "By him the worlds were made;" so that they were "his own," John i. 11, and it was meet that, in the new condition which he underwent, he should be the Lord of them all. Moreover, if all things be made by him, all disobedience unto him is certainly most unreasonable, and will be attended with inevitable ruin; of the truth whereof the apostle aims to convince the Hebrews.

Now, whereas the assertion which presents itself at first view in these words is such as, if we rightly apprehend the meaning of the Holy Ghost in it, must needs determine the controversy that the apostle had with the Jews, and is of great use and importance unto the faith of the saints in all ages, I shall first free the words from false glosses and interpretations, and then explain the truth asserted in them, both absolutely and with relation to the present purpose of the apostle.

That which some men design in their wresting of this place, is to deface the illustrious testimony given in it unto the eternal deity of the Son of God; and to this purpose they proceed variously.

1. By δι' οὗ, "by whom," they say, δι' ὃν, "for whom," is intended. And so the sense of the place is, that "for Christ, for his sake, God made the world." So Enjedinus. And Grotius embraceth his notion, adding in its confirmation that this was the opinion of the Jews, namely, that all things were made for the Messiah; and therefore ἐποίησε he renders by "condiderat," as signifying the time long since past, before the bringing forth of Christ into the world: as also that δι' οὗ is put for δι' ὃν, in Rom. vi. 4, Rev. iv. 11, xiii. 14, and therefore may be here so used. According to this exposition of the words, we have in them an expression of the love of God towards the Messiah, in that for his sake he made the world; but not any thing of the excellency, power, and glory of the Messiah himself.

It is manifest that the whole strength of this interpretation lies in this, that δι' οὗ may be taken for δι' ὃν,—"by whom," instead of "for whom." But neither is it proved that in any other place these expressions are equipollent; nor, if that could be supposed, is there any reason offered why the one of them should in this place be put for the other; for,—

(1.) The places referred unto do no way prove that διά with a genitive doth ever denote the final cause, but the efficient only. With an accusative, for the most part, it is as much as "propter," signifying the final cause of the thing spoken of; and rarely in the New Testament is it otherwise used. Rev. iv. 11, Διὰ τὸ θέλημά σου, "At thy will" or "pleasure," the efficient and disposing, not the final cause, seems to be denoted; and chap. xiii. 14, Διὰ τὰ σημεῖα, "By the signs that were given him to do," the formal cause is signified. But that joined with a genitive case it anywhere signifies the final cause, doth not appear. Beza, whom Grotius cites, says on Rom. vi. 4, that διὰ δόξης Πατρός, "by the glory of the Father," may be taken for εἰς δόξην, "unto the glory." But the case is not the same where things as where persons are spoken of. Οὗ here relates unto a person, and yet is διά, joined with it, asserted to denote the end of the things spoken of; which is insolent. Besides, δόξα Πατρός in that place is indeed the glorious power of the Father, the efficient of the resurrection of Christ treated of. So that whereas διά is used six hundred times with a genitive case in the New Testament, no one instance can be given where it may be rendered "propter," "for;" and therefore cannot be so here.

(2.) On supposition that some such instance might be produced, yet, being contrary to the constant use of the word, some cogent reason from the text wherein it is used, or the thing treated of, must be urged to give that sense admittance; and nothing of that nature is or can be here pleaded.

(3.) As δι' οὗ and εἰς ὃν are distinguished, the one expressing the efficient the other the final cause, Rom. xi. 36; so also are δι' οὗ and δι' ὃν in this very epistle: chap. ii. 10, Δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα,—"For whom are all things, and by whom are all things." And is it likely that the apostle would put one of them for the other, contrary to the proper use which he intended immediately to assign severally unto them?

(4.) Δι' οὗ, "by whom," here, is the same with δι' αὐτοῦ, "by him," John i. 3; which the same person interprets properly for the efficient cause.

On these accounts, the foundation of this gloss being removed, the superadded translation of ἐποίησε by "condiderat" is altogether useless; and what the Jews grant that God did with respect to the Messiah, we shall afterwards consider.

2. The Socinians generally lay no exception against the *person making*, whom they acknowledge to be Christ the Son, but unto the *worlds* said *to be made*. These are not, say they, the things of the old, but of the new creation; not the fabric of heaven and earth, but the conversion of the souls of men; not the first institution and forming of all things, but the restoration of mankind, and translation

into a new condition of life. This Schlichtingius at large insists on in his comment on this place; bringing, in the justification of his interpretation, the sum of what is pleaded by all of them, in answer not only to this testimony, but also to that of John i. 3, and that also of Col. i. 16, 17.

(1.) "The old creation," he says, "is never said to be performed by any intermediate cause, as the Father is here said to make these worlds by the Son." But, [1.] This is "petitio principii," that this expression doth denote any such intermediate cause as should interpose between the Father and the creation of the world, by an operation of its own, diverse from that of the Father. Job xxvi. 13, God is said to adorn the heavens בְּרוּחוֹ, "by his Spirit," which they will not contend to denote an intermediate cause; and *διά* here is but what the Hebrews express by בְּ. [2.] In the creation of the world, the Father wrought in and by the Son, the same creating act being the act of both persons, John v. 17, their will, wisdom, and power being essentially the same.

(2.) He adds, "There is an allusion only in the words unto the first creation, as in John i. 1–3, where the apostle sets out the beginning of the Gospel in the terms whereby Moses reports the creation of the world; and therefore mentions light in particular, because of an allusion to the light at first created by God, when of all other things, whereto there is no such allusion, he maketh no mention." *Ans.* [1.] The new creation granted by the men of this persuasion being only a moral suasion of the minds of men by the outward doctrine of the gospel, I know not what allusion can be fancied in it unto the creation of the world out of nothing. [2.] It is granted that the apostle speaks here of the same creation that John treats of in the beginning of his Gospel; but that that is the *creation of the whole world*, and all things contained in it, hath been elsewhere proved, and must be granted, or we may well despair of ever understanding one line in the Scripture, or what we ordinarily speak one to another. [3.] John doth not mention any *particular of the old creation*, affirming only in general that by the Word all things were made; whereof he afterwards affirms that he was "the light of men," —not assigning unto him in particular the creation of light, as is pretended.

(3.) He tells us, "The article proposed, *τοὺς αἰῶνας*, intimates that it is not the old creation that is intended, but some new especial thing, distinct from it and preferred above it. *Ans.* [1.] As the same article doth, used by the same apostle to the same purpose in another place: Acts xiv. 15, "Ὃς ἐποίησε τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν"—"Who made the heaven, the earth, and sea;" which were certainly those created of old. [2.] The same article is used with the same word again in this epistle, chap. xi. 3, Πίστει νοοῦμεν

καταρτίσθαι τοὺς αἰῶνας·—"By faith we understand that the worlds were made;" where this author acknowledgeth the old creation to be intended.

(4.) He adds, "That the author of this epistle seems to allude to the Greek translation of Isa. ix. 5, wherein אֲבִי־עַד, 'The Father of eternity,' or 'Eternal Father,' is rendered 'The Father of the world to come.'" *Ans.* [1.] There is no manner of relation between Πατὴρ μέλλοντος αἰῶνος, "The Father of the world to come," and Δι' οὗ τοὺς αἰῶνας ἐποίησεν, "By whom he made the worlds," unless it be that one word is used in both places in very distinct senses; which if it be sufficient to evince a cognation between various places, very strange and uncouth interpretations would quickly ensue. Nor, [2.] Doth that which the apostle here treats of any way respect that which the prophet in that place insists upon; his name and nature being only declared by the prophet, and his works by the apostle. And, [3.] It is a presumption to suppose the apostle to allude to a corrupt translation, as that of the LXX. in that place is, there being no ground for it in the original; for אֲבִי־עַד is not Πατὴρ μέλλοντος αἰῶνος, but Πατὴρ αἰώνιος, "The eternal Father." And what the Jews and LXX. intend by "the world to come," we shall afterwards consider.

(5.) His last refuge is in Isa. li. 16, "Where the work of God," as he observes, "in the reduction of the people of the Jews from the captivity of Babylon is called his planting the heavens, and laying the foundations of the earth. And the Vulgar Latin translation," as he further observes, "renders the word, 'ut cœlum plantes, ut terram fundes,' ascribing that to the prophet which he did but declare. And in this sense he contends that God the Father is said to make the worlds by his Son." *Ans.* [1.] The work mentioned is not that which God would do in the reduction of the people from Babylon, but that which he had done in their delivery from Egypt, recorded to strengthen the faith of believers in what for the future he would yet do for them. [2.] The expressions, of planting the heavens and laying the foundations of the earth, are in this place of the prophet plainly allegorical, and are in the very same place declared so to be:—1*st.* In the circumstance of time when this work is said to be wrought, namely, at the coming of the Israelites out of Egypt, when the heavens and the earth, properly so called, could not be made, planted, founded, or created. 2*dly.* By an adjoined exposition of the allegory: "I have put my words in thy mouth, ... and say unto Zion, Thou art my people." This was his planting of the heavens and laying the foundations of the earth, even the erection of a church and political state amongst the Israelites. [3.] It is not to the prophet, but to the church, that the words are spoken; and לִנְטֹעַ and לִיסֹד are not "ut plantes" and "ut fundes," but "ad plantandum," "to plant," and "ad fundandum," "to lay

the foundation." And our author prejudicates his cause by making use of a translation to uphold it which himself knows to be corrupt. [4.] There is not, then, any similitude between that place of the prophet, wherein words are used allegorically (the allegory in them being instantly explained), and this of the apostle, whose discourse is didactical, and the words used in it proper and suited to the things intended by him to be expressed. And this is the substance of what is pleaded to wrest from believers this illustrious testimony given to the eternal deity of the Son of God. We may yet further consider the reasons that offer themselves from the context for the removal of the interpretation suggested:—

1. It sinks under its own weakness and absurdity. The apostle, intending to set out the excellency of the Son of God, affirms that "by him" the worlds were made;" that is, say they, "Christ preaching the gospel converted some to the faith of it, and many more were converted by the apostles' preaching the same doctrine; whereupon blessed times of light and salvation ensued." Who not overpowered with prejudice could once imagine any such sense in these words, especially considering that it is as contrary to the design of the apostle as it is to the importance of the words themselves? This is that which Peter calls men's "wresting the Scripture" to their own perdition.

2. The apostle, as we observed, writes didactically, plainly expressing the matter whereof he treats in words usual and proper. To what end, then, should he use so strained an allegory in a point of doctrine, yea, a fundamental article of the religion he taught, and that to express what he had immediately in the words foregoing properly expressed; for, "By whom he made the worlds" is no more, in these men's apprehensions, than, "In him hath he spoken in these latter days?" Nor is this expression anywhere used, no, not in the most allegorical prophecies of the Old Testament, to denote that which here they would wrest it unto. But making of the world signifies making of the world in the whole Scripture throughout, and nothing else.

3. The making of the worlds here intended was a thing then past: Ἐποίησε, "He made them;" that is, he did so of old. And the same word is used by the LXX. to express the old creation. But now that which the Jews called "The world to come," or the blessed state of the church under the Messiah, the apostle speaks of as of that which was not yet come, the present worldly state of the Judaical church yet continuing.

4. The words αἰών and αἰῶνες, or עֹלָם and עֹלָמִים, which are so rendered, taken absolutely, as they are here used, do never in any one place of the Scripture, in the Old or New Testament, signify the new creation, or state of the church under the gospel; but the whole

world, and all things therein contained, they do in this very epistle, chap. xi. 3.

5. Wherever the apostle in this epistle speaks in the Judaical idiom of the church-state under the Messiah, he never calls it by the name of οἰκουμένη or αἰών, but still with the limitation of, "to come," as chap. ii. 5, vi. 5. And where the word is used absolutely, as in this place and chap. xi. 3, it is the whole world that is intended.

6. The context utterly refuseth this gloss. The Son in the preceding words is said to be made heir or lord of all; that is, of all things absolutely and universally, as we have evinced and is confessed. Unto that assertion he subjoins a reason of the equity of that transcendent grant made unto him, namely, because "by him all things were made;" whereunto he adds his upholding, ruling, and disposing of them, being so made by him: "He upholdeth all things by the word of his power." That between the "all things" whereof he is Lord and the "all things" that he upholds there should be an interposition of words of the same importance with them, expressing the reason of them that go afore and the foundation of that which follows, knitting both parts together, and yet indeed having a signification in them of things utterly heterogeneous to them, is most unreasonable to imagine.

We have now obtained liberty, by removing the entanglements cast in our way, to proceed to the opening of the genuine sense and importance of these words.

Δι' οὗ, "by whom;" not as an *instrument*, or an inferior, intermediate, created cause: for then also must he be created by himself, seeing all things that were made were made by him, John i. 3, but as God's own eternal Word, Wisdom, and Power, Prov. viii. 22–24, John i. 1,—the same individual creating act being the work of Father and Son, whose power and wisdom being one and the same undivided, so also are the works which outwardly proceed from them. And as the joint working of Father and Son doth not infer any other subordination but that of subsistence and order, so the preposition διά doth not of itself intimate the subjection of an instrumental cause, being used sometimes to express the work of the Father himself, Gal. i. 1.

Ἐποίησε, בָּרָא, "created." So the apostle expresseth that word, Acts xvii. 24, 26; and the LXX. most commonly, as Gen. i. 1, though sometimes they use κτίζω, as our apostle also doth, chap. x. [Col. i. 16?] He made, created, produced out of nothing, by the things not seen, chap. xi. 3.

Τοὺς αἰῶνας: αἰών, עוֹלָם. So that word is constantly rendered by the Greeks. עָלַם is "to hide," or to be hid, kept secret, close, undiscovered. Whence a virgin is called עַלְמָה, one not yet come into the

public state of matrimony; as by the Greeks, on the same account, *κατάκλειστος*, "one shut up," or a recluse; as the Targumists call a harlot נפקת בוא, "a goer abroad," from that description of her, Prov. vii. 11, 12; בְּבֵיתָהּ לֹא־יִשְׁכְּנוּ רַגְלֶיהָ פַּעַם בַּחוּץ פַּעַם בָּרְחֹבֹת;—"Her feet dwell not in her own house: one while she is in the street, another while abroad;" as the mother of the family is called נְוַת בַּיִת, "the dweller at home," Ps. lxviii. 13. Hence עוֹלָם signifies the ages of the world in their succession and duration, which are things secret and hidden. What is past is forgotten, what is to come is unknown, and what is present is passing away without much observation. See Eccles. i. 11.

The world, then, that is visible and a spectacle in itself, in respect of its continuance and duration is עוֹלָם,—"a thing hidden." So that the word denotes the fabric of the world by a metonymy of the adjunct. When the Hebrews would express the world in respect of the substance and matter of the universe, they do it commonly by a distribution of the whole into its most general and comprehensive parts, as "The heavens, earth, and sea," subjoining, "all things contained in them." This the Greeks and Latins, from its order, frame, and ornaments, call *κόσμος* and "mundus;" which principally respect that שִׁפְרַת שָׁמַיִם, that beauty and ornament of the heavens which God made by his Spirit, Job xxvi. 13. And as it is inhabited by the sons of men, they call it תֵּבֵל, that is, *οἰκουμένη*; that is, תֵּבֵל אֶרֶץ, Prov. viii. 31, "The world of the earth,"—principally, the habitable parts of the earth. As quickly passing away, they call it חֶלֶד. And in respect of its successive duration עוֹלָם; that is, *αἰών*, the word here used.

Αἰῶνες, in the plural number, "the worlds," so called, chap. xi. 3, by a mere enallage of number, as some suppose, or with respect to the many ages of the world's duration. But, moreover, the apostle accommodates his expression to the received opinion of the Jews, and their way of expressing themselves about the world. עוֹלָם denotes the world as to the subsistence of it and as to its duration. In both these respects the Jews distributed the world into several parts, calling them so many worlds. R. D. Kimchi on Isa. vi. distributes these worlds into three; on the account of which he says, קדוש, "holy," was three times repeated by the seraphim. There are, saith he, שלשה עולמות,—"three worlds:" עולם העליון והוא עולם המלאכים והנשמות,—"the upper world, which is the world of angels and spirits;" עולם הגלגלים והכוכבים,—"the world of the heavens and stars:" and עולם השפל,—"this world below." But in the first respect they generally assign these four:—(1.) העולם השפל,—"the lower world," the depressed world, the earth and air in the several regions of it: (2.) העולם המלאכים,—"the world of angels," or ministering spirits, whom they suppose to inhabit in high places, where they may super-

vise the affairs of the earth: (3.) עולם הגלגלים,—"the world of spheres:" and, (4.) עולם העליון,—"the highest world;" called by Paul "the third heaven," 2 Cor. xii. 2; and by Solomon שְׁמֵי הַשָּׁמַיִם, "the heaven of heavens," 1 Kings viii. 27; and עלם הנשמות, "olam hanneshamoth,"—"the world of spirits," or souls departed. In respect of duration, they assign a fivefold world:—(1.) עולם עבר; called by Peter "the old world," or the world before the flood, the world that perished: (2.) עולם הזה,—"the present world," or the state of things under the Judaical church: (3.) עולם הבאתה משיח,—"the world of the coming of the Messiah;" or "the world to come," as the apostle calls it, chap. ii. 5: (4.) עולם החית חמתים,—"the world of the resurrection of the dead:" and, (5.) עולם אריך,—"the prolonged world," or life eternal. Principally with respect to the first distribution, as also unto the duration of the whole world unto the last dispensation, mentioned in the second, doth the apostle here call it, τοὺς αἰῶνας, "the worlds."

Thus the apostle having declared the honour of the Son as mediator, in that he was made heir of all, adds thereunto his excellency in himself from his eternal power and Godhead; which he not only asserts, but gives evidence unto by an argument from the works of creation. And to avoid all straitening thoughts of this work, he expresseth it in terms comprehending the whole creation in that distribution whereinto it was usually cast by themselves; as John contents not himself by affirming that he "made all things," but adds to that assertion that "without him was not any thing made that was made," John i. 3.

And this was of old the common faith of the Judaical church. That all things were made and all things disposed by the Word of God, they all confessed. Evident footsteps of this faith abide still in their Targums; for that by "the Word of God," so often mentioned in them, they did not understand the word of his power, but an hypostasis in the divine nature, is manifest from the personal properties which are everywhere assigned unto it: as, the Word of God did this, said that, thought, went, and the like; as, Ps. lxviii. 17, they affirm that Word which gave the law on mount Sinai to dwell in the highest heaven; yea, and they say in Bereshith Rabba, of these words, Gen. i. 2, "The Spirit of God moved upon the face of the waters," זה רוחו של מלך המשיח,—"This is the spirit of the king Messiah;" by which they cannot deny but that all things were formed. And the apostle in this expression lets the Hebrews know that Jesus, the Messiah, was that Word of God by whom all things were made. And so the influence of these words into his present argument is manifest; for the Son, in whom the Father had now spoken to them and declared the gospel, being his eternal Word, by whom the world and all ages were created, there could be no question

of his authority to alter their ceremonious worship, which he himself had appointed for a season.

Before we pass to the next verses, we may mark out those instructions which the words passed through afford us in common, as to the abiding interest of all believers.

V. The foundation of them is, That the Lord Jesus Christ, who is the great prophet of his church under the new testament, the only revealer of the will of the Father, as the Son and Wisdom of God, made the worlds, and all things contained in them. And therein,—

1. We have an illustrious testimony given to the eternal Godhead and power of the Son of God; for "He who made all things is God," as the apostle elsewhere affirms. And,—

2. Unto the equity of his being made heir, lord, and judge of all. No creature can decline the authority or waive the tribunal of him that made them all. And,—

3. A stable bottom of faith, hope, contentment, and patience, is administered unto the saints in all dispensations. He who is their Redeemer, that bought them, hath all that interest in all things wherein they are concerned that the sovereign right of creation can afford him; besides that grant which is made unto him for this very end, that they might be disposed of to his own glory, in their good and advantage. Isa. liv. 4, 5. And,—

4. From this order of things, that Christ, as the eternal Son of God, having made the worlds, hath them and all things in them put under his power as mediator and head of the church, we may see what a subserviency to the interest of the saints of the Most High the whole creation is laid and disposed in. And,—

5. The way of obtaining a sanctified interest in and use of the things of the old creation,—namely, not to receive them merely on the general account, as made by the Son of God, but on the more especial one of their being granted unto him as mediator of the church. And,—

6. How men on both these foundations are to be accountable for their use or abuse of the things of the first creation.

But besides these particular instances, there is that which is more general, and which we may a little insist upon from the context and design of the apostle in this whole discourse, whose consideration will not again occur unto us; and it is, that God in infinite wisdom ordered all things in the first creation, so as that the whole of that work might be subservient to the glory of his grace in the new creation of all by Jesus Christ.

By the Son he made the worlds in the beginning of time, that in the fulness of time he might be the just heir and lord of all. The Jews have a saying, that "the world was made for the Messiah;" which is thus far true, that both it and all things in it were made,

disposed of, and ordered in their creation, so as that God might be everlastingly glorified in the work which he was designed unto, and which by him he had to accomplish. I shall consider it only in the present instance, namely, that by the Son he made the worlds, that he might be the proper heir and lord of them; of which latter we shall treat more particularly on the ensuing words.

This was declared of old, where he was spoken of as the Wisdom of God, by whom he wrought in the creation and production of all things, Prov. viii. 22–31. This Son, or Wisdom of God, declares at large,—first, his co-existence with his Father from eternity, before all or any of the visible or invisible creation were by his power brought forth, verse 22, 23, and so onward; and then sets forth the infinite, eternal, and ineffable delight that was between him and his Father, both before and also in the work of the creation, verse 30. Further, he declares his presence and co-operation with him in the whole work of making the world and the several parts of it, verses 27–30; which in other places is expressed, as here by the apostle, that God by him made the worlds. After which he declares the end of all this dispensation, namely, that he might rejoice in the habitable part of the earth, and his delight be with the sons of men; to whom, therefore, he calls to hearken unto him, that they may be blessed, verse 31, to the end of the chapter;—that is, that he might be meet to accomplish the work of their redemption, and bring them to blessedness, to the glory of the grace of God; which work his heart was set upon, and which he greatly delighted in, Ps. xl. 6–8.

Hence the apostle John, in the beginning of his Gospel, brings both the creations together,—the first by the eternal Word absolutely, the other by him as incarnate,—that the suitableness and correspondency of all things in them might be evident. "The Word was with God," saith he, "in the beginning," and "all things were made by him; and without him was not any thing made that was made," verses 1–3. But what was this unto the gospel that he undertook to declare? Yes, very much; for it appears from hence that when this Word was made flesh, and came and dwelt among us, verse 14, he came into the world that was made by him, though it knew him not, verse 10; he came but to his own, whatever were the entertainment that he received, verse 11. For this end, then, God made all things by him, that when he came to change and renew all things, he might have good right and title so to do, seeing he undertook to deal with or about no more but what he had originally made.

The holy and blessed Trinity could have so ordered the work of creation as that it should not immediately, eminently, and signally have been the work of the Son, of the eternal Word; but there was a further design upon the world to be accomplished by him, and

therefore the work was signally to be his,—that is, as to immediate operation, though as to authority and order it peculiarly belonged to the Father, and to the Spirit as to disposition and ornament, Gen. i. 1, 2; Job xxvi. 13.

This, I say, was done for the end mentioned by the apostle, Eph. i. 10. All things at first were made by him, that when they were lost, ruined, scattered, they might again, in the appointed season, be gathered together into one head in him; of which place more at large elsewhere.

And this mystery of the wisdom of God the apostle at large unfoldeth, Col. i. 15–19. Speaking of the Son, by whom we have redemption, he informs us that in himself and his own nature, he is "the image of the invisible God;" that is, of God the Father, who until then had alone been clearly revealed unto them: and that in respect of other things he is "the first-born of every creature;" or, as he terms himself, Rev. iii. 14, the "beginning of the creation of God,"—that is, he who is before all creatures, and gave beginning to the creation of God. For so expressly the apostle explains himself in the next verses: "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him: and he is before all things, and by him all things consist." But this is not the full design of the apostle. He declares not only that "all things were made by him," but also that "all things were made for him," verse 16; so made for him that he might be "the head of the body, the church," —that is, that he might be the fountain, head, spring, and original of the new creation, as he had been of the old. So the apostle declares in the next words, "Who is the beginning, the first-born from the dead." As he was the "beginning" and the "first-born of every creature" in the old creation, so he is the "beginning" and "first-born from the dead;" that is, the original and cause of the whole new creation. And hereunto he subjoins the end and design of God in this whole mysterious work; which was, that the Son might have the pre-eminence in all things. As he had in and over the works of the old creation, seeing they were all made by him, and all consist in him; so also he hath over the new on the same account, being the beginning and first-born of them. The apostle in these words gives us the whole of what we intend, namely, that the making of the worlds, and of all things in them, in the first creation by the Son, was peculiarly subservient to the glory of the grace of God in the reparation and renovation of all things by him as incarnate.

It is not for us to inquire much into or after the reason of this economy and dispensation; we "cannot by searching find out God,

we cannot find out the Almighty unto perfection," Job xi. 7. It may suffice us that he disposeth of all things according to "the counsel of his own will," Eph. i. 11. This antecedently unto the consideration of the effects of it, we cannot, we may not search into, Deut. xxix. 29. What are the effects and consequences of his infinitely holy, wise counsel, wherein his glory shines forth unto his creatures, those we may consider and contemplate on, and rejoice in the light that they will afford us into the treasures of these counsels themselves.

Now, herein we see, first, that it was the *eternal design* of God that the whole creation should be put *in subjection unto the Word incarnate;* whereof the apostle also treats in the second chapter of this epistle. "God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," Phil. ii. 9–11. God hath put all things in subjection unto him, not only the things peculiarly redeemed by him, but all things whatever, as we shall show in the next words of our epistle. See 1 Cor. xv. 27; Heb. ii. 8; Rom. xiv. 11. Hence John saw "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, ascribing blessing, and honour, and glory, and power unto the Lamb for ever and ever," Rev. v. 13; that is, owning and avowing their duty, obedience, and subjection unto him. This being designed of God in the eternal counsel of his will, before the world was, 1 Pet. i. 2, Tit. i. 2, he prepared and made way for it in the creation of all things by him; so that his title and right to be the ruler and lord of all angels and men, the whole creation, in and of heaven and earth, might be laid on this great and blessed foundation, that *he made them all.*

Again, God designed from eternity that his *great and everlasting glory should arise from the new creation* and the work thereof. Herein hath he ordered all things "to the praise of the glory of his grace," Eph. i. 6. And this praise will he inhabit for ever. It is true, the works of the old creation did set forth the glory of God, Ps. xix. 1; they manifested his "eternal power and Godhead," Rom. i. 20. But God had not resolved ultimately to commit the manifestation of his glory unto those works, though very glorious; and therefore did he suffer sin to enter into the world, which stained the beauty of it, and brought it wholly under the curse. But he never suffered spot or stain to come upon the work of the new creation, Eph. v. 26, 27,—nothing that might defeat, eclipse, or impair the glory that he intended to exalt himself in thereby. Yet God hath so ultimately laid up his glory in the new creation, as that he will not lose any

thing of that which also is due unto him from the old; but yet he will not receive it immediately from thence neither, but as it is put over into a subserviency unto the work of the new. Now, God ordered all things so as that this might be effected without force, coaction, or wresting of the creation, or putting it beside its own order. And is there any thing more genuine, natural, and proper, than that the world should come into subjection unto Him by whom it was made, although there be some alteration in its state and condition, as to outward dispensation, in his being made man? And this I take to be the meaning of that discourse of the apostle about the bondage and liberty of the creature, which we have, Rom. viii. 19–22. The apostle tells us that the creature itself had an expectation and desire after "the manifestation of the sons of God," or the bringing forth of the kingdom of Christ in glory and power, verse 19; and gives this reason for it, because it is brought into a condition of vanity, corruption, and bondage, wherein it did, as it were, unwillingly abide, and groaned to be delivered from it. That is, by the entrance of sin the creation was brought into that condition as wherein it could not answer the end for which it was made and erected, namely, to declare the glory of God, that he might be worshipped and honoured as God; but was as it were left, especially in the earth, and the inhabitants of it, to be a stage for men to act their enmity against God upon, and a means for the fulfilling and satisfaction of their filthy lusts. This state being unsuitable unto its primitive constitution, preternatural, occasional, and forced, it is said to dislike it, to groan under it, to hope for deliverance, doing that in what it is by its nature, which it would do voluntarily were it endowed with a rational understanding. But, saith the apostle, there is a better condition for this creation; which, whilst it was afar off, it put out its head after and unto. What is this better state? Why, "the glorious liberty of the sons of God;" that is, the new state and condition that all things are restored unto, in order unto the glory of God, by Jesus Christ. The creation hath, as it were, a natural propensity, yea, a longing, to come into a subjection unto Christ, as that which retrieves and frees it from the vanity, bondage, and corruption that it was cast into, when put out of its first order by sin. And this ariseth from that plot and design which God first laid in the creation of all things, that they, being made by the Son, should naturally and willingly, as it were, give up themselves unto obedience unto him, when he should take the rule of them upon the new account of his mediation.

Thirdly, God would hereby instruct us both in the *use that we are to make of his creatures*, and the improvement that we are to make of the work of the creation unto his glory. For the first, it is his will that we should not use any thing as merely made and cre-

ated by him, though originally for that purpose, seeing as they are so left they are under the curse, and so impure and unclean unto them that use them, Tit. i. 15; but he would have us to look upon them and receive them as they are given over unto Christ. For the apostle, in his application of the 8th Psalm unto the Lord Christ, Heb. ii. 6–8, manifests that even the beasts of the field, on which we live, are passed over in a peculiar manner unto his dominion. And he lays our interest in their use, as to a clear, profitable, and sanctified way of it, in the new state of things brought in by Christ: 1 Tim. iv. 4, 5, "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer." The word of promise confirmed in Christ, called on by the Spirit, given by Christ in prayer, gives a sanctified use of the creatures. This God instructs us in, namely, to look for a profitable, sanctified use of the creatures in Christ, in that himself ordered them in the very first creation to fall at length naturally under his rule and dominion, making them all by him. And hereby also we are instructed how to learn the glory of God from them. The whole mystery of laying the works of the old creation in a subserviency unto the new being hidden from many ages and generations, from the foundation of the world men did, by the effects and works which they saw, conclude that there was an eternal power and infinite wisdom whereby they were produced: but whereas there is but a twofold holy use of the works of the creation, —the one suited unto the state of innocency, and the moral-natural worship of God therein, which they had lost; the other to the state of grace, and the worship of God in that, which they had not attained,—the world and the inhabitants thereof, being otherwise involved in the curse and darkness wherewith it was attended, exercised themselves in fruitless speculations about them ("foolish imaginations," as the apostle calls them), and glorified not God in any due manner, Rom. i. 21. Neither do nor can men unto this day make any better improvement of their contemplation on the works of creation, who are unacquainted with the recapitulation of all things in Christ, and the beauty of it, in that all things at first were made by him. But when men shall by faith perceive and consider that the production of all things owes itself in its first original unto the Son of God, in that by him the world was made, and that unto this end and purpose, that he being afterwards incarnate for our redemption, they might all be put into subjection unto him, they cannot but be ravished with the admiration of the power, wisdom, goodness, and love of God, in this holy, wise, beautiful disposition of all his works and ways. And this is the very subject of the 8th Psalm. The psalmist considers the excellency and glory of God in the creation of all things, instancing in the most glorious and emi-

nent parts of it. But doth he do this absolutely as they are such? doth he rest there? No; but proceeds to manifest the cause of his admiration, in that God did of old design, and would at length actually put, all these things into subjection unto "the man Christ Jesus," as the apostle expounds his meaning, Heb. ii.: which causeth him to renew his admiration and praise, Ps. viii. 9,—that is, to glorify God as God, and to be thankful; which yet Paul declared that they were not who considered the works of God only absolutely, with reference to their first original from infinite power and wisdom.

But against what we have been discoursing it may be objected, that God, in the creation of all things, suited them perfectly and absolutely unto a state of innocency and holiness, without any respect unto the entrance of sin and the curse that ensued, which gave occasion to that infinitely wise and holy work of the mediation of Christ, and the restoration of all things by him; so that they could not be laid in such a subserviency and order, one to the other, as is pretended, though the former might be afterwards traduced and translated into the use of the other. But,—

1. What is clearly testified unto in the Scripture, as that truth is which we have insisted on, is not to be called into question because we cannot understand the order and method of things in the hidden counsels of God. "Such knowledge is too wonderful for us." Neither do we benefit ourselves much by inquiring into that which we cannot comprehend. It is enough for us that we hold fast revealed things, that we may know and do the will of God; but secret things belong to him, and to him are they to be left.

2. The Scripture testifieth that "known unto God are all his works from the beginning of the world," Acts xv. 18; not only all those which at first he wrought, but also all that ever he would so do. The idea and system of them was all in his holy mind from eternity. Now, though in their creation and production they are all singly suited and fitted to the time and season wherein they are brought forth and made; yet as they lie all together in the mind, will, and purpose of God, they have a relation, one to another, from the first to the last. There is a harmony and correspondency between them all; they lie all in a blessed subserviency in themselves, and in their respect unto one another, unto the promotion of the glory of God. And therefore, though in the creation of all things that work was suited unto the state and condition wherein they were created,—that is, of innocency and holiness,—yet this hinders not but that God might and did so order them, that they might have a respect unto that future work of his in their restoration by Christ, which was then no less known unto him than that which was perfectly wrought.

3. The most reasonable and best intelligible way of declaring the

order of God's decrees, is that which casts them under the two general heads which all rational agents respect in their purposes and operations,—namely, of the *last end*, and the *means* conducing thereunto. Now, the utmost end of God, in all his ways towards the sons of men, being the manifestation of his own glory by the way of justice and mercy, whatever tendeth thereunto is all jointly to be looked on as one entire means tending unto that end and purpose. The works, therefore, of the old and new creation being of this sort and nature, one joint and general means for the compassing of the forementioned end, nothing can hinder but that they may have that respect to each other which before we have declared.

Verse 3.

The apostle, in the pursuit of his argument, proceeds in the description of the person of Christ; partly to give a further account of what he had before affirmed concerning his divine power in making the worlds; and partly to instruct the Hebrews, from their own typical institutions, that it was the Messiah who was figured and represented formerly unto them, in those signs and pledges of God's glorious presence which they enjoyed. And so by the whole he confirmeth the proposition he had in hand concerning the excellency and eminency of Him by whom the gospel was revealed, that their faith in him and obedience unto him might not be shaken or hindered.

Ver. 3.—Ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς,

Δι' ἑαυτοῦ is wanting in MS. T.; but the sense requires the words, and all other ancient copies retain them. Ἡμῶν is wanting in some copies; and one or two for ἐκάθισε have καθίζει, which hath nothing whereunto it should relate. Some also read, ἐν τῷ θρόνῳ τῆς μεγαλωσύνης, taken from chap. xii. 2, where the word is used.

Ὃς ὢν, "qui est," "qui cum sit," "qui existens:"—"who is," "who when he is," or "was;" "who existing:" as Phil. ii. 6, Ὃς ἐν μορφῇ Θεοῦ ὑπάρχων,—"Who being in the form of God."

"Who being ἀπαύγασμα τῆς δόξης,"—"splendor," "radius," "jubar," "effulgentia," "refulgentia," "relucentia;"—"the splendour," "ray," "beam," "effulgency," or "shining forth of glory." Syr., צֶמְחָא, "germen;" so Boderius;—"the branch." Tremellius and De Dieu, "splendor," the Arabic concurring.

Αὐγή is "lux," "light," particularly the morning light: Acts xx. 11, Ὁμιλήσας ἄχρις αὐγῆς,—"He talked until the break of day," or the beaming of the morning light. Αὐγὴ ἡλίου, Gloss. Vet., "jubar solis,"—"the sun-beam." And sometimes it denotes the day itself. It is also sometimes used for the light that is in burning iron. Ἀπαυγή is of the same signification; properly "splendor lucis,"—"the brightness, shining, beauty, glory, or lustre of light." Hence is αὐγάζω, to "shine forth," to "shine into," to "irradiate:" 2 Cor. iv. 4, Εἰς τὸ μὴ αὐγάσαι

αὐτοῖς,—"That the light of the gospel should not irradiate" (shine) "into them." *Ἀπαυγάζω* is of the same importance; and from thence *ἀπαύγασμα*. The word is nowhere used in the New Testament save in this place only; nor doth it occur in the Old of the LXX. Only we have it, Wisd. vii. 26. Wisdom is said to be *ἀπαύγασμα φωτὸς ἀϊδίου*,—"a beam of eternal light;" to which place the margin of our translation refers. And it is so used by Nazianzen: *Μεγάλου φωτὸς μικρὸν ἀπαύγασμα*,—"A little beam of a great light." It answers exactly to the Hebrew נֹגַהּ, or אוֹר נֹגַהּ; that is, "The morning light:" Prov. iv. 18, "The path of the righteous כְּאוֹר נֹגַהּ,"—"ut lux splendoris," Jerome; "as the light of brightness,"—that is, "of the morning," *αὐγή*, Acts xx. 11. And it is also applied to the light of fire, or fire in iron, Isa. iv. 5, נֹגַהּ אֵשׁ,—"The light of fire;" and the fiery streaming of lightning, Hab. iii. 11.

The brightness, shining, ray, beam, *τῆς δόξης*, "of glory." Some look on this expression as a Hebraism, *ἀπαύγασμα τῆς δόξης*, "the beam of glory," for *ἔνδοξον ἀπαύγασμα*, "a glorious beam;" but this will not answer the design of the apostle, as we shall see afterwards.

Our translators have supplied "his," "the brightness of his glory," by repeating *αὐτοῦ* from the end of the sentence; perhaps, as we shall find, not altogether necessarily,—in which case alone such supplements unto the text are allowed in translations.

Καὶ χαρακτήρ,—"character." "Imago," "forma," "figura," "expressa forma," "figura expressa," צָלְמָא, Syr.;—"the character," "image," "form," "figure," "express form," "express figure:" so variously is the word rendered by translators, with little difference. It is nowhere used in the New Testament but only in this place. In other authors it hath many significations. Sometimes they use it properly and naturally; sometimes metaphorically and artificially, as when it denotes several forms of speech or orations. Properly, from *χαράσσω* or *χαράττω*, to engrave with a tool or style, is *χάραγμα* and *χαρακτήρ*; which is firstly and properly the note or mark cut by a tool or instrument into wood, or any other subject capable of such impression, or the stamp and sign that is left in the coining of money. The mark or scar also left by a wound is by the LXX. termed *χαρακτήρ*, Lev. xiii. 28. It is in general an express representation of another thing, communicated unto it by an impression of its likeness upon it, opposed unto that which is umbratile and imaginary.

Τῆς ὑποστάσεως αὐτοῦ,—"substantiæ," "subsistentiæ," "personæ." Syr., רְאִיתוּתֵהּ, "substantiæ ejus;"—"hypostasis," "substance," "subsistence," "person." The word is four times used in the New Testament,—thrice in this epistle, in this place, and chap. iii. 14, and chap. xi. 1, as also 2 Cor. ix. 4,—everywhere in a different sense; so that the mere use of it in one place will afford no light unto the meaning of it in another, but it must be taken from the context and subject treated of. The composition of the word would denote "substantia," but so as to differ from and to add something unto *οὐσία*, "substance," or being; which in the divine nature can be nothing but a special manner of subsistence. But the controversy that hath been about the precise signification of these words we shall not here enter into the discussion of.

Φέρων, "agens," "regens," "moderans;"—"acting," "disposing," "ruling," "governing." Also "portans," "bajulans," "sustinens;"—"bearing," "supporting," "carrying," "upholding." Which of these senses is peculiarly intended we shall afterwards inquire into.

Τῷ ῥήματι τῆς δυνάμεως αὐτοῦ,—"by the word of his power," "by his powerful word." Syr., בְּחַיְלָא דְמִלְּתֵהּ,—"by the power of his word," changing the order of the words, but not the meaning of them: "By the power of his word," or, "the word of his power;" that is, his powerful word. *Αὐτοῦ*; some would read it *αὐτοῦ*, and refer it unto the Father,—"By the powerful word of him;" that is,

of the Father, by whose power, they say, the Son disposed of all things. But all copies with accents have *αὐτοῦ* constantly, none *αὐτοῦ*, nor will the disposition of the words bear that reference.

Δι' ἑαυτοῦ,—"by himself," "in his own person."

Καθαρισμὸν ποιησάμενος,—"purgationem faciens," "purgatione factâ;"—"having purged," "cleansed," "expiated" or "purified" (us from) "our sins." "Having made a purgation or purification of our sins."

Ἐκάθισεν. Καθίζω is used both neutrally and actively, answering to יָשַׁב, both in Kal and Hiphil, signifying "to sit down," and "to cause to sit down." Chrysostom seems to have understood the word in the latter sense, referring it to God the Father causing the Son to sit down. But it is hard to find any antecedent word whereby it should be regulated, but only *ὅς*, "who," in the beginning of the verse,—that is, he himself; and, as Erasmus observes, *γενόμενος*, in the following words, will not grammatically admit of this construction; for if *ἐκάθισε* be to be understood actively and transitively, it must have been *γενόμενον*. And the apostle clears the neutral sense of the word, chap. viii. 1. It is well, then, rendered by our translators, "he sat," or "sat down."

Ἐν δεξιᾷ. Ps. cx. 1, יְמִינִי. LXX., *κάθου ἐκ δεξιῶν*, in the plural number. So is the same thing expressed, Acts vii. 55; and by Mark, *ἐν δεξιοῖς*, chap. xvi. 5. Our apostle constantly keepeth the singular number, with *ἐν*, chap. i. 13, viii. 1, xii. 2. The same thing in both expressions is intended; only that of *ἐκ δεξιῶν*, or *ἐν δεξιοῖς*, in the plural number, is more eminently destructive of the folly of the Anthropomorphites; for they cannot hence pretend that God hath a right hand, unless they will grant that he hath many, which were not only to turn the glory of the invisible God into the likeness of a man, but of a monster. And Austin well observes that in the psalm where that expression is first used, "Sit on my right hand," it is added, אֲדֹנָי עַל־יְמִינְךָ, "The Lord on thy right hand,"—at the right hand of him who sat on his right hand; which removes all carnal apprehensions from the meaning of the words.

Τῆς μεγαλωσύνης. This word is seldom used in other authors: twice in this epistle, here, and chap. viii. 1; once by Jude, verse 25; and nowhere else in the New Testament; by the LXX. not at all. The apostle evidently expresseth by it כָּבוֹד or גְּבוּרָה; not as they are used appellatively for glory, power, or majesty, but as they are names and denote the essential glory of God. "The glorious God." So that *μεγαλωσύνη* is God himself; not absolutely considered, but with reference unto the revelation of his glory and majesty in heaven, God on his throne; as our apostle declareth, chap. viii. 1.

Ἐν ὑψηλοῖς,—"in the highest." *Μεγαλωσύνη ἐν ὑψηλοῖς* is *ὑψίστος*; that is, עֶלְיוֹן, "the Highest," God himself. See Luke i. 35.[1]

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[1] VARIOUS READINGS.—Owen, though perhaps it is a misprint, reads *αὐτοῦ* after *ὑποστάσεως*, both in the text of the verse and in the subsequent explanation of the words; the *textus receptus* has *αὐτοῦ*. He reads *δυνάμεως αὐτοῦ* in agreement with the *textus receptus*; Tischendorf here gives *αὐτοῦ*. The words *δι' ἑαυτοῦ* are omitted by Lachmann and Tischendorf; who, together with Hahn, omit *ἡμῶν* also.

EXPOSITION.—*Ἀπαύγ. τ. δ.* "*Δόξα* plainly means the same as the Hebrew כָּבוֹד, namely, *splendour, brightness*. Comp. Luke ii. 9," etc.—*Stuart*. "The idea that God in the *Λόγος* finds and reflects himself as in his counterpart is expressed by Paul when, 2 Cor. iv. 4, Col. i. 15, he calls the Logos *εἰκὼν τοῦ Θεοῦ*. *Δόξα* denotes the splendour which surrounds God, Luke ii. 9."—*Tholuck*. "Nouns ending in *μα* denote not the *act* as continuing, but the *result* of the act as finished. *Ἀπαύγ.* denotes not the brightness received from another body, and thrown back as a reflection or a mirrored image, not the light continually proceeding from a shining body, as a light streaming out and losing itself in space; but a light radiated from another light, *in as far as it is viewed as now become an independent light*. It is

Ver. 3.—Who being the brightness of glory, and the express image of his person, and upholding [or, *disposing of*] all things by the word of his power, having by himself purged our sins, sat down on the right hand of the Majesty on high;

The apostle proceeds in his description of the person in whom God

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more than a mere ray, more than a mere image,—a sun produced from the original light." Δόξ., "the eternal essential glory of the Father" According to the explanation which refers it to the Shechinah, "the Son would be degraded beneath the Old Testament imperfect typical form of the divine manifestation; seeing that he would be represented as an ἀπαύγ. of the latter, which was not even itself an ἀπαύγ., but a mere reflection."—*Ebrard.*

Χαρακ. τ. ὑ. α. Ὑπ. plainly retains the more ancient meaning of *substance* or *essence*. . . . Christ is "the development of that substance to our view, the delineation of it. . . . Ancient Greek annotators, and after them most of the modern ones, have applied these words to the *divine* nature of Christ. In the opinion that the verse now under consideration relates to the *incarnate* Messiah, I find that Scott and Beza concur."—*Stuart.* "Ὑπ. means *being, essence.* Many expositors, offended at the Son being called only the copy of the Being, took ὑπ. in the sense adopted by the church, of *Person.*"—*Tholuck.* Δόξ. signifies the essence of the Father with reference to the glory in which he represents himself before the eyes of the suppliant creature; ὑπ., this essence *as* essence, and without regard to its outward manifestation. Χαρ. is here used "in the sense of a form cut out or engraven." The δόξ. represents itself in a form composed of rays, a sun; the ὑπ. stamps itself out in a manifest figure. These appositions belong more properly to the Logos *qua* eternally pre-existent.—*Ebrard.*

Φέρ. corresponds to the Hebrew נָשָׂא, Isa. xlvi. 3, lxvi. 9, *curo, conservo,* to sustain, to preserve, as a mother does her child. Τῷ ῥήμ. τ. ὃ. α., by *his own* powerful word, the word of the Son, not the word of God, as αὐτοῦ would mean.—*Stuart.* According to Bleek, αὑτοῦ corresponds to ἐμαυτοῦ of the first person, αὐτοῦ to ἐμοῦ. If the former, the emphasis being on "self," the phrase would be, "By the word of *his own* power." "There is no occasion for this emphasis here. Αὐτοῦ applies in a reflexive sense to the Son, and not to the Father."—*Ebrard.*

Καθ., *purification;* in Hellenistic Greek *expiation, e.g.*, Exod. xxix. 36, xxx. 10: not purification by moral means, because it is joined with δι' ἑαυτοῦ, which is explained in ch. ii. 14 by διὰ τοῦ θανάτου; in ch. ix. 12 by διὰ τοῦ ἰδίου αἵματος; and in ch. ix. 26 by διὰ τῆς θυσίας αὐτοῦ.—*Stuart.* "The purification in the Biblical sense consists in the atonement, the gracious covering (כִּפֻּר Lev. xvi. 30) of guilt."—*Ebrard.*

Ἐκάθ. corresponds to the Hebrew יָשַׁב; which applied to God and to kings, does not mean simply *to sit,* but to *sit enthroned,* Ps. ii. 4.—*Stuart.* "As man, and continuing to be man, he was exalted to a participation in the divine government of the world."—*Ebrard.*

Translations.—Ἀπαύγ. κ. τ. λ. the radiance of his glory and the exact image of his substance.—*Stuart.* An emanation of his glory and an express image of his substance —*Conybeare and Howson.* The radiance of his glory and the impress of his substance.—*Craik.* The brightness of his glory and the exact impression of his manner of existence.—*Pye Smith.* The refulgence of his glory and the impression of his essence.—*De Wette.* The ray of his glory and the stamp of his substance.—*Turner.*

Φέρων κ. τ. λ. Controlling all things by his own powerful word.—*Stuart.*

Καθαρ. π. After he had made expiation.—*Stuart.* Having made expiation.—*Bloomfield.* When he had made purification.—*Conybeare and Howson.* When he had made atonement.—*Craik.* After he had by himself purified us from sins by making an expiation.—*Turner.*—Ed.

spake in the revelation of the gospel, ascending unto such a manifestation of him as that they might understand his eminency above all formerly used in the like ministrations; as also how he was pointed out and shadowed by sundry types and figures under the Old Testament.

Of this description there are three parts; the first declaring *what he is;* the second, *what he doth*, or did; and the third, the *consequent* of them both, in what he *enjoyeth.*

Of the first part of this description of the Messiah there are two branches, or it is two ways expressed: for he affirms of him, first, that he is the "brightest beam," or "splendour of the glory;" and, secondly, "the express image," or "character of his Father's person."

In the second also there are two things assigned unto him,—the former relating unto his power, as he is the brightness of glory, he "sustaineth," or ruleth and disposeth of "all things by the word of his power;"—the latter unto his love and work of mediation,—"by himself," or in his own person, he hath "purged our sins."

His present and perpetual enjoyment, as a consequent of what he was and did, or doth, is expressed in the last words: "He sat down at the right hand of the Majesty on high."

Some of these expressions may well be granted to contain some of those δυσνόητα, "things hard to be understood," which Peter affirms to be in this epistle of Paul, 2 Epist. iii. 16; which unstable and unlearned men have in all ages wrested unto their own destruction. The things intended are unquestionably sublime and mysterious; the terms wherein they are expressed are rare, and nowhere else used in the Scripture to the same purpose, some of them not at all, which deprives us of one great help in the interpretation of them; the metaphors used in the words, or types alluded unto by them, are abstruse and dark: so that the difficulty of discovering the true, precise, and genuine meaning of the Holy Ghost in them is such as that this verse, at least some part of it, may well be reckoned among those places which the Lord hath left in his word to exercise our faith, and diligence, and dependence on his Spirit, for a right understanding of them. It may be, indeed, that from what was known and acknowledged in the Judaical church, the whole intention of the apostle was more plain unto them, and more plainly and clearly delivered than now it seemeth unto us to be, who are deprived of their advantages. However, both to them and us the things were and are deep and mysterious; and we shall desire to handle (as it becometh us) both things and words with reverence and godly fear, looking up unto Him for assistance who alone can lead us into all truth.

We begin with a double description given us of the Lord Christ at the entrance of the verse, as to what he is in himself. And here

a double difficulty presents itself unto us;—first, In general unto *what nature* in Christ, or unto what of Christ, this description doth belong; secondly, What is the *particular meaning* and importance of the words or expressions themselves.

For the first, some assert that these words intend only the *divine nature* of Christ, wherein he is consubstantial with the Father. Herein as he is said to be "God of God, and Light of Light,"—an expression doubtless taken from hence,—receiving, as the Son, his nature and subsistence from the Father, so fully and absolutely as that he is every way the same with him in respect of his essence, and every way like him in respect of his person; so he is said to be "the brightness of his glory," and "the character of his person" on that account. This way went the ancients generally; and of modern expositors very many, as Calvin, Brentius, Marlorat, Rollock, Gomar, Pareau, Estius, Tena, à Lapide, Ribera, and sundry others.

Some think that the apostle speaks of him as incarnate, as he is declared in the gospel, or as preached, to be "the image of God," 2 Cor. iv. 4. And these take three ways in the explication of the words and their application of them unto him:—

First, Some affirm that their meaning is, that whereas God is in himself infinite and incomprehensible, so that we are not able to contemplate on his excellencies, but that we are overpowered in our minds with their glory and majesty, he hath in Christ the Son, as incarnate, contemperated his infinite love, power, goodness, grace, greatness, and holiness, unto our faith, love, and contemplation, they all shining forth in him, and being eminently expressed in him. So Beza.

Secondly, Some think that the apostle pursues the description that he was entered upon, of the kingly office of Jesus Christ as heir of all; and that his being exalted in glory unto power, rule, and dominion, expressing and representing therein the person of his Father, is intended in these words. So Cameron.

Thirdly, Some refer these words to the prophetical office of Christ, and say that he was the brightness of God's glory, etc., by his revealing and declaring the will of God unto us, which before was done darkly only and in shadows. So the Socinians generally, though Schlichtingius refers the words unto all that similitude which they fancy to have been between God and the man Christ Jesus whilst he was in the earth; and therefore renders the participle ὤν, not by the present, but preterimperfect tense, "who was;" that is, whilst he was on the earth,—though, as he says, not exclusively unto what he is now in heaven.

I shall not examine in particular the reasons that are alleged for these several interpretations, but only propose and confirm that sense of the place which on full and due consideration appears, as agree-

able unto the analogy of faith, so expressly to answer the design and intendment of the apostle; wherein also the unsoundness of the two last branches or ways of applying the second interpretation, with the real coincidence of the first, and first branch of the latter exposition, will be discovered. To this end the following positions are to be observed:—

First, It is not the direct and immediate design of the apostle to treat absolutely of either *nature* of Christ, his divine or human, but only of his *person.* Hence, though the things which he mentioneth and expresseth may some of them belong unto, or be the properties of his divine nature, some of his human, yet none of them are spoken of *as such,* but are all considered as belonging unto his person. And this solves that difficulty which Chrysostom observes in the words, and strives to remove by a similitude, namely, that the apostle doth not observe any order or method in speaking of the divine and human natures of Christ distinctly one after another, but first speaks of the one, then of the other, and then returns again to the former, and that frequently. But the truth is, he intends not to speak directly and absolutely of either nature of Christ; but treating *ex professo* of his person, some things that he mentions concerning him have a special foundation in and respect unto his divine nature, some in and unto his human, as must every thing that is spoken of him. And therefore the method and order of the apostle is not to be inquired after in what relates in his expressions to this or that nature of Christ, but in the progress that he makes in the description of his person and offices; which alone he had undertaken.

Secondly, That which the apostle principally intends in and about the person of Christ, is to set forth his *dignity, pre-eminence, and exaltation above all;* and that not only consequentially to his discharge of the office of mediator, but also antecedently, in his worth, fitness, ability, and suitableness to undertake and discharge it,—which in a great measure depended on and flowed from his divine nature.

These things being supposed, we observe, thirdly, That as these expressions are none of them singly, much less in that conjunction wherein they are here placed, used concerning any other but Christ only, so they do plainly contain and express things that are more sublime and glorious than can, by the rule of Scripture or the analogy of faith, be ascribed unto any *mere creature,* however raised or exalted. There is in the words evidently a comparison with God the Father: he is infinitely glorious, eternally subsisting in his own person; and the Son is "the brightness of his glory, and the express image of his person." Angels are called "the sons of God," are mighty in power, and excellent in created glory; but when they come to be compared with God, it is said they are not pure in his sight; and he charged them with folly, Job iv. 18; and they cover

their faces at the brightness of his glory, Isa. vi. 2: so that they cannot be said so to be. Man also was created in the image of God, and is again by grace renewed thereinto, Eph. iv. 23, 24: but to say a man is the express image of the person of God the Father, is to depress the glory of God by anthropomorphitism. So that unto God asking that question, "Whom will ye compare unto me? and whom will ye liken me unto?" we cannot answer of any one who is not God by nature, that he is "the brightness of his glory, and the express image of his person."

Fourthly, Though the design of the apostle in general be to show how the Father expressed and declared himself unto us in the Son, yet this could not be done without manifesting what the Son is in himself and in reference unto the Father; which *both the expressions* do in the first place declare. They express him such an one as in whom the infinite perfections and excellencies of God are revealed unto us. So that the first application of the words, namely, to the divine nature of Christ, and the first branch of the second, considering him as incarnate, are very well consistent; as à Lapide grants, after he had blamed Beza for his interpretation. The first direction, then, given unto our faith in these words, is by what the Son is in respect of the Father, namely, "the brightness of his glory, and the express image of his person;" whence it follows that in him, being incarnate, the Father's glory and his person are expressed and manifested unto us.

Fifthly, There is nothing in these words that is not *applicable* unto the divine nature of Christ. Some, as we have showed, suppose that it is not that which is peculiarly intended in the words; but yet they can give no reason from them, nor manifest any thing denoted by them, which may not be conveniently applied thereunto. I say, whatever can be proved to be signified by them or contained in them, if we will keep ourselves within the bounds of that holy reverence which becomes us in the contemplation of the majesty of God, may be applied unto the nature of God as existing in the person of the Son. He is in his person distinct from the Father, another not the Father; but yet the same in nature, and this in all glorious properties and excellencies. This oneness in nature, and distinction in person, may be well shadowed out by these expressions, "He is the brightness of his glory, and the express image of his person." The boldness and curiosity of the schoolmen, and some others, in expressing the way and manner of the generation of the Son, by similitudes of our understanding and its acts, declaring how he is the image of the Father, in their terms, are intolerable and full of offence. Nor are the rigid impositions of those words and terms in this matter which they or others have found out to express it by, of any better nature. Yet I confess, that supposing

with some that by the first expression here used, "The brightness of glory," the apostle intends to set forth unto us the relation of the Son to the Father by an allusion unto the sun and its beams, or the light of fire in iron, some relief may thence be given unto our weak understandings in the contemplation of this mystery, if we observe that one known rule, whose use Chrysostom urgeth in this place, namely, that in the use of such allusions every thing of imperfection is to be removed, in their application unto God. A few instances we may give unto this purpose, holding ourselves unto an allusion to the sun and its beams.

1. As the sun in comparison of the beam is of itself, and the beam of the sun; so is the Father of himself, and the Son of the Father. 2. As the sun, without diminution or partition of its substance, without change or alteration in its nature, produceth the beam; so is the Son begotten of the Father. 3. As the sun in order of nature is before the beam, but in time both are co-existent; so is the Father in order of nature before the Son, though in existence both co-eternal. 4. As the beam is distinct from the sun, so that the sun is not the beam, and the beam is not the sun; so is it between the Father and the Son. 5. As the beam is never separate from the sun, nor can the sun be without the beam, no more can the Son be from the Father, nor was the Father ever without the Son. 6. As the sun cannot be seen but by the beam, no more can the Father but in and by the Son.

I acknowledge that these things are true, and that there is nothing in them disagreeable unto the analogy of faith. But yet as sundry other things may be affirmed of the sun and its beam, whereof no tolerable application can be made to the matter in hand, so I am not persuaded that the apostle intended any such comparison or allusion, or aimed at our information or instruction by them. They were common people of the Jews, and not philosophers, to whom the apostle wrote this epistle; and therefore either he expresseth the things that he intends in terms answering unto what was in use among themselves to the same purpose, or else he asserts them plainly in words as meet to express them properly by as any that are in use amongst men. To say there is an allusion in the words, and that the Son is not properly, but by a metaphor, "the brightness of glory," is to teach the apostle how to express himself in the things of God. For my part, I understand as much of the nature, glory, and properties of the Son, in and by this expression, "He is the brightness of glory," as I do by any of the most accurate expressions which men have arbitrarily invented to signify the same thing. That he is one distinct from God the Father, related unto him, and partaker of his glory, is clearly asserted in these words; and more is not intended in them.

Sixthly, These things, then, being premised, we may discern the general importance of these expressions. The words themselves, as was before observed, being nowhere else used in the Scripture, we may receive a contribution of light unto them from those in other places which are of their nearest alliance. Such are these and the like: "We beheld his glory, the glory as of the only-begotten of the Father," John i. 14. "He is the image of the invisible God," Col. i. 15. The glory of God shines forth in him, 2 Cor. iv. 6. Now, in these and the like places, the glory of the divine nature is so intimated, as that we are directed to look unto the glory of the absolutely invisible and incomprehensible God in him incarnate. And this in general is the meaning and intendment of the apostle in these expressions: 'The Son, in whom God speaks unto us in the revelation of the gospel, doth in his own person so every way answer the excellencies and perfections of God the Father, that he is in him expressly represented unto our faith and contemplation.'

It remaineth, then, in the second place, that we consider the expressions severally, with the reasons why the apostle thus expresseth the divine glory of Jesus Christ: Ὃς ὢν ἀπαύγασμα τῆς δόξης·—"Who being the brightness" ("light, lustre, majesty") "of glory." The apostle, in my judgment (which is humbly submitted unto consideration), alludes unto and intends something that the people were instructed by typically under the old testament, in this great mystery of the manifestation of the glory of God unto them in and by the Son, the second person in the Trinity. The *ark*, which was the most signal representation of the presence of God amongst them, was called "his glory." So the wife of Phinehas, upon the taking of the ark, affirmed that the glory was departed: 1 Sam. iv. 22, "The glory is departed from Israel, for the ark of God is taken." And the psalmist, mentioning the same thing, calls it "his glory" absolutely: Ps. lxxviii. 61, "He delivered his glory into the enemy's hand;" that is, the ark. Now, on the filling of the tabernacle with the signs of God's presence in cloud and fire, the Jews affirm that there was a constant ἀπαύγασμα, a תפארה, or "majestic shining glory," resting on the ark; which was the ἀπαύγασμα τῆς δόξης, "the splendour of the glory of God," in that typical representation of his presence. And this was to instruct them in the way and manner whereby God would dwell amongst them. The apostle, therefore, calling them from the types, by which in much darkness they had been instructed in these mysteries, unto the things themselves represented obscurely by them, acquaints them with what that typical glory and splendour of it signified, namely, the eternal glory of God, with the essential beaming and brightness of it in the Son, in and by whom the glory of the Father shineth forth unto us. So that

the words seem to relate unto that way of instruction which was of old granted unto them.

Besides, they were wont to express their faith in this mystery with words unto this purpose: כָּבוֹד, "glory," is sometimes put for God himself: Ps. lxxxv. 9, לִשְׁכֹּן כָּבוֹד בְּאַרְצֵנוּ,—"That glory may dwell in our land;" that is, the God of glory, or glorious God. This glory the Targum calls יקרא; and the majesty of that glory, שכינה. See Hag. i. 8. Hence Ps. xliv. 24, they render these words, לָמָּה־פָנֶיךָ תַסְתִּיר, "Why hidest thou thy face?" למה שכינת יקרך תסלק, "Why takest thou away the majesty of thy glory?" as both the Venetian and Bâsle Bibles read the place: for the Regia have only שכינה, omitting יקרך. And in the vision of Isaiah, chap. vi. 1, they say it was הכבוד, so Kimchi; שכינה, so Rashi; יקרא דיי, so the Targum. And they affirm that it was the same which came down and appeared on mount Sinai, Exod. xix. 20; where these words, וַיֵּרֶד יְהוָה עַל־הַר סִינַי, "And the LORD descended on mount Sinai," are rendered by Onkelos, ואתגלי יקרא דיי, "The majesty of God was revealed;" which words, from Ps. lxviii. 18, are applied by our apostle unto the Son, Eph. iv. 8. Ἀπαύγασμα τῆς δόξης, then, is nothing else but שכינת יקרא, or שכינת הכבוד, "the essential presence or majesty of the glorious God." This, saith he, is Christ the Son. And thus of old they expressed their faith concerning him.

The words, as was showed before, denote the divine nature of Christ, yet not absolutely, but as God the Father in him doth manifest himself unto us. Hence he is called שכינה, or שכינתא, or שבינא. The word is from שָׁכַן, "he dwelt." Elias in Tishbi gives us somewhat another account of the application of that name, in the root: קראו דז"ל לרוח הקדש שכינה על שם שהוא שכן על הנבאים,—"The rabbins of blessed memory called the Holy Ghost Shechinah, because he dwelt upon the prophets." But that this is not so may be observed throughout the Targum, wherein the Holy Ghost is always expressly called רוח הקדש; and the Shechinah is spoken of in such places as cannot be applied unto him. But as the fulness of the Godhead is said to dwell in the Lord Christ σωματικῶς, Col. ii. 9, and he, as the only-begotten Son of God, to dwell amongst us, John i. 14; so is he said in the same sense to be שכינה הכבוד, or ἀπαύγασμα τῆς δόξης, "the majesty, presence, splendour of the glory," or "the glorious God."

This, then, is that whereof the apostle minds the Jews: God having promised to dwell amongst them by his glorious presence,—from whence the very name of Jerusalem was called, "The LORD is there," Ezek. xlviii. 35,—he who in and under that name was with them, as sent by Jehovah, Zech. ii. 8, was the Son, in whom he had now spoken unto them in these latter days. And this must needs be of weight with them, being instructed that he who had revealed

the will of God unto them was none other but he who had dwelt among them from the beginning, representing in all things the person of the Father, being typically revealed unto them as the "brightness of his glory."

The apostle adds, that he is χαρακτὴρ ὑποστάσεως αὐτοῦ, "the express figure" (or "image") "of his person;" that is, of the person of God the Father. I shall not enter into any dispute about the meaning of the word ὑπόστασις, or the difference between it and οὐσία. Many controversies about these words there were of old. And Jerome was very cautious about acknowledging three hypostases in the Deity, and that because he thought the word in this place to denote "substantia;" and of that mind are many still, it being so rendered by the Vulgar translation. But the consideration of these vexed questions tending not to the opening of the design of the apostle and meaning of the Holy Ghost in this place, I shall not insist upon them.

1. The hypostasis of the Father is the Father himself. Hereof, or of him, is the Son said to be the "express image." As is the Father, so is the Son. And this agreement, likeness, and conveniency between the Father and Son, is essential; not accidental, as those things are between relations finite and corporeal. What the Father is, doth, hath, that the Son is, doth, hath; or else the Father, as the Father, could not be fully satisfied in him, nor represented by him.

2. By "character" two things seem to be intended:—(1.) That the Son in himself is ἐν μορφῇ Θεοῦ, "in the likeness of God," Phil. ii. 6. (2.) That unto us he is εἰκὼν Θεοῦ, "the image of God," representing him unto us, Col. i. 15. For these three words are used of the Lord Christ in respect unto God the Father, μορφή, εἰκών, χαρακτήρ. And their use seems thus to difference them:—(1.) It is said of him, Ἐν μορφῇ Θεοῦ ὑπάρχων, Phil. ii. 6,—"Being" ("existing, subsisting") "in the form of God:" that is, being so, essentially so; for there is no μορφή, or "form," in the Deity but what is essential unto it. This he was absolutely, antecedently unto his incarnation, the whole nature of God being in him, and consequently he being in the form of God. (2.) In the manifestation of God unto us, he is said to be Εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου, Col. i. 15,—"The image of the invisible God;" because in him, so partaker of the nature of the Father, do the power, goodness, holiness, grace, and all other glorious properties of God, shine forth, being in him represented unto us, 2 Cor. iv. 6. And both these seem to be comprised in this word, χαρακτήρ; both that the whole nature of God is in him, as also that by him God is declared and expressed unto us.

Neither were the Jews of old ignorant of this notion of the Son of God. So Philo expresseth their sense, de Confusione Linguarum: Κἂν μηδέπω μέντοι τυγχάνῃ τις ἀξιόχρεως ὢν υἱὸς Θεοῦ προσαγορευεσθαι,

σπούδαζε κοσμεῖσθαι κατὰ τὸν πρωτόγονον αὐτοῦ Λόγον, τὸν ἄγγελον πρεσβύτατον ὡς ἀρχάγγελον πολυώνυμον ὑπάρχοντα, καὶ γὰρ ἀρχὴ, καὶ ὄνομα Θεοῦ, καὶ λόγος, καὶ ὁ κατ' εἰκόνα ἄνθρωπος, καὶ ὁρῶν Ἰσραὴλ προσαγορεύεται·—"If any one be not yet worthy to be called the son of God, yet endeavour thou to be conformed unto his first-begotten Word, the most ancient angel, the archangel with many names; for he is called 'The beginning,' 'The name of God,' 'The man according to the image of God,' 'The seer of Israel.'" And again, Καὶ γὰρ εἰ μήπω ἱκανοὶ Θεοῦ παῖδες νομίζεσθαι γεγόναμεν, ἀλλά τοι τῆς ἀϊδίου εἰκόνος αὐτοῦ, Λόγου τοῦ ἱερώτατου· Θεοῦ γὰρ εἰκὼν Λόγος ὁ πρεσβύτατος·—"For if we are not meet to be called the sons of God, let us be so of his eternal image, the most sacred Word; for that most ancient Word is the image of God." Thus he, expressing some of their conceptions concerning this eternal "character" of the person of the Father.

We have seen what it is that is intended in this expression, and shall only add thereunto a consideration of that from whence the expression is taken. The ordinary engraving of rings, or seals, or stones, is generally thought to be alluded unto. It may be also that the apostle had respect unto some representation of the glory of God by engraving amongst the institutions of Moses. Now, there was scarcely any thing of old that more gloriously represented God than that of the engraving of his name on a plate of gold, to be worn on the front of the mitre of the high priest; at the sight whereof the great conqueror of the east fell down before him. Mention of it we have Exod. xxviii. 36, "Thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, קֹדֶשׁ לַיהוָה,"—"Holiness of Jehovah," or "to Jehovah." Here was that name of God which denotes his essence and being characterized and engraven, to represent his holiness and glory to his people. And Aaron was to wear this engraven name of God on his forehead, that he might bear the iniquity of the holy things and gifts of the children of Israel; which could really be done only by him who was Jehovah himself. And thus, also, when God promiseth to bring forth the Son as the corner-stone of the church, he promiseth to engrave upon him the seven eyes of the Lord, Zech. iii. 9, or the perfection of his wisdom and power, to be expressed unto the church in him. There having been, then, this representation of the presence of God, by the character or engraving of his glorious name upon the plate of gold, which the high priest was to wear that he might bear iniquities; the apostle lets the Hebrews know, that in Christ the Son is the real accomplishment of what was typified thereby, the Father having actually communicated unto him his nature, denoted by that name, whereby he was able really to bear our iniquities, and most gloriously represent the person of his Father unto us.

And this, with submission to better judgments, do I conceive to be the design of the apostle in this his description of the person of Jesus Christ. It pleased the Holy Ghost herein to use these terms and expressions, to mind the Hebrews how they were of old instructed, though obscurely, in the things now actually exhibited unto them, and that nothing was now preached or declared but what in their typical institutions they had before given their assent unto.

We have been somewhat long in our explication of this description of the person of the Son of God; yet, as we suppose, not any longer than the nature of the things treated of and the manner of their expression necessarily required us to be. We shall therefore here stay a while, before we proceed to the ensuing words of this verse, and take some observations, from what hath been spoken for our direction and refreshment in our passage.

I. All the glorious perfections of the nature of God do belong unto and dwell in the person of the Son. Were it not so, he could not gloriously represent unto us the person of the Father; nor by the contemplation of him could we be led to an acquaintance with the person of the Father. This the apostle here teacheth us, as in the explication of the words we have manifested. Now, because the confirmation of this allusion depends on the proofs and testimonies given of and unto the divine nature of Christ, which I have elsewhere largely insisted on and vindicated from exceptions, I shall not here resume that task, especially considering that the same truth will again occur unto us.

II. The whole manifestation of the nature of God unto us, and all communications of grace, are immediately by and through the person of the Son. He represents him unto us; and through him is every thing that is communicated unto us from the fulness of the Deity conveyed.

There are sundry signal instances wherein God reveals himself, and communicates from his own infinite fulness unto his creatures, and in all of them he doth it immediately by the Son:—1. In the creation of all things; 2. In their providential rule and disposal; 3. In the revelation of his will and institution of ordinances; 4. In the communication of his Spirit and grace: in none of which is the person of the Father any otherwise immediately represented unto us than in and by the person of the Son.

1. In the *creation* of all things, God both gave them their being and imparted unto them of his goodness, and manifested his nature unto those that were capable of a holy apprehension of it. Now, all this God did immediately by the Son; not as a subordinate instrument, but as the principal efficient, being his own power and wisdom. This we have manifested in our explication of the last words of the verse foregoing. In express testimony hereunto, see

John i. 3; Col. i. 16; 1 Cor. viii. 6. The Son, as the power and wisdom of the Father, made all things; so that in that work the glory of the Father shines forth in him, and no otherwise. By him was there a communication of being, goodness, and existence unto the creation.

2. In the *providential* rule and disposal of all things created, God further manifests himself unto his creatures, and further communicates of his goodness unto them. That this also is done in and by the Son, we shall further evidence in the explication of the next words of this verse.

3. The matter is yet more plain as to the *revelation of his will*, and the institution of ordinances from first to last. It is granted that after the entrance of sin, God did not graciously reveal nor communicate himself unto any of his creatures but by his Son. This might fully be manifested by a consideration of the first promise, the foundation of all future revelations and institutions, with an induction of all ensuing instances. But whereas all revelations and institutions springing from the first promise are completed and finished in the gospel, it may suffice to show that what we assert is true with peculiar reference thereunto. The testimonies given unto it are innumerable. This is the substance and end of the gospel:—to reveal the Father by and in the Son unto us; to declare that through him alone we can be made partakers of his grace and goodness, and that no other way we can have either acquaintance or communion with him. See John i. 18. The whole end of the gospel is to give us "the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6; that is, the glory of the invisible God, whom none hath seen at any time, 1 Tim. vi. 16; 1 John iv. 12. That is to be communicated unto us. But how is this to be done? absolutely and immediately, as it is the glory of the Father? No, but as it "shines forth in the face of Jesus Christ," or as it is in his person manifested and represented unto us; for he is, as the same apostle says in the same place, 2 Cor. iv. 4, "the image of God." And herein also, as to the communication of grace and the Spirit, the Scripture is express, and believers are daily instructed in it. See Col. i. 19; John i. 16; especially 1 John v. 11, 14. Now, the grounds of this order of things lie,—

1. In the essential *inbeing* of the Father and Son. This our Saviour expresseth, John x. 38, "The Father is in me, and I in him." The same essential properties and nature being in each of the persons, by virtue thereof their persons also are said to be in each other. The person of the Son is in the person of the Father, not as such, not in or by its own personality, but by union of its nature and essential properties, which are not alike, as the persons are, but the same in the one and the other. And this inbeing of

the Father in the Son, and of the Son in him, our Saviour affirms to be manifested by the works that he wrought, being wrought by the power of the Father, yet as in him, and not as in the Father immediately. See to the same purpose chap. xiv. 10, 11, and chap. xvii. 21.

2. The Father being thus in the Son, and the Son in the Father, whereby all the glorious properties of the one do shine forth in the other, the *order and economy* of the blessed Trinity in subsistence and operation require that the manifestation and communication of the Father unto us be through and by the Son; for as the Father is the original and fountain of the whole Trinity as to subsistence, so as to operation he works not but by the Son, who, having the divine nature communicated unto him by eternal generation, is to communicate the effects of the divine power, wisdom, and goodness, by temporary operation. And thus he becomes "the brightness of his Father's glory, and the express image of his person," namely, by the receiving his glorious nature from him, the whole and all of it, and expressing him in his works of nature and grace unto his creatures.

3. Because in the dispensation and counsel of grace God hath determined that all communication of himself unto us shall be by the Son as incarnate. This the whole gospel is given to testify. So that this truth hath its foundation in the very subsistence of the persons of the Deity, is confirmed by the order, and operation, and voluntary disposition in the covenant of grace.

And this discovers unto us, first, the *necessity of coming unto God by Christ.* God in himself is said to be "in thick darkness," as also to dwell "in light," whereunto no creature can approach; which expressions, though seeming contrary, yet teach us the same thing,—namely, the infinite distance of the divine nature from our apprehensions and conceptions, "no man having seen God at any time." But this God, invisible, eternal, incomprehensibly glorious, hath implanted sundry characters of his excellencies and left footsteps of his blessed properties on the things that he hath made; that, by the consideration and contemplation of them, we might come to some such acquaintance with him as might encourage us to fear and serve him and to make him our utmost end. But these expressions of God in all other things, besides his Son Christ Jesus, are all of them partial, revealing only something of him, not all that is necessary to be known that we may live unto him here and enjoy him hereafter; and obscure, not leading us unto any perfect stable knowledge of him. And hence it is that those who have attempted to come unto God by the light of that manifestation which he hath made of himself any other way than in and by Christ Jesus, have all failed and come short of his glory. But now, the Lord Christ being "the brightness of his glory," in whom his glory shines out of the

thick darkness that his nature is enwrapped in unto us, and beams out of that inaccessible light which he inhabits; and "the express image of his person," representing all the perfections of his person fully and clearly unto us,—in him alone can we attain a saving acquaintance with him. On this account he tells Philip, John xiv. 9, "He that hath seen me hath seen the Father;" the reason of which assertion, taken from the mutual inbeing of Father and Son, and his expression of his mind and glory, he asserts in the next verses. He, then, is the only way and means of coming unto the knowledge and enjoyment of God, because in and by him alone is he fully and perfectly expressed unto us.

And therefore this, secondly, is *our great guide and direction in all our endeavours after an acceptable access unto Him.* Would we come to that acquaintance with the nature, properties, and excellencies of the Father, which poor, weak, finite creatures are capable of attaining in this world,—which is sufficient that we may love him, fear him, serve him, and come unto the enjoyment of him? would we know his love and grace? would we admire his wisdom and holiness?—let us labour to come to an intimate and near acquaintance with his Son Jesus Christ, in whom all these things dwell in their fulness, and by whom they are exhibited, revealed, unfolded unto us; seek the Father in the Son, out of whom not one property of the divine nature can be savingly apprehended or rightly understood, and in whom they are all exposed to our faith and spiritual contemplation. This is our wisdom, to abide in Christ, to abide with him, to learn him; and in him we shall learn, see, and know the Father also.

Φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ. After the description of the person, the apostle returns unto an assertion of the power of Christ, the Son of God, and therein makes his transition from the kingly and prophetical unto his sacerdotal office; on all which he intends afterwards to enlarge his discourse.

He showed before that by him the worlds were created; whereunto, as a further evidence of his glorious power, and of his continuance to act suitably unto that beginning of his exercise of it, he adds that he also abides to uphold, or rule and dispose of all things so made by him.

For the explication of these words, two things are to be inquired after;—first, How, or in what sense, Christ is said to "uphold" or rule "all things;" secondly, How he doth it by "the word of his power."

Φέρων.

Φέρων is taken by expositors in a double sense, and accordingly variously rendered in translations. 1. Some render it by "upholding, supporting, bearing, carrying." And these suppose it to express that infinite divine power which is exerted in the conservation of the creation, keeping it from sinking into its ori-

ginal of confusion and nothing. Hereof our Saviour saith, "My Father worketh hitherto," ἕως ἄρτι, (or "yet,") "and I work;" that is, in the providential sustentation of all things made at the beginning. "And this," saith Chrysostom on this place, "is a greater work than that of the creation." By the former all things were brought forth from nothing; by the latter are they preserved from that return unto nothing which their own nature, not capable of existence without dependence on their First Cause, and their perpetual conflict by contrariety of qualities, would precipitate them into.

2. Some take the word to express his *ruling*, governing, and disposing of all things by him made, and (which is supposed) sustained; and so it may denote the putting forth of that power over all things which is given unto the Son as mediator; or else that providential rule over all which he hath with his Father, which seems rather to be intended, because of the way expressed whereby he exerciseth this rule, namely, "by the word of his power."

The use of the word φέρω is not so obvious in this latter sense as it is in the former; as in the proverb, Εἰ δύναμαι τὴν αἶγα φέρειν, ἐπίδετέ μοι τὸν βοῦν. But I see no reason why we should suppose an inconsistency in these senses, and not rather conclude that they are both of them implied; for as absolutely it is the same divine power and providence which is exercised in the upholding and the ruling or disposing of all things, so all rule and government is a matter of weight and burden. And he who rules or governs others is said to bear or carry them. So Moses expresseth his rule of the people in the wilderness, Num. xi. 11, 12: "Thou hast put," saith he, מַשָּׂא, "the weight" (or "burden") "of this people upon me; and thou hast said, שָׂאֵהוּ, bear" (or "carry") "them in thy bosom." And hence from נָשָׂא, "to bear or carry," is נָשִׂיא, "a prince or ruler;" that is, one that carries and bears the burden of the people, that upholds and rules them. To bear, then, or uphold, and to rule and dispose, may be both well intended in this word; as they are both expressed in that prophecy of Christ, Isa. ix. 6, "The rule" (or "government") "shall be upon his shoulder,"—that together with his power and rule he may sustain and bear the weight of his people. Only, whereas this is done amongst men with much labour and travail, he doth it by an inexpressible facility, by the word of his power. And this is safe, to take the expression in its most comprehensive sense.

But whereas the phrase of speech itself is nowhere else used in the New Testament, nor is φέρω applied unto any such purpose elsewhere (though once φερόμενος be taken for "actus" or "agitatus," 2 Pet. i. 21), we may inquire what word it was among the Hebrews that the apostle intended to express, whereby they had formerly been instructed in the same matter.

1. It may be he intended מְכַלְכֵּל, a participle from כּוּל, "to sus-

tain, to bear, to endure," as Mal. iii. 2. It signifies also "to feed, nourish, and cherish," 1 Kings iv. 7; Ruth iv. 15; Zech. xi. 16. Φέρων τε πάντα, that is, מְכַלְכֵּל כָּל, "sustinens, nutriens omnia,"—"sustaining and cherishing all things." But this word hath no respect unto rule or disposal. And in this sense, as the work of creation is eminently ascribed unto the Father, who is said to make all things by the Son, so that of the preservation and cherishing of all things is here peculiarly assigned unto the Son. And this is not unsuitable unto the analogy of faith: for it was the power of God that was eminently exalted and is conspicuously seen in the work of creation, as the apostle declares, Rom. i. 20, although that power was accompanied also with infinite wisdom; and it is the wisdom of God that is most eminently manifested in the preservation of all things, though that wisdom be also exercised in power infinite. At least, in the contemplation of the works of the creation, we are led, by the wonder of the infinite power whereby they were wrought, to the consideration of the wisdom that accompanied it; and that which in the works of providence first presents itself unto our minds is the infinite wisdom whereby all things are disposed, which leads us also to the admiration of the power expressed in them. Now, it is usual with the Scripture to assign the things wherein *power* is most eminent unto the *Father*, as those wherein *wisdom* is most conspicuously exalted unto the *Son*, who is the eternal Wisdom of the Father. And this sense is not unsuitable unto the text.

2. נֹשֵׂא is another word that may be intended; and this denotes a bearing like a prince in government, as נָשִׂיא. And in this sense the word ought to be referred unto Christ as mediator, intrusted with power and rule by the Father. But neither the words nor context will well bear this sense: for,—(1.) It is mentioned before, where it is said that he is "appointed heir of all;" and it is not likely that the apostle, in this summary description of the person and offices of the Messiah, would twice mention the same thing under different expressions. (2.) The particle τε added unto φέρων refers us to the beginning of this verse, Ὃς ὤν, ... φέρων τε,—"Who being the brightness of glory, ... and bearing all things." So that these things must necessarily be spoken of him in the same respect: and the former, as we have showed, relateth unto his person in respect of his *divine nature;* so therefore doth the latter, and his acting therein.

3. There is yet another word, which I suppose the apostle had a principal aim to express, and this is רֹכֵב. רָכַב is properly "to ride, to be carried, to be carried over;" and it is frequently, though metaphorically, used concerning God himself: as Deut. xxxiii. 26, רֹכֵב שָׁמַיִם, "riding on the heavens;" "on the clouds," Isa. xix. 1; "on the wings of the wind," Ps. xviii. 10, and Ps. lxviii. 5; whereby his majesty, authority, and government are shadowed out unto us. And

hence also the word signifies "to administer, dispose, govern or preside in and over things."

Thus in Ezekiel's vision of the glorious providence of God in ruling the whole creation, it is represented by a chariot (מֶרְכָּבָה) of cherubim (כְּרוּבִים). The כְּרוּבִים, "cherubim," with their wheels, made that chariot, over which sat the God of Israel, in his disposing and ruling of all things. And the words themselves have that affinity in signification which is frequently seen among the Hebrew roots, differing only in the transposition of one letter. And the description of Him who sat above the chariot of providence, Ezek. i., is the same with that of John, Rev. iv. Now, God in that vision is placed רֹכֵב, as governing, ruling, influencing all second causes, as to the orderly production of their effects, by the communication of life, motion, and guidance unto them. And though this divine administration of all things be dreadful to consider, the rings of the wheels being high and dreadful, chap. i. 18, and the living creatures "ran as the appearance of a flash of lightning," verse 14; as also full of entanglements, there being to appearance cross wheels, or wheels within wheels, verse 16, which are all said to be rolling, chap. x. 13; yet it is carried on in an unspeakable order, without the least confusion, chap. i. 17, and with a marvellous facility,—by a mere intimation of the mind and will of Him who guides the whole; and that because there was a living, powerful spirit passing through all, both living creatures and wheels, that moved them speedily, regularly, and effectually, as he pleased; that is, the energetical power of divine Providence, animating, guiding, and disposing the whole as seemed good unto him.

Now, all this is excellently expressed by the apostle in these words. For as that power which is in Him that sits over the chariot, influencing and giving existence, life, motion, and guidance unto all things, is clearly expressed by φέρων τὰ πάντα, "upholding and disposing of all things,"—that is, רֹכֵב עַל־כֹּל; so is the exercise and issuing of it forth by the spirit of life in all things, to guide them certainly and regularly, by these words, τῷ ῥήματι τῆς δυνάμεως, "by the word of his power:" both denoting the unspeakable facility of omnipotent power in its operations. And Kimchi on the 6th of Isaiah affirms that the vision which the prophet had was of "the glory of God, that glory which Ezekiel saw in the likeness of a man;" which we find applied unto the Lord Christ, John xii. 41.

I shall only add, that in Ezekiel's vision the voice of the quadriga, of the living creatures, in its motion, was as the voice שַׁדַּי, "omnipotentis," "præpotentis," "sibi sufficientis," of "the Almighty," "the powerful," "the all-" or "self-sufficient;" which is also fully expressed in this of the apostle, "bearing, upholding, disposing of all things."

Our next inquiry is after the manner whereby the Son thus upholdeth and disposeth of all things. He doth it "by the word of his power,"—τῷ ῥήματι τῆς δυνάμεως. Ῥῆμα in the New Testament is used in the same latitude and extent with דָּבָר in the Old. Sometimes it denotes any matter or thing, be it good or evil, as Matt. v. 11, xii. 36, xviii. 16; Mark ix. 32; Luke i. 37, ii. 15, xviii. 34;—a word of blessing by Providence, Matt. iv. 4;—any word spoken, Matt. xxvi. 75, xxvii. 14; Luke ix. 45;—of promise, Luke i. 38;—and ῥήματα βλάσφημα, "blasphemous words," Acts vi. 11;—the word of God, the word of prophecy, Luke iii. 2; Rom. x. 17; Eph. v. 26, vi. 17; 1 Pet. i. 25;—an authoritative command, Luke v. 5. In this epistle it is used variously. In this only it differs from λόγος, that it never denotes the eternal or essential Word of God. That which in this place is denoted by it, with its adjunct of τῆς δυνάμεως, is the λόγος ἐνδιάθετος, or the divine power, executing the counsels of the will and wisdom of God, or the efficacy of God's providence, whereby he worketh and effecteth all things according to the counsel of his will. See Gen. i. 3; Ps. cxlvii. 15, 18, cxlviii. 8; Isa. xxx. 31. And this is indifferently expressed by ῥῆμα and λόγος. Hence the same thing which Paul expresseth by the one of them, Heb. xi. 3, Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, "By faith we know that the worlds were made by the word of God," Peter doth by the other, 2 Pet. iii. 5, Συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ.

Now, this efficacy of divine Providence is called the *word of God*, to intimate that as rulers accomplish their will by a word of command, in and about things subject to their pleasure, Matt. viii. 9, so doth God accomplish his whole mind and will in all things by his power. And therefore τῆς δυνάμεως, "of his power," is here added by way of difference and distinction, to show what word it is that the apostle intends. It is not Λόγος οὐσιώδης, "the *essential* Word" of God, who is the person spoken of; nor λόγος προφορικός, the word *spoken* by him in the revelation of himself, his mind and will; but a word that is *effectual and operative*,—namely, the putting forth of his divine power, with easiness and authority accomplishing his will and purpose in and by all things.

This in the vision of Ezekiel is the communication of a spirit of life to the cherubs and wheels, to act and move them as seems good to Him by whom they are guided; for as it is very probable that the apostle in these words, setting forth the divine power of the Son in ruling and governing the whole creation, did intend to mind the Hebrews that the Lord Christ, the Son, is he who was represented in the form of a man unto Ezekiel, ruling and disposing of all things, and the שַׁדַּי, "the Almighty," whose voice was heard amongst the wheels, so it is most certain that the same thing is intended in both places. And this expression of "upholding" (or "disposing of")

"all things by the word of his power," doth fully declare the glorious providence emblematically expressed in that vision. The Son being over all things made by himself, as on a throne over the cherubim and wheels, influenceth the whole creation with his power, communicating unto it respectively subsistence, life, and motion, acting, ruling, and disposing of all according to the counsel of his own will.

This, then, is that which the apostle assigns unto the Son, thereby to set out the dignity of his person, that the Hebrews might well consider all things before they deserted his doctrine. He is one that is partaker essentially of the nature of God, "being the brightness of glory and the express image of his Father's person," who exerciseth and manifesteth his divine power both in the creation of all things, as also in the supportment, rule, and disposal of all, after they are made by him. And hence will follow, as his power and authority to change the Mosaical institutions, so his truth and faithfulness in the revelation of the will of God by him made; which it was their duty to embrace and adhere unto.

The several passages of this verse are all of them conjoined by the apostle, and used unto the same general end and purpose; but themselves are of such distinct senses and importance, considered absolutely and apart, that we shall in our passage take out the observations which they singly afford unto us.

And from these last words we may learn:—

I. Our Lord Jesus Christ, as the Son of God, hath the weight of the whole creation upon his hand, and disposeth of it by his power and wisdom.

II. Such is the nature and condition of the universe, that it could not subsist a moment, nor could any thing in it act regularly unto its appointed end, without the continual supportment, guidance, influence, and disposal of the Son of God.

We may briefly consider the sum of both these jointly, to manifest the power and care of Christ over us, as also the weak, dependent condition of the whole creation in and by itself. The things of this creation can no more support, act, and dispose themselves, than they could at first make themselves out of nothing. The greatest cannot conserve itself by its power, or greatness, or order; nor the least by its distance from opposition. Were there not a mighty hand under them all and every one, they would all sink into confusion and nothing; did not an effectual power influence them, they would become a slothful heap. It is true, God hath in the creation of all things implanted in every particle of the creation a special natural inclination and disposition, according unto which it is ready to act, move, or work regularly; but he hath not placed this nature and power *absolutely* in them, and *independently* of his own power

and operation. The sun is endued with a nature to produce all the glorious effects of light and heat that we behold or conceive, the fire to burn, the wind to blow, and all creatures also in the like manner; but yet neither could sun, or fire, or wind preserve themselves in their being, nor retain the principles of their operations, did not the Son of God, by a constant, continual emanation of his eternal power, uphold and preserve them; nor could they produce any one effect by all their actings, did not he work in them and by them. And so is it with the sons of men, with all agents whatever, whether natural and necessary, or free and proceeding in their operations by election and choice. Hence Paul tells us that "in God we live, and move, and have our being," Acts xvii. 28. He had before asserted that he had "made of one blood all nations," verse 26; that is, all men of one, whom he first created. To which he adds, that we may know that he hath not so left us to stand by ourselves on that first foundation as that we have any power or ability, being made, to do or act any thing without him, that in him,—that is, in his power, care, providence, and by virtue of his effectual influence,—our lives are supported and continued, that we are acted, moved, and enabled thereby to do all we do, be it never so small, wherein there is any effect of life or motion. So Daniel tells Belshazzar that his "breath" and "all his ways" were in the hand of God, Dan. v. 23;—his breath, in the supportment and continuance of his being; and his ways, in his effectual guidance and disposal of them. Peter speaks to the same purpose in general concerning the fabric of the heavens, earth, and sea, 2 Pet. iii. 5.

Now, what is thus spoken of God in general is by Paul particularly applied unto the Son: Col. i. 16, 17, "All things were created by him, and for him: and he is before all things, and by him all things consist." He did not only make all things, as we have declared, and that for himself and his own glory, but also he continues at the head of them; so that by him and by his power they consist,—are preserved in their present state and condition, kept from dissolution, in their singular existence, and in a consistency among themselves.

And the reason hereof is taken, first, from the limited, finite, dependent condition of the creation, and the absolute necessity that it should be so. It is utterly impossible, and repugnant to the very nature and being of God, that he should make, create, or produce any thing without himself, that should have either a self-subsistence or a self-sufficiency, or be independent on himself. All these are natural and essential properties of the divine nature. Where they are, there is God; so that no creature can be made partaker of them. When we name a creature, we name that which hath a derived and dependent being. And that which cannot subsist in and by itself cannot act so neither.

Secondly, The energetical efficacy of God's providence, joined with his infinite wisdom in caring for the works of his own hands, the products of his power, requires that it should be so. He *worketh yet.* He did not create the world to leave it to an uncertain event,—to stand by and to see what would become of it, to see whether it would return to its primitive nothing (of which cask it always smells strongly), or how it would be tossed up and down by the adverse and contrary qualities which were implanted in the severals of it; but the same power and wisdom that produced it doth still accompany it, powerfully piercing through every parcel and particle of it. To fancy a providence in God, without a continual energetical operation; or a wisdom without a constant care, inspection, and oversight of the works of his hands; is not to have apprehensions of the living God, but to erect an idol in our own imaginations.

Thirdly, This work is *peculiarly* assigned unto the *Son,* not only as he is the eternal power and wisdom of God, but also because by his *interposition,* as undertaking the work of mediation, he reprieved the world from an immediate dissolution upon the first entrance of sin and disorder, that it might continue, as it were, the great stage for the mighty works of God's grace, wisdom, and love, to be wrought on. Hence the care of the continuance of the creation and the disposal of it is delegated unto him, as he that hath undertaken to bring forth and consummate the glory of God in it, notwithstanding the great breach made upon it by the sin of angels and men. This is the substance of the apostle's discourse, Col. i. 15–20. Having asserted him to be the image of God, in the sense before opened and declared, and to have made all things, he affirms that all things have also their present consistency in him and by his power, and must have so, until the work of reconciliation of all things unto God being accomplished, the glory of God may be fully retrieved and established for ever.

1. We may see from hence the vanity of expecting any thing from the creatures, but only what the Lord Christ is pleased to communicate unto us by them. They that cannot sustain, move, or act themselves, by any power, virtue, or strength of their own, are very unlikely by and of themselves to afford any real assistance, relief, or help unto others. They all abide and exist severally, and consist together, in their order and operation, by the word of the power of Christ; and what he will communicate by them, that they will yield and afford, and nothing else. In themselves they are broken cisterns that will hold no water; what he drops into them may be derived unto us, and no more. They who rest upon them or rest in them, without the consideration of their constant dependence on Christ, will find at length all

their hopes disappointed, and all their enjoyments vanish into nothing.

2. Learn hence also the full, absolute, plenary *self-sufficiency and sovereignty* of the Son, our Saviour. We showed before the universality of his kingdom and moral rule over the whole creation; but this is not all. A king hath a moral rule over his subjects in his kingdom: but he doth not really and physically give them their being and existence; he doth not uphold and act them at his pleasure; but every one of them stands therein upon the same or an equal bottom with himself. He can, indeed, by the permission of God, take away the lives of any of them, and so put an end to all their actings and operations in this world; but he cannot give them life or continue their lives at his pleasure one moment, or make them so much as to move a finger. But with the Lord Christ it is otherwise. He not only rules over all the whole creation, disposing of it according to the rule and law of his own counsel and pleasure, but also they all have their beings, natures, inclinations, and lives from him; by his power are they continued unto them, and all their actions are influenced thereby. And this, as it argues an all-sufficiency in himself, so an absolute sovereignty over all other things. And this should teach us our constant dependence on him and our universal subjection unto him.

3. And this abundantly discovers the vanity and folly of them who make use of the creation in an opposition unto the Lord Christ and his peculiar interest in this world. His own power is the very ground that they stand upon in their opposition unto him, and all things which they use against him consist in him. They hold their lives absolutely at the pleasure of him whom they oppose; and they act against him without whose continual supportment and influence they could neither live nor act one moment: which is the greatest madness and most contemptible folly imaginable.

Proceed we now with our apostle in his description of the person and offices of the Messiah.

This beginning of the epistle, as hath been declared, contains a summary proposition of those things which the apostle intends severally to insist upon throughout the whole; and these all relate to the person and offices of the Messiah, the principal subject of this epistle. Having, therefore, first declared him to be the great prophet of the new testament; and, secondly, the lord, ruler, and governor of all things, as also manifested the equity of the grant of that universal sovereignty unto him, from the excellency of his person on the account of his divine nature, and the operations thereof in the works of creation and providence; he proceeds to finish and close his general proposition of the argument of the epistle by a

brief intimation of his priestly office, with what he did therein, and what ensued thereon, in the remaining words of this verse.

And this order and method of the apostle is required by the nature of the things themselves whereof he treats; for the work of purging sins, which as a priest he assigns unto him, cannot well be declared without a previous manifestation of his divine nature. For it is "opus Θεανδρικόν,"—a work of him who is God and man; for as God takes it to be his property to blot out our sins, so he could not have done it "by himself" had he not been man also. And this is asserted in the next words:—

Δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν·—"Having by himself purged our sins."

The Vulgar Latin renders these words, "Purgationem peccatorum faciens," not without sundry mistakes. For, first, these words, δι' ἑαυτοῦ, "by himself," and ἡμῶν, "our," are omitted; and yet the emphasis and proper sense of the whole depend upon them. Secondly, ποιησάμενος, "having made," is rendered in the present tense, "making;" which seems to direct the sense of the words to another thing and action of Christ than what is here intended. And therefore the expositors of the Roman church, as Thomas, Lyranus, Cajetan, Estius, Ribera, à Lapide, all desert their own text, and expound the words according to the original. The ancients, also as Chrysostom, Theophylact, and Œcumenius, lay the chief weight of their whole exposition of this place on the words omitted in that translation.

The doctrine of purging our sins by Christ is deep and large, extending itself unto many weighty heads of the gospel; but we shall follow our apostle, and in this place pass it over briefly and in general, because the consideration of it will directly occur unto us in our progress.

Two things the apostle here expresseth concerning the Messiah; and one, which is the foundation of both the other, he implieth or supposeth:—First, He expresseth *what* he did,—he "purged our sins;" Secondly, *How* he did it,—he did it "by himself." That which he supposeth, as the foundation of both these, is, that he was the great high priest of the church; they with whom he dealt knowing full well that this matter of purging sins belonged only unto the priest.

Here, then, the apostle tacitly enters upon a comparison of Christ with Aaron, the high priest, as he had done before with all the prophetical revealers of the will of God; and as he named none of them in particular, no more doth he here name Aaron: but afterwards, when he comes more largely to insist on the same matter again, he expressly makes mention of his name, as also of that of Moses.

And in both the things here ascribed unto him as the great high priest of his church doth he prefer him above Aaron:—First, In that

he "purged our sins,"—that is, really and effectually before God and in the conscience of the sinner, and that "for ever;" whereas the purgation of sins about which Aaron was employed was in itself but typical, external, and representative of that which was true and real: both of which the apostle proves at large afterwards. Secondly, In that he did it "by himself," or the offering of himself; whereas whatever Aaron did of this kind, he did it by the offering of the blood of bulls and goats, as shall be declared.

And hence appears also the vanity of the gloss of a learned man on these words. "Postquam," saith he, "morte sua causam dedisset ejus fidei per quam à peccatis purgamur, quod nec Moses fecerat nec prophetæ." For as we shall see that Christ's purging of our sins doth not consist in giving a ground and cause for faith, whereby we purge ourselves, so the apostle is not comparing the Lord Christ in these words with Moses and the prophets, who had nothing to do in the work of purging sin, but with Aaron, who by office was designed thereunto.

Let us then see what it is that is here ascribed unto the Lord Christ: Καθαρισμὸν ποιησάμενος. Καθαρίζω doth most frequently denote *real actual purification*, either of outward defilements, by healing and cleansing, as Mark i. 40, vii. 19, Luke v. 12; or from spiritual defilements of sin, by sanctifying grace, as Acts xv. 9, 2 Cor. vii. 1, Eph. v. 26. But it is also frequently used in the same sense with καθαίρω and καθαίρομαι, "to purge by expiation or atonement," as Heb. ix. 22, 23. And in the like variety is καθαρισμός also used. But καθαρισμὸν ποιῆσαι, "to make a purgation," or purification of our sins, cannot here be taken in the first sense, for real and inherent sanctifying:—First, Because it is spoken of as a thing already past and perfected, "Having purged our sins," when purification by sanctification is begun only in some, not all at any time, and perfected in none at all in this world. Secondly, Because he did it δι' ἑαυτοῦ, "by himself" alone, without the use or application of any other medium unto them that are purged; when real inherent sanctification is with "washing of water by the word," Eph. v. 26; or by "regeneration and renewing of the Holy Ghost," Tit. iii. 5. And the gloss above mentioned, that Christ should purge us from our sins in his death, by occasioning that faith whereby we are cleansed, is excluded, as was in part showed before, by the context. That is assigned unto the death of Christ, as done really and effectually thereby, which was done typically of old in the legal sacrifices by the priests; as is evident from the antithesis couched in that expression, "By himself." But this was not the way whereby sins were of old purged by sacrifices,—namely, by the begetting a persuasion in the minds of men that should be useful for that purpose,—and therefore no such thing is here intended.

Καθαρίζω.

Καθαρισμὸς, then, is such a purging as is made by expiation, lustration, and atonement; that is, כִּפֻּר or כִּפֻּרֶת, *ἱλασμός*, "propitiatio,"—"atonement," "propitiation." So is that word rendered by the LXX., Exod xxix. 36: Τῇ ἡμέρᾳ τοῦ καθαρισμοῦ, עַל־הַכִּפֻּרִים,—"the day of atonement," or "expiation." They do, indeed, mostly render כִּפֶּר by *ἱλάσκομαι*, and ἐξιλάσκομαι,—"to propitiate," "to appease," "to atone;" but they do it also by *καθαρίζω*, "to purge," as Exod. xxix. 37, and chap. xxx. 10. So also in other authors, *καθαρισμός* is used for *κάθαρμα*, *περικάθαρμα*; that is, "expiatio," "expiamentum," "piaculum,"—"expiation," "atonement," "diversion of guilt." So Lucian: Ῥίψομεν μὲν αὐτὸν τοῦ κρημνοῦ καθαρισμὸν τοῦ στρατοῦ ἐσόμενον·—"We cast him down headlong, for an expiation of the army;" or, as one that by his death should expiate, bear, take away the guilt of the army. And such lustrations were common among the heathen, when persons devoted themselves to destruction, or were devoted by others, to purge, lustrate, bear the guilt of any, that they might go free. Such were Codrus, Menœceus, and the Decii; whose stories are known. This purging, then, of our sins, which the apostle declareth to have been effected before the ascension of Christ and his sitting down at the right hand of God, consisteth not in the actual sanctification and purification of believers by the Spirit, in the application of the blood of Christ unto them, but in the atonement made by him in the sacrifice of himself, that our sins should not be imputed unto us. And therefore is he said to purge our sins, and not to purge us from our sins. And wherever sins, not sinners, are made the object of any mediatory act of Christ, that act immediately respecteth God, and not the sinner, and intends the removal of sin, so as that it should not be imputed. So chap. ii. 17 of this epistle: "He is a merciful high priest," εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ,—"to reconcile the sins of the people;" that is, ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν,—"to make atonement" (or "reconciliation with God") "for the sins of the people." And again: "He underwent death," εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων, —"for the redemption of transgressions under the first covenant;" that is, to pay a price for them, that transgressors might be set free from the sentence of the law. So that Καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, is as much as, "Having made atonement for our sins."

Καθαρισμὸς.

And this the apostle further declareth by manifesting the way whereby he did it; that is, δι' ἑαυτοῦ, "by himself," —that is, by the sacrifice and offering of himself, as chap. ix. 12, 14; Eph. v. 2. The high priest of old made atonement, and typically purged the sins of the people, by sacrificing of beasts according unto the appointment of the law, Lev. xvi.; this high priest, by the sacrifice of himself, Isa. liii. 10; Heb. ix. 12. Of the

Δι' ἑαυτοῦ.

nature of propitiatory or expiatory sacrifices we must treat at large afterwards. We keep ourselves now unto the apostle's general proposition, expressing briefly the sacerdotal office of Christ, and the excellency of it, in that he really purged our sins, and that by the sacrifice of himself. And this was in and by his death on the cross, with his antecedent preparatory sufferings. Some distinguish between his *death* and the *oblation* of himself. This, they say, he performed in heaven, when, as the high priest of his church, he entered into the holiest not made with hands, whereunto his death was but a preparation. For the slaying of the beast, they say, was not the sacrifice, but the offering of its blood upon the altar, and the carrying of it into the holy place. But this utterly overthrows the whole sacrifice of Christ; which, indeed, is the thing by them aimed at. It is true, the slaying of the beast was not the *whole sacrifice*, but only an *essential* part of it; as was also the offering of its blood, and the sprinkling of it in the most holy place, in the anniversary sacrifice of atonement, but not in any other. And the reason why the whole sacrifice could not consist in any one action, arose merely from the imperfection of the things and persons employed in that work. The priest was one thing, the beast to be sacrificed another, the altar another, the fire on the altar another, the incense added another, each of them limited and designed unto its peculiar end; so that the atonement could not be made by any one of them, nor the sacrifice consist in them. But now in this sacrifice of Christ all these meet in one, because of his perfection. He himself was both priest, sacrifice, altar, and incense, as we shall see in our progress; and he perfected his whole sacrifice at once, in and by his death and blood-shedding, as the apostle evidently declares, chap. ix. 12, 14.

Thus by himself did Christ purge our sins, making an atonement for them by the sacrifice of himself in his death, that they should never be imputed unto them that believe.

And this part of this verse will afford us also this distinct observation:—So great was the work of freeing us from sin, that it could no otherwise be effected but by the self-sacrifice of the Son of God.

Our apostle makes it his design, in several places, to evince that none of those things from whence mankind usually did, or might, with any hopes or probabilities, expect relief in this case, would yield them any at all.

The best that the Gentiles could attain, all that they had to trust unto, was but the improvement of natural light and reason, with an attendance unto those seeds and principles of good and evil which are yet left in the depraved nature of man. Under the conduct and in obedience unto these they sought for rest, glory, and immor-

tality. How miserably they were disappointed in their aims and expectations, and what a woful issue all their endeavours had, the apostle declares and proves at large, Rom. i. 18, unto the end.

The Jews, who enjoyed the benefit of divine revelations, having lost, for the most part, the true spiritual import of them, sought for the same ends by the law, and their own diligent observation of it. They "rested in the law," Rom. ii. 17, namely, that by it they should obtain deliverance from sin and acceptance with God; and "followed after it," chap. ix. 31; that is, to attain righteousness and salvation by it. And this seemed to be a sufficient bottom and foundation for them to build upon; for having lost the spiritual understanding, the use and end of the law, as renewed unto them in the covenant of Horeb, they went back unto the primitive use and end of it upon its first giving in innocency, and foolishly thought, as many more yet do, that it would do the same things for sinners that it would have done for men if they had not sinned in Adam; that is, have given them acceptance with God here and eternal life hereafter. Wherefore the apostle in many places takes great pains to undeceive them, to rectify their mistake, and to prove that God had no such design in giving them the law as that which they would impose upon him.

And, *first*, he asserts and proves in general, that the law would *deceive* their expectations, that "by the deeds of the law no flesh should be justified," Rom. iii. 20; and that it would not give them life, Gal. iii. 21, or righteousness. And that they might not complain that then God himself had deceived them, in giving a law that would not serve the turn for which it was given, he declares, *secondly*, that they had mistaken the end for which the law was renewed unto them; which was, not that it might give them life, or righteousness, but that it might discover sin, exact obedience, and by both drive and compel them to look out after some other thing that might both save them from their sin and afford them a righteousness unto salvation. And furthermore, he, *thirdly*, acquaints them whence it was that the law was become insufficient for these ends; and that was, because it was become "weak through the flesh," Rom. viii. 3. The law was able to continue our acceptance with God in that condition wherein at first we were created; but after that man by sin became flesh,—to have a principle of enmity against God in him, bringing forth the fruits of sin continually,—the law stood aside, as weakened and insufficient to help and save such a one. And these things the apostle expressly and carefully insists upon in his Epistles to the Romans and Galatians.

But, thirdly, Though the law, and an earnest endeavour after the observation of it in general, would not serve to save us from our sins, yet there were *especial institutions* of the law that were ap-

pointed for that end and purpose, as, namely, the sacrifices in particular, which were designed to make atonement for the delivery of sinners, and to procure their reconciliation with God. These the Jews principally rested on and trusted unto. And, indeed, to expect righteousness and justification by the Mosaical sacrifices, as they did, was far more rational than to expect them by the works of the moral law, as some now do; for all good works whatever are required in the law, and so far are works of the law. For in the sacrifices there was a supposition of sin, and an appearance of a compensation to be made, that the sinner might go free; but in the moral law there is nothing but absolute, universal, and exact righteousness required or admitted, without the least provision of relief for them who come short therein. But yet our apostle declares and proves that neither were these available for the end aimed at, as we shall see at large on the ninth and tenth chapters of this epistle.

Now, within the compass of these three,—natural light or reason, with ingrafted principles of good and evil, the moral law, and the sacrifices thereof,—do lie and consist all the hopes and endeavours of sinners after deliverance and acceptance with God. Nothing is there that they can do, or put any confidence in, but may be referred unto one of these heads. And if all these fail them, as assuredly they will (which we might prove by reasons and demonstrations innumerable, though at present we content ourselves with the testimonies above reported), it is certain that there is nothing under heaven can yield them in this case the least relief.

Again, This is the only way for that end which is suited unto the wisdom of God. The wisdom of God is an infinite abyss, which, as it lies in his own eternal breast, we cannot at all look into. We can only adore it as it breaks forth and discovers itself in the works that outwardly are of him, or the effects of it. Thus David, in the consideration of the works of God, falls into an admiration of the wisdom whereby they were made, Ps. civ. 24, cxxxvi. 5. The wisdom of God opens and manifests itself in its effects; and thence, according unto our measure, do we learn what doth become it and is suitable unto it. But when the Holy Ghost cometh to speak of this work of our redemption by Christ, he doth not only call us to consider singly the wisdom of God, but his various and "manifold wisdom," Eph. iii. 10; and affirms that "all the treasures of wisdom" are hid in it, Col. ii. 3; plainly intimating that it is a work so suited unto, so answering the infinite wisdom of God in all things throughout, that it could no otherwise have been disposed and effected; and this as well upon the account of the wisdom of God itself absolutely considered, as also as it is that property whereby God designs and effects the glorifying of all other excellencies of his nature, whence

it is called various, or "manifold:" so that we may well conclude that no other way of deliverance of sinners was suited unto the wisdom of God.

Secondly, This way alone answered the holiness and righteousness of God. He is "an holy God," who will not suffer the guilty to go free, "of purer eyes than to behold iniquity;" and his judgment is, that "they who commit sin are worthy of death." Sin is contrary to his nature, and his justice requireth that it go not unpunished. Besides, he is the great and supreme governor of all; and whereas sin breaketh and dissolveth the dependence of the creature upon him, should he not avenge that defection his whole rule and government would be disannulled. But now, if this vengeance and punishment should fall on the sinners themselves, they must perish under it eternally; not one of them could escape or ever be freed or purged from their sins. A commutation, then, there must be, that the punishment due to sin, which the holiness and righteousness of God exacted, may be inflicted, and mercy and grace showed unto the sinner. That none was able, fit, or worthy to undergo this penalty, so as to make a compensation for all the sins of all the elect; that none was able to bear it, and break through it, so as that the end of the undertaking might be happy, blessed, and glorious on all hands, but only the Son of God, we shall further manifest in our progress, and it hath been elsewhere declared.

And this,—1. Should teach us to live in a *holy admiration* of this mighty and wonderful product of the wisdom, righteousness, and goodness which had found out and appointed this way of delivering sinners, and have gloriously accomplished it in the self-sacrifice of the Son of God. The Holy Ghost everywhere proposeth this unto us as a mystery, a great and hidden mystery, which none of the great, or wise, or disputers of the world, ever did or could come to the least acquaintance withal. And three things he asserts concerning it:—(1.) That it is *revealed* in the gospel, and is thence alone to be learned and attained; whence we are invited again and again to search and inquire diligently into it, unto this very end, that we may become wise in the knowledge and acknowledgment of this deep and hidden mystery. (2.) That we cannot in our *own strength*, and by our own most diligent endeavours, come to a holy acquaintance with it, notwithstanding that revelation that is made of it in the letter of the word, unless moreover we receive from God the Spirit of wisdom, knowledge, and revelation, opening our eyes, making our minds spiritual, and enabling us to discover these depths of the Holy Ghost in a spiritual manner. (3.) That we *cannot by these helps attain in this life unto a perfection* in the knowledge of this deep and unfathomable mystery, but must still labour to grow in grace and in the knowledge of it, our thriving in all grace and

obedience depending thereon. All these things the Scripture abounds in the repetition of. And, besides, it everywhere sets forth the blessedness and happiness of them who by grace obtain a spiritual insight into this mystery; and themselves also find by experience the satisfying excellency of it, with the apostle, Phil. iii. 8. All which considerations are powerful motives unto this duty of inquiring into and admiring this wonderful mystery; wherein we have the angels themselves for our associates and companions.

2. Consider we may, also, the *unspeakable love of Christ* in this work of his delivering us from sin. This the Scripture also abundantly goeth before us in, setting forth, extolling, commending this love of Christ, and calling us to a holy consideration of it. Particularly, it shows it accompanied with all things that may make love expressive and to be admired; for, (1.) It proposeth the *necessity* and exigency of the condition wherein the Lord Christ gave us this relief. That was when we were "sinners," when we were "lost," when we were "children of wrath," "under the curse,"—when no eye did pity us, when no hand could relieve us. And if John mourned greatly when he thought that there was none found worthy, in heaven or earth, to open the book of visions, and to unloose the seals thereof, how justly might the whole creation mourn and lament if there had been none found to yield relief, when all were obnoxious to this fatal ruin! And this is an exceeding commendation of the love of Christ, that he set his hand to that work which none could touch, and put his shoulders under that burden which none else could bear, when all lay in a desperate condition. (2.) The *greatness of this delivery.* It is from "wrath," and "curse," and "vengeance" eternal. Not from a trouble or danger of a few days' continuance, not from a momentary suffering; but from everlasting wrath, under the curse of God, and power of Satan in the execution of it, which necessarily attend sin and sinners. And, (3.) The *way whereby he did it;* not by his word, whereby he made the world; not by his power, whereby he sustains and rules the things that he hath made; not by paying a price of corruptible things; not by revealing a way unto us only whereby we ourselves might escape that condition wherein we were, as some foolishly imagine: but by the "sacrifice of himself," "making his soul an offering for sin," and "offering up himself unto God through the eternal Spirit,"—by "laying down his life for us;" and greater love can no man manifest than by so doing. And, (4.) The *infinite condescension* that he used, to put himself into that condition wherein by himself he might purge our sins; for to this purpose, when he was "in the form of God, he emptied himself of his glory, made himself of no account, was made flesh, took on him the form of a servant, that he might be obedient unto death, the death of the cross." And, (5.) The *end of his undertaking for us,* which

was the "bringing of us unto God," into his love and favour here, and the eternal enjoyment of him hereafter. All these things, I say, doth the Scripture insist frequently and largely upon, to set forth the excellency of the love of Christ, to render it admirable and amiable unto us. And these things should we lay up in our hearts, and continually ponder them, that we may give due acceptance and entertainment to this wonderful love of the Son of God.

The apostle having thus asserted in general the sacerdotal office of Christ, and the sacrifice that he offered, with the end of it, because that could not be done without the greatest dejection, humiliation, and abasement of the Son, that we may not conceive that he was left in, or doth yet abide under, the same condition, adds the blessed event and consequent of his great work and undertaking:—

Ἐκάθισεν ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς·—"He sat down on the right hand of the Majesty on high."

These words we have already opened, as to their sense and importance. The design and meaning of the Holy Ghost in them is nextly to be considered. The things to be inquired after to this end are,—first, The *scope* of the apostle in these words; secondly, The *manner of his expressing* his intendment, and the particulars therein intended; thirdly, What he *referred unto in the Mosaical economy*, whereby he strengthened the argument which he had in hand.

Two things the apostle in general designs in these words:—

1. That the Lord Christ, undertaking to purge our sins, did by the one offering of himself perfectly effect it, so discharging the whole work of his priesthood, as to the making atonement for sinners. This the blessed issue of his undertaking doth demonstrate. Immediately upon his work, he entered into the glorious condition here expressed,—a signal pledge and evidence that his work was perfected, and that God was fully satisfied and well pleased with what he had done.

2. The blessed and glorious condition of the Lord Jesus after his humiliation is expressed in these words. His Spirit did of old signify both his "sufferings" and the "glory that should follow," 1 Pet. i. 11; as himself interpreted the Scriptures unto his disciples, Luke xxiv. 26. And this, upon the close of his work, he requested, as due unto him upon compact and promise, John xvii. 5. These are the things in general designed by the apostle in these words.

Secondly, The *manner of his expression* of the glory and blessed condition of the Son of God after his purging our sins, and what is particularly intimated therein, is to be considered. Some mistakes or groundless curiosities must first be removed, and then the real importance of the words declared.

Some contend that the left hand of old was most honourable; so

that the placing of Christ at the right hand of God, as it denotes his honour and glory, so also an inferiority unto the Father. To this purpose they produce some sayings out of some ancient writers among the heathen, giving the preference of place or dignity unto the left hand: and these sayings are made use of by the Romanists to answer an objection of very little moment against Peter's supremacy, taken from some ancient episcopal seals, whereon the figure of Paul was placed on the right hand of that of Peter. But this conjecture may be easily disproved by testimonies innumerable out of approved authors among the Gentiles; and in Scripture the right hand doth constantly denote dignity and pre-eminence. The instance of Jacob's blessing Joseph's children testifies also the constant usage of those ancient times, from the intimation of nature itself, Gen. xlviii. 17–19; and the disposal of the sheep and goats at the last day to the right hand and left gives the privilege to the former. So Basil: Ἡ δεξιὰ χώρα δηλοῖ τὸ τῆς ἀξίας ὁμότιμον·—"The right hand place denoteth a quality of dignity." And Chrysostom: Εἰ γὰρ ἐλάττωσιν ἤθελε δηλῶσαι οὐκ ἂν εἶπεν ἐκ δεξιῶν ἀλλ' ἐξ ἀριστερῶν·—"If he would have signified any lessening or diminution, he would not have said, 'Sit on my right hand,' but on my left." So that it is honour and glory which is signified by this expression, and that only.

Some, granting the right hand to denote the most honourable place, inquire whether this be spoken in reference unto God the Father himself, or unto others that do or may be supposed to sit on his left hand. For the first sense contends Maldonate on Matt. xvi. 19; for saith he, "Though it be impossible that the Son in absolute or essential glory should be preferred before or above the Father, yet as to his immediate rule over the church he may more show forth his power and glory in the rule and government of all things." Others contend that it is spoken with respect unto others sitting at the left hand, above which this is preferred. But this whole inquiry is both curious and groundless: for, 1. Though sitting at the right hand be a token of great glory and dignity, yet, as the apostle speaks in this very case, "it is manifest that He is excepted who put all things under him," 1 Cor. xv. 27,—he who thus exalted him over all at his right hand is excepted; and, 2. Here is no comparison at all, or regard to sitting on the left hand, nor is there so wherever that expression is used, but only the glory of Christ the mediator is absolutely declared.

And this may be cleared by other instances. Solomon placed his mother when she came unto him on his right hand,—a token of exceeding honour; but he himself sat down on the throne of the kingdom, 1 Kings ii. 19. The church is said to be at the right hand of Christ, Ps. xlv. 9; which, as it prefers her above all others,

so it takes not off her subjection unto Christ. Nero, in Suetonius, when Tiridates, king of Armenia, came to Rome, placed him for his honour on his right hand, himself sitting on the throne of rule. And where three sit together, the middle seat is the place of chiefest honour. Hence Cato in Africa, when Juba would have placed himself in the midst between him and Scipio, removed himself to the left hand of Scipio, that Juba might not have the place of pre-eminence above Roman magistrates.

It is not unlikely but that there may be an allusion in this expression unto the Sanhedrin, the highest court of judicature among the Jews. He who presided in it was called אב דין, or אב בית דין, "The father of judgment," or, "Father of the house of judgment," and sat at the right hand of the נשי, or "prince" of the Sanhedrin, next unto him unto whom belonged the execution of the sentence of the court. Of this ab din mention is made in the Targum, Cant. vii. 4, ואב בית דינא דדאן דיניך;—"The father of the house of judgment, who judgeth thy judgments;" agreeable to that, "The Father judgeth no man, but hath committed all judgment unto the Son."

The whole expression, then, is plainly metaphorical, and taken from what is or was in use amongst men, and thence translated to signify the state and condition of Christ in heaven. And this is that which the apostle in general intimates in these words, that as the greatest honour that can be done unto any one among the sons of men is for the chief ruler to set him next himself on his right hand, so is the Son, as mediator, made partaker of the greatest glory that God hath to bestow in heaven. It is not, then, the *essential, eternal glory* of the Son of God, that he hath equally with the Father, which in these words is expressed, and whereof the apostle had spoken before, but that glory and honour which is *bestowed on him by the Father*, after and upon the sacrifice of himself for the expiation of sin. So, then, the right hand of God is not here taken absolutely, as in other places, for the power and strength of God; but with the adjunct of sitting at it, it shadows out a place and eminency of glory, as he is considered on his throne of majesty; and therefore it is here termed "the right hand of majesty," and not of omnipotency or power.

In particular, two things are intended in this expression:—

1. The *security* of Christ from all his adversaries and all sufferings for the future. The Jews knew what he suffered from God and man. Hereof he lets them know what was the reason,—it was for the purging of our sins; and moreover declares that now he is everlastingly secured from all opposition, for where he is, thither his adversaries cannot come, as John vii. 34. He is above their reach, beyond their power,—secure in the throne and presence of God. Thus the fruit of the church, being secured from the rage and per-

secution of Satan, is said to be "caught up unto God, and to his throne," Rev. xii. 5. Hence though men do and will continue their malice and wrath against the Lord Christ to the end of the world, as though they would crucify him afresh, yet he dies no more, being secure out of their reach at the right hand of God.

2. His *majesty and glory* inexpressible;—all that can be given of God in heaven. God on his throne is God in the full manifestation of his own majesty and glory; on his right hand sits the Mediator, yea, so as that he also is "in the midst of the throne," Rev. v. 6. How little can our weak understandings apprehend of this majesty! See Phil. ii. 9; Matt. xx. 21; Rom. viii. 34; Col. iii. 1; Eph. i. 20.

These are the things which the apostle sets forth in this expression. And they are plainly intimated in the context of the psalm from whence the words are taken, Ps. cx. So that it is not his rule and authority, but his safety, majesty, and glory, which accompany them, that are here intended.

Thirdly, We are to inquire what it was that the apostle had respect unto, in this ascription of glory and majesty unto Christ, in the old church-state of the Jews, and so what it is that he preferreth him above.

It is thought by many that the apostle in these words exalteth Christ above David, the chiefest king among the Jews. Of him it is said that God would make him his "first-born, higher than the kings of the earth," Ps. lxxxix. 27. His throne was high on the earth, and his glory above that of all the kings about him; but for the Lord Christ, he is incomparably exalted above him also, in that he is sat down at the right hand of the Majesty on high. But, as was said, these words denote not the rule, power, or authority of Christ, typed by the kingdom of David, but his glory and majesty, represented by the magnificent throne of Solomon. Besides, he is not treating of the kingly power of Christ, but of his sacerdotal office, and the glory that ensued upon the discharge thereof.

That, therefore, which in these words the apostle seems to have had respect unto was the high priest's entrance into the holy place, after his offering of the solemn anniversary sacrifice of expiation. Then alone was he admitted into that holy place, or heaven below, where was the solemn representation of the presence of God,—his throne and his glory. And what did he there? He *stood* with all humility and lowly reverence ministering before the Lord, whose presence was there represented. He did not go and *sit down* between the cherubim, but worshipping at the footstool of the Lord, he departed. It is not, saith the apostle, so with Christ; but as his sacrifice was infinitely more excellent and effectual than Aaron's, so upon the offering of it he entered into the holy place, or heaven

itself above, and into the real, glorious presence of God, not to minister in humility, but to a participation of the throne of majesty and glory. He is a king and priest upon his throne, Zech. vi. 13.

Thus the apostle shuts up his general proposition of the whole matter, which he intends further to dilate and treat upon. In this description of the person and offices of the Messiah he coucheth the springs of all his ensuing arguments, and from thence enforceth the exhortation which we have observed him constantly to pursue. And we also may hence observe:—

I. That there is nothing more vain, foolish, and fruitless, than the opposition which Satan and his agents yet make unto the Lord Christ and his kingdom. Can they ascend into heaven? Can they pluck the Lord Christ from the throne of God? A little time will manifest this madness, and that unto eternity.

II. That the service of the Lord Christ is both safe and honourable. He is, as a good, so a glorious master, one that sits at the right hand of God.

III. Great is the spiritual and eternal security of them that truly believe in Christ. Of all which severally afterwards.

Verse 4.

The design of the apostle, as we have now often showed, is to evince the necessity of abiding in the doctrine of the gospel, from the excellency of the person by whom it pleased God to reveal it unto us. This he hath done already in general, in that description which he hath given us of his person, power, works, offices, and glory; whereby he hath made it evident that no creature whom God was pleased at any time to make use of in the revelation of his will, or the institution of his worship, was any way to be compared with him. Having proceeded thus far in general, he descends now to the consideration of particular instances, in all those whom God employed in the ministration of the law and constitution of Mosaical worship; and takes occasion from them all to set forth the dignity and incomparable excellencies of the Lord Christ, whom in all things he exalts.

First, then, he treateth concerning angels, as those who were the most glorious creatures, employed in the giving of the law. The Hebrews owned, yea, pleaded this in their own defence, that besides the mediation of Moses, God used the ministry of angels in the giving of the law, and in other occasional instructions of their forefathers. Some of them contend that the last of the prophets was *personally an angel*, as the signification of his name imports. Holy Stephen, upbraiding them with their abuse and contempt of their greatest privileges, tells them that they "received the law by the disposition" ("ordering," or "ministry") "of angels," Acts vii. 53.

And the Targum interprets the chariots of God, with the thousands of angels, Ps. lxviii. 17, 18, of the angels by whose ministry God taught Israel the law. This, then, might leave a special prejudice in their minds, that the law being so delivered by angels must needs have therein the advantage above the gospel, and be therefore excellent and immutable.

To remove this prejudice also, and further to declare the excellency and pre-eminence in all things of Him who revealed the gospel, the apostle takes occasion, from what he had newly taught them concerning the exaltation of Jesus Christ at the right hand of God, to prove unto them, out of the scriptures of the Old Testament, that he is exceedingly advanced and glorious above the angels themselves, whose concurrence in the ministration of the law they boasted in; and to this purpose produceth four signal testimonies, one after another.

This is the design of the apostle, which he pursues and makes out unto the end of this chapter; and that we may rightly conceive of his intention, and the meaning of the Holy Ghost in the whole, we shall, before we consider his proposition laid down in this fourth verse, or the ensuing confirmations of it, inquire in general what it is in Christ which he compareth with and preferreth above the angels, and wherein it is that he so exalts him.

The comparison entered on between the Lord Christ and angels must be either with respect unto their *natures*, or unto their *dignity*, office, power, and glory. If the comparison be of nature with nature, then it must be either in respect of the divine or human nature of Christ. If it should be of the divine nature of Christ with the nature of angels, then it is not a comparison of proportion, as between two natures agreeing in any general kind of being,—as do the nature of a man and a worm,—but a comparison only manifesting a difference and distance without any proportion. So answereth Athanasius, Orat. ii. adv. Arian. But the truth is, the apostle hath no design to prove by arguments and testimonies the excellencies of the *divine nature* above the *angelical*. There was no need so to do, nor do his testimonies prove any such thing. Besides, speaking of angels, the other part of the comparison, he treats not of their *nature*, but their *office*, work, and employment, with their honourable and glorious condition therein. Whereas, therefore, the apostle produceth sundry testimonies confirming the deity of the Son, he doth it not absolutely to prove the divine nature to be more excellent than the angelical, but only to manifest thereby the glorious condition of him who is partaker of it, and consequently his pre-eminence above angels, or the equity that it should be so.

Neither is the comparison between the human nature of Christ and the nature of angels; for that absolutely considered and in

itself is inferior to the angelical; whence, in regard of his participation of it, he is said to be made "lower than the angels," chap. ii.

The apostle, then, treats of the *person of Christ*, God and man, who was appointed and designed of God the Father to be the *revealer of the gospel* and mediator of the new testament. As such, he is the subject of the ensuing general proposition; as such, he was spoken of in the words immediately foregoing; and concerning him as such are the ensuing testimonies to be interpreted, even those which testify to his divine nature, being produced to demonstrate the excellency of his person, as vested with the offices of the king, priest, and prophet of his church, the great revealer of the will of God in the last days.

Ver. 4.—Τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.

Τοσούτῳ κρείττων γενόμενος. Syr. וְהָנָא כֻלֵּהּ יָיֵב. "Et ipse tantum præstantior fuit," Boderian.;—"And he was so much more excellent." "At tanto potior factus est," Tremel.;—"And he is made so much more better." "At ipse toto excellit;" or, as De Dieu, "At hoc totum excellit;"—"And he wholly excelleth;" or, "in all things he excelleth." Vulg. "Tanto melior factus angelis." The translation of κρείττων by "melior" is blamed by Erasmus, Beza, Vatablus, and is generally deserted by the expositors of the Roman church; and it is hard, if not impossible, to find "melior" in any good author used in the sense that κρείττων is here and elsewhere constantly applied unto. Ours render the word "better," "made better;" to avoid, I believe, a coincidence with that which they express διαφορώτερον by, "more excellent." Κρείττων is properly "nobilior," "potentior," "præstantior," "excellentior,"—"more powerful," "able," "excellent," as to love, honour, or state and condition; as in that of Homer, Il. A. 80,—

Κρεισσων γὰρ βασιλεὺς ὅτε χώσεται ἀνδρὶ χέρηι.

That is, πολλὸν ἀρείων, saith Eustathius, "multo potentior,"—"more powerful," "able to prevail," or "more excellent." Γενόμενος, "factus," "effectus,"—"made," "was," "became." Διαφορώτερον, "differentius,"—"different;" which is sometimes put absolutely for the best things, or things far better than other things that differ: "make to differ," to prefer, make better, 1 Cor. iv. 7. Syr. דַּמְיַתַּר, "excellentius,"—"more excellent." Διαφέρω is both to differ and excel; but the "differentius" of the Vulgar yields no good sense in this place. Κεκληρονόμηκε, "hæreditavit," "sortitus est," "jure hereditario obtinuit;" of the importance of which word before.[1]

Ver. 4.—Being in so much preferred [*exalted, made eminent*] above angels, as he [*obtained*] inherited a more excellent name than they.

There are five things considerable in and for the exposition of

[1] EXPOSITION.—The comparison of the Son with angels divides itself into two sections;—the Son is superior to the angels already, in virtue of his *eternal existence* as the Son of God, chap. i. 4–14; in the Son, *man* also has been exalted above the angels, chap. ii. 5–18.—*Ebrard.* Γενόμ. points out that this exaltation is true not only of the Logos *in abstracto*, but of the whole divine-human subject. —*Tholuck.* The aorist, "having been made" or "become," is antithetic to the pre-

these words:—1. What it is that the apostle asserts in them as his general proposition, namely, that the Son, as the great priest and prophet of the church, was *preferred above*, and made more glorious and powerful than the angels; and how this was done, and wherein it doth consist. 2. *When* he was so preferred above them; which belongs unto the explication and right understanding of the former. 3. The *degree of this preference* of him above the angels, intimated in the comparison, "Being by so much made more excellent, as he hath," etc. 4. The *proof of the assertion*, both absolutely and as to the degree intimated; and this is taken from his name. 5. The *way* whereby he came to have this name; he obtained it as his lot and portion, or he inherited it.

1. He is made "more excellent" than the angels, preferred above them,—that is, say some, declared so to be. "Tum res dicitur fieri, cum incipit patefieri." Frequently in the Scripture a thing is then said to be made, or to be, when it is manifested so to be. And in this sense the word γίνεσθαι is sometimes used: Rom. iii. 4, Γινέσθω ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης,—"Let God be true, and every man a liar;" that is, manifested and acknowledged so to be. So, James i. 12, Δόκιμος γενόμενος,—he that is approved in trial, and thereby manifested to be sincere and sound. In this sense the apostle tells us, Rom. i. 4, that the Lord Christ was "declared to be the Son of God by the resurrection from the dead." The resurrection from the dead did not make him to be the Son of God, but evidently manifested and declared him so to be. According to this interpretation of the words, that which the Holy Ghost intimateth is, that whereas the Lord Christ ministered in an outwardly low condition in this world, whilst he purged our sins, yet by his sitting down at the right hand of God he was revealed, manifested, declared to be more excellent than all the angels in heaven.

But I see no reason why we should desert the proper and most usual signification of the words, nothing in the context persuading us so to do. Besides, this suits not the apostle's design, who doth not prove from the Scripture that the Lord Christ was manifested to be more excellent than the angels, but that really he was preferred and exalted above them.

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sent ὤν, "being," in verse 3.—*Turner*. The name "sons of God" is given to angels. But it is a different thing to apply a common name in the *plural* to a *class*, from what it is to apply the same as an *individual* name in the *singular* to an individual. When Jehovah, in Ps. ii. 2. 7, declares his anointed to be his Son whom he has *begotten*, this is something different from what is said, when the angels as a class are called sons of the Elohim who has *created* them.—*Ebrard*. Κρείτ. refers to superiority in rank or dignity. The term "better" suggests the idea of moral excellence, which is not the thought here.—*Craik*.

Translations.—Κρείτ. Exalted above the angels.—*Stuart*. Greater.—*Boothroyd, Conybeare*. and *Howson*. Superior to the angels.—*Craik*. Γενόμ. Being made.—*Diodati*. Διαφορ. More distinguished, more singular.—*Ebrard*.—Ed.

So, then, κρείττων γενόμενος is as much as "preferred," "exalted," actually placed in more power, glory, dignity, than the angels. This John Baptist affirms of him, Ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν·—"He was preferred before me, because he was before me,"—preferred above him, called to another manner of office than that which John ministered in, made before or above him in dignity, because he was before him in nature and existence. And this is the proper sense of the words: the Lord Jesus Christ, the revealer of the will of God in the gospel, is exalted above, preferred before, made more excellent and glorious than the angels themselves, all or any of them, who ministered unto the Lord in the giving of the law on mount Sinai. Κρείττων γενόμενος.

Some object unto this interpretation, "That he who is said to be made or set above the angels is supposed to have been lower than they before." To which I answer, And so he was, not in respect of essence, subsistence, and real dignity, but in respect of the *infirmities and sufferings* that he was exposed unto in the discharge of his work here on the earth, as the apostle expressly declares, chap. ii. 9.

2. And this gives us light into our second inquiry on these words, namely, *when* it was that Christ was thus exalted above the angels.

(1.) Some say that it was in the *time of his incarnation;* for then the human nature being taken into personal subsistence with the Son of God, it became more excellent than that of the angels. This sense is fixed on by some of the ancients, who are followed by sundry modern expositors. But we have proved before that it is not of either nature of Christ absolutely or abstractedly that the apostle here speaketh nor of his person but as vested with his office, and discharging of it. And, moreover, the incarnation of Christ was part of his humiliation and exinanition, and is not, therefore, especially intended where his exaltation and glory are expressly spoken of.

(2.) Some say that it was at the time of his *baptism*, when he was anointed with the Spirit for the discharge of his prophetical office, Isa. lxi. 1, 2. But yet neither can this designation of the time be allowed; and that because the main things wherein he was made lower than the angels, as his temptations, and sufferings, and death itself, did follow his baptism and unction.

(3.) It must therefore be the time of his *resurrection*, ascension, and exaltation at the right hand of God, which ensued thereon, that is designed as the season wherein he was made more excellent than the angels, as evidently appears from the text and context: for,—[1.] That was the time, as we have showed before, when he was gloriously vested with that *all power* in heaven and earth which was of old designed unto him and prepared for him. [2.] The *order* also of the apostle's discourse leads us to fix on this season: "After he had by himself purged our sins, he sat down," etc.; "being made

so much more excellent;" that is, therein and then he was so made. [3.] The *testimony* in the first place produced by the apostle in the confirmation of his assertion is elsewhere, as we shall see, applied by himself unto his resurrection and the glory that ensued, and consequently they are also in this place intended. [4.] This *preference* of the Lord Christ above the angels is plainly included in that grant of all power made unto him, Matt. xxviii. 18; expounded Eph. i. 21, 22. [5.] The testimony used by the apostle in the first place is the word that God spake unto his King, when he set him upon his holy hill of Zion, Ps. ii. 6–8; which typically expresseth his glorious instalment in his heavenly kingdom.

The Lord Christ, then, who in respect of his divine nature was always infinitely and incomparably himself more excellent than all the angels, after his humiliation in the assumption of the human nature, with the sufferings and temptations that he underwent, upon his resurrection was exalted into a condition of glory, power, authority, excellency, and intrusted with power over them, as our apostle here informs us.

3. In this preference and exaltation of the Lord Christ there is a *degree* intimated: "Being made so much more," etc. Now our conceptions hereabout, as to this place, are wholly to be regulated by the name given unto him. 'Look,' saith the apostle, 'how much the name given unto the Messiah excels the name given unto angels, so much doth he himself excel them in glory, authority, and power; for these names are severally given them of God to signify their state and condition.' What and how great this difference is we shall afterwards see, in the consideration of the instances given of it by the apostle in the verses ensuing.

4. The *proof* of this assertion which the apostle first fixeth on is taken from the name of Christ,—his name, not given him by man, not assumed by himself, but ascribed unto him by God himself. Neither doth he here by the name of Christ or the name of the angels intend any individual proper names of the one or the other; but such descriptions as are made of them, and titles given unto them by God, as whereby their state and condition may be known. 'Observe,' saith he, 'how they are called of God, by what names and titles he owns them, and you may learn the difference between them.' This name he declares in the next verse: God said unto him, "Thou art my Son, this day have I begotten thee." It is not absolutely his being the Son of God that is intended, but that, by the testimony of the Holy Ghost, God said these words unto him, "Thou art my Son," and thereby declared his state and condition to be far above that of the angels, to none of whom he ever said any such thing, but speaks of them in a far distinct manner, as we shall see. But hereof in the next verse.

Some by this "excellent name" understand his power, and dignity, and glory, called "a name above every name," Phil. ii. 9. But then this can no way prove that which the apostle produceth it for, it being directly the same with that which is asserted, in whose confirmation it is produced.

5. The last thing considerable is, *how* the Lord Christ *came by this name*, or obtained it. Κεκληρονόμηκε,—he obtained it by "inheritance," as his peculiar lot and portion for ever. In what sense he is said to be κληρονόμος, "the heir," was before declared. As he was made the heir of all, so he inherited a more excellent name than the angels. Now he was made heir of all, in that all things being made and formed by him, the Father committed unto him, as mediator, a peculiar power over all things, to be disposed of by him unto all the ends of his mediation. So also being the natural and eternal Son of God, in and upon the discharge of his work, the Father declared and pronounced that to be his name. See Luke i. 35; Isa. vii. 14, ix. 6. His being the Son of God is the proper foundation of his being called so; and his discharge of his office the occasion of its declaration. So he came unto it by right of inheritance, when he was "declared to be the Son of God with power, by the resurrection from the dead," Rom. i. 4. Κεκληρονόμηκε.

This, then, is the sum of the apostle's proposition, and the confirmation of it. A name given by God to that end and purpose doth truly declare the nature, state, and condition of him or them to whom it is given; but unto Christ the mediator there is a name given of God himself, exceedingly more excellent than any that by him is given unto the angels: which undeniably evinceth that he is placed in a state and condition of glory far above them, or preferred before them.

I shall only observe one or two things concerning the Hebrews, to whom the apostle wrote, and so put an end to our exposition of this verse.

First, then, This discourse of the apostle, proving the pre-eminence of the Messiah above the angels, was very necessary unto the Hebrews, although it was very suitable unto their own principles, and in general acknowledged by them. It is to this day a tradition amongst them that the Messiah shall be exalted above Abraham, and Moses, and the ministering angels. Besides, they acknowledged the scriptures of the Old Testament, wherein the apostle shows them that this truth was taught and confirmed. But they were dull and slow in making application of these principles unto the confirmation of their faith in the gospel, as the apostle chargeth them, chap. v. 11, 12. And they had at that time great speculations about the glory, dignity, and excellency of angels, and were fallen into some kind of worshipping of them. And it may be this curiosity, vanity, and

superstition in them was heightened by the heat of the controversy between the Pharisees and Sadducees about them;—the one denying their existence and being; the other, whom the body of the people followed, exalting them above measure, and inclining to the worship of them. This the apostle declares, Col. ii. 18. Treating of those Judaizing teachers who then troubled the churches, he chargeth them with fruitless and curious speculations about angels, and the worshipping of them. And of their ministry in the giving of the law they still boasted. It was necessary, therefore, to take them off from this confidence of that privilege, and the superstition that ensued thereon, to instruct them in the pre-eminence of the Lord Christ above them all, that so their thoughts might be directed unto him, and their trust placed in him alone. And this exaltation of the Messiah some of their later doctors assert on Dan. vii. 9, חָזֵה הֲוֵית עַד דִּי כָרְסָוָן רְמִיו,—"I beheld until the thrones were set," "placed," 'exalted,"—as in the original Chaldee, and as all old translations, Greek, Latin, Syriac, and Arabic, render the words, however ours read, "until the thrones were cast down,"—affirming that one of those thrones was for the Messiah, before whom all the angels ministered in obedience.

Secondly, It may not be amiss to remark, that the Jews have always had a tradition of the glorious name of the Messiah, which even since their utter rejection they retain some obscure remembrance of. The name which they principally magnify is מטטרון, "Metatron." Ben Uzziel, in his Targum on Gen. v., ascribes this name to Enoch when he was translated: "He ascended into heaven in the word of the Lord, וקרא שמיה מטטרון ספרא רבא,"—"and his name was called Metatron the great scribe." But this opinion of Enoch being Metatron is rejected and confuted in the Talmud. There they tell us that Metatron is שר העולם, "the prince of the world;" or, as Elias calls him in Thisbi, שר הפנים, "the prince of God's presence." And in the first mention of this name, which is Talmud. Tract. Sanhed. cap. iv. fol. 38, they plainly intimate that they intend an uncreated angel by this expression. And such, indeed, must he be unto whom may be assigned what they ascribe unto Metatron; for as Reuchlin, from the Cabbalists, informs us, they say, רבי של משה מטטרון,—"The teacher of Moses himself was Metatron." He it is, saith Elias, that is the angel always appearing in the presence of God, of whom it is said, "My name is in him:" and the Talmudists, that he hath power to blot out the sins of Israel, whence they call him the chancellor of heaven. And Bechai, on Exod. xxiii., affirms that this name signifies both a lord, a messenger, and a keeper;—a lord, because he ruleth all; a messenger, because he stands always before God to do his will; and a keeper, because he keepeth Israel. I confess the etymology that he gives of this

name to that purpose is weak and foolish; as is also that of Elias, who tells us that Metatron is בלשון יון,—in the Greek tongue, "one sent." But yet it is evident what is intended by all these obscure intimations. The increated Prince of glory, and his exaltation over all, with the excellency of his name, is aimed at. As for the word itself, it is either a mere corruption of the Latin word, "mediator," such as is usual amongst them; or a gematrical fiction to answer שדי, "the Almighty," there being a coincidence in their numeral letters.

The doctrine of the preference and pre-eminence of Christ is insisted on by the apostle unto the end of this chapter, and therefore I shall not treat of it until we have gone through all the proofs of it produced; nor then but briefly, having already in part spoken of it, in our consideration of his sovereignty and lordship over all.

That which we are peculiarly instructed in by these words is that,—

All pre-eminence and exaltation of one above others depends on the supreme counsel and will of God.

The instance he gives of him who is exalted over all sufficiently confirms our general rule. He had his "name," denoting his glory and excellency, by "inheritance,"—a heritage designed for him and given unto him in the counsel, will, and good pleasure of God. He gave him that "name above every name," Phil. ii. 9, and that of his own will and pleasure: "It pleased the Father that in him all fulness should dwell," that so "in all things he might have the pre-eminence," Col. i. 16–19. He foreordained him unto it from eternity, 1 Pet. i. 20; and actually exalted him according to his eternal counsel in the fulness of time, Acts ii. 36, v. 31.

This prelation, then, of Christ above all depends on the counsel and pleasure of God; and he is herein a pattern of all privilege and pre-eminence in others.

Grace, mercy, and glory, spiritual things and eternal, are those wherein really there is any difference among the sons of men. Now, that any one in these things is preferred before another, it depends merely on the sole good pleasure of God. No man in these things makes himself to differ from another, neither hath he any thing that he hath not received. "God hath mercy on whom he will have mercy." And this discrimination of all things by the supreme will of God, especially spiritual and eternal, is the spring, fountain, and rule of all that glory which he will manifest and be exalted in unto eternity.

Verse 5.

The apostle proceedeth to the confirmation of his proposition concerning the pre-eminence of the Lord Christ above the angels, and of his proof of it from the excellency of the name given unto

him; and this he doth by sundry testimonies produced out of the Old Testament, two whereof are conjoined in this verse, as the verses are divided in our Bibles.

Ver. 5.—Τίνι γὰρ εἶπέ ποτε τῶν ἀγγέλων· Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε;

Εἶπέ ποτε. Vulg., "dixit aliquando,"—"said he sometime;" for "at any time." Syr., מֵן מְתוֹם אֲמַר אֱלָהָא, "from at any time said God." "Eloah," "God," is supplied needlessly, though better than those who would render εἶπε impersonally, "was it said at any time;" for it is express in the psalm from whence the words are taken, יְהוָֹה אָמַר,—"The LORD said." "The LORD said unto me, בְּנִי אַתָּה אֲנִי הַיּוֹם יְלִדְתִּיךָ,"—"Thou my Son, this day have I begotten thee." The ellipsis of the verb substantive in the original, which is perpetual, is supplied by the apostle with εἶ, "Thou art my Son." Further difficulty in the grammatical sense of the words there is not. And here we shall close this verse, or at least consider this testimony by itself.[1]

Ver. 5.—Unto which of the angels did he at any time [or, *ever*] say, Thou art my Son, this day have I begotten thee?

Two things are considerable in these words:—1. The *manner* of the apostle's producing the testimony which he intended to make use of: "Unto which of the angels said he at any time?" 2. The *testimony* itself: "Thou art my Son, this day have I begotten thee"

In the former, three things may be observed:—

First, That the testimony which in a matter of faith he insisted on is that of the Scripture. He refers the Jews unto that common principle which was acknowledged between them. Men had not as yet learned in such contests to make that cavilling return which we are now used unto, 'How do you know those Scriptures to be the word of God?' Nor, indeed, is it suitable unto common honesty for men to question the credit and prostitute the authority of their own most sacred principles, for no other end but to prejudice their

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[1] Ποτέ, καὶ πάλιν. "Ποτέ does not serve to strengthen the τίνι, but is independent, signifying 'at any time,' and thus forms a marked antithesis with πάλιν. This καὶ πάλιν is to be extended in the following way: Καὶ τίνι τῶν ἀγγέλων πάλιν εἶπε, 'To which of the angels has he *at any time* said, Thou art my Son? and to which has he *again* said, I will be to him a Father?' This contains clearly the two ideas: God has used such expressions to an angel *not even a single time*, but to the Son not *merely once*, but *again and again*. Γεγέν. There is ascribed to the Messiah a relation of sonship to God such as is never applied, even approximately, to any of the angels,—a relation of such a kind, that the Messiah *derives his real being not from David but from God.*"—*Ebrard.* "It may fairly be doubted whether there exists any valid evidence in favour of the declarative sense of the passage, and hence we have no alternative but to explain it according to its literal acceptation, as an absolute affirmation of the divine sonship of Christ. That this is the exposition which would most readily occur to the Jews is too evident to require any detailed proof. . . . . *To-day* always *is*. . . . So Clement of Alexandria happily remarks, 'To-day is the image of an eternal age.'"—*Treffrey on the Sonship*, pp. 300–302.—ED.

adversaries'. But our apostle here confidently sends the Hebrews to the acknowledged rule of their faith and worship, whose authority he knew they would not decline, Isa. viii. 20.

Secondly, That the apostle argues negatively from the authority and perfection of the Scripture in things relating to faith and the worship of God. 'It is *nowhere said in the Scripture to angels;* therefore they have not the name spoken of, or not in that manner wherein it is ascribed to the Messiah.' This argument, saith an expositor of great name on this place, seems to be weak, and not unlike unto that which the heretics made use of in the like cases; and therefore answers that the apostle argues negatively, not only from the *Scripture*, but from *tradition* also. But this answer is far more weak than the argument is pretended to be. The apostle deals expressly in all this chapter from the testimony of Scripture, and to that alone do his words relate, and therein doth he issue the whole controversy he had in hand, knowing that the Jews had many corrupt traditions, expressly contrary to what he undertook to prove; particularly, that the law of Moses was eternally obligatory, against which he directly contends in the whole epistle. An argument, then, taken negatively from the authority of the Scripture in matters of faith, or what relates to the worship of God, is valid and effectual, and here consecrated for ever to the use of the church by the apostle.

Thirdly, That the apostle either indeed *grants*, or else, for argument's sake, *condescends* unto the apprehension of the Hebrews, that there is a distinction of degrees and pre-eminence amongst the angels themselves. To confirm, therefore, his general assertion of the dignity and pre-eminence of Christ above them all, he provokes them to instance in any one of them, which either indeed or in their apprehension was promoted above others, to whom such words as these were ever spoken: "To which of the angels said he." His assertion respects not only the community of them, but any or all of the chief or princes among them. There are שָׂרִים הָרִאשֹׁנִים, Dan. x. 13, "chief princes" among the angels. And of them Michael, the prince of the people of God, is said to be אֶחָד, "one;" that is, not in order, but the chief in dignity, their head and leader. Now, saith the apostle, to which of these, or of the rest of them, were these words spoken?

Proceed we now to the testimony itself produced. Three things are required to make it pertinent unto his purpose, and useful unto the end for which he makes mention of it:—First, That *He* of whom he speaks is peculiarly intended therein. Secondly, That there be in it an *assignation of a name* unto him made by God himself, which thereon he might claim as his peculiar inheritance. Thirdly, That this name, either *absolutely* or in its peculiar manner

of *appropriation* unto him, is more excellent than any that was ever given unto angels, as a sign of their dignity, authority, and excellency. And these things, for the clearing of the apostle's argument, must particularly be insisted on.

First, The words produced do *peculiarly* belong unto him to whom they are applied; that is, it is the Messiah who is prophesied of in the second psalm, from whence they are taken. This with all Christians is put beyond dispute, by the application of it in several places unto him; as Acts iv. 25–27, xiii. 33; Heb. v. 5. It is certain, also, that the Jews always esteemed this psalm to relate unto the Messiah; they do so to this day. Hence the Targum on the psalm expressly applies it unto him, thus rendering these words: "O beloved! as a son to his father, thou art pure to me as in the day wherein I created thee." So are the words perverted by the Targumist, not knowing what sense to ascribe unto them; which is frequent with him. But it is manifest that the constant opinion of the ancient Jews was that this psalm principally intended the Messiah, nor did any of them of old dissent. Some of their later masters are otherwise minded, but therein discover their obstinacy and iniquity.

Thus Rabbi Solomon Jarchi, in his comment on this psalm, in the Venetian edition of the great Masoretical Bibles, affirms that "whatever is sung in this psalm our masters interpreted of Messiah the king; but," saith he, "according unto the sound of the words, and for the confutation of the heretics" (that is, Christians), "it is convenient that we expound it of David." So wickedly corrupt and partial are they now in their interpretations of the Scripture. But these words are left out in the Bâsle edition of the same notes and comments; by the fraud, it may be, of the Jews employed in that work, so to hide the dishonesty of one of their great masters. But the confession of the judgment of their fathers or predecessors in this matter is therein also extant. And Aben Ezra, though he would apply it unto David, yet speaks doubtfully whether it may not better be ascribed unto the Messiah.

But this was not enough for the apostle, that those with whom he dealt acknowledged these words to be spoken concerning the Messiah, unless they were so really, that so his argument might proceed "ex veris" as well as "ex concessis,"—from what was true as upon what was granted. This, then, we must next inquire into.

The whole psalm, say some, seems principally, if not only, to intend David. He having taken the hill and tower of Zion, and settled it for the seat of his kingdom, the nations round about tumultuated against him; and some of them, as the Philistines, presently engaged in war against him for his ruin, 2 Sam. v. 17. To declare how vain all their attempts should be, and the certainty of

God's purpose in raising him to the kingdom of Israel, and for his preservation therein against all his adversaries, with the indignation of God against them, the Holy Ghost gave out this psalm for the comfort and establishment of the church in the persuasion of so great a mercy. And this is borrowed of Rashi.

But suppose the psalm to have a further respect than unto David and his temporal kingdom, and that it doth point at the Messiah under the type of David, yet then also whatever is spoken in it must firstly and properly be understood of David. So that if the words insisted on by the apostle do prove that the Lord Christ was made more excellent than the angels, they prove the same concerning David also, concerning whom they were spoken in the first place.

Ans. 1. There is no cogent reason why we should acknowledge David and his kingdom to be at all intended in this psalm. The apostles, we see, apply it unto the Lord Christ without any mention of David, and that four several times,—twice in the Acts, and twice in this epistle. The Jews acknowledge that it belongs unto the Messiah. Besides, there are sundry things spoken in the psalm that could never truly and properly be applied unto David. Such are the promises, verses 8, 9, and the invitation of all men to put their trust and confidence in him, verse 12. And we have a rule given us by the Holy Ghost,—That where any thing seems to be spoken of any one to whom it doth not properly belong, there the person is not at all to be understood, but the Lord Christ himself immediately. This rule Peter gives us in his interpretation of the 16th psalm, and his application of it unto the Lord Jesus, Acts ii. 29–31. So that there is no necessity to grant that there is any reference in these words to any type at all. But,—

2. We grant that David was a type of Christ, and that as he was king of the people of God. Hence he is not only often signally called "The son of David," but "David" also, Jer. xxx. 9; Ezek. xxxvii. 24, 25; Hos. iii. 5. And the throne and kingdom promised to David for ever and ever, that it should be as the sun, and established for ever as the moon, Ps. lxxxix. 36, 37,—that is, whilst the world endures,—had no accomplishment but in the throne and kingdom of his Son, Jesus Christ. Thus also many other things are said of him and his kingdom, which in propriety of speech can no way be applied unto him but as he was a type of Christ, and represented him to the church. We may then grant, as that about which we will not contend, that in this psalm consideration was had of David and his kingdom, but not absolutely, but only as a type of Christ. And hence two things will follow:—

(1.) That some things may be spoken in the psalm which no way respect the type at all. For when not the type, but the person

or thing signified, is principally aimed at, it is not necessary that every thing spoken thereof should be applicable properly unto the type itself, it being sufficient that there was in the type somewhat that bare a general resemblance unto him or that which was principally intended. So, on the contrary, where the type is principally intended, and an application made to the thing signified only by way of general allusion, there it is not required that all the particulars assigned unto the type should belong unto or be accommodated unto the thing typed out, as we shall see in the next testimony cited by the apostle. Hence, though in general David and his deliverance from trouble, with the establishment of his throne, might be respected in this psalm, as an obscure representation of the kingdom of Christ, yet sundry particulars in it, and among them this mentioned by our apostle, seem to have no respect unto him, but directly and immediately to intend the Messiah.

(2.) If it yet be supposed that what is here spoken, "Thou art my Son, this day have I begotten thee," is also to be applied unto David, yet it is not ascribed unto him personally and absolutely, but merely considered as a type of Christ. What, then, is principally and directly intended in the words is to be sought for in Christ alone, it being sufficient to preserve the nature of the type that there was in David any resemblance or representation of it.

Thus, whether David be admitted as a type of Christ in this psalm or no, the purpose of the apostle stands firm, that the words were principally and properly spoken of the Messiah, and unto him. And this is the first thing required in the application of the testimony insisted on.

Secondly, It is required that in the testimony produced a *signal name* be given unto the Messiah, and appropriated unto him, so as that he may inherit it for ever as his own, neither men nor angels having the same interest with him in it. It is not being called by this or that name in common with others that is intended, but such a peculiar assignation of a name unto him as whereby he might for ever be distinguished from all others. Thus many may be beloved of the Lord, and be so termed, but yet Solomon only was peculiarly called יְדִידְיָה, "Jedidiah;" and by that name was distinguished from others. In this way it is that the Messiah hath his name assigned unto him. God decreed from eternity that he should be called by that name; he spake unto him and called him by that name: "Thou art my Son, this day have I begotten thee." He is not called the Son of God upon such a common account as angels and men,—the one by creation, the other by adoption; but God peculiarly and in a way of eminency gives this name unto him.

Thirdly, This name must be such as either absolutely, or by reason of its peculiar manner of appropriation unto the Messiah, proves

his pre-eminence above the angels. Now, the name designed is *The Son of God:* "Thou art my Son;" not absolutely, but with that exegetical adjunct of his generation, "This day have I begotten thee." Chrysostom, Hom. xxii., on Gen. vi., positively denies that the angels in Scripture are anywhere called the sons of God. Hence some conjecture that the translation of the LXX. is changed since that time, seeing it is evident that they are so called in the Greek Bibles now extant.

However, in the original they are called "the sons of God," Job i. 6, ii. 1, xxxviii. 7; Ps. lxxxii. 6. Believers are also called "the sons of God," Rom. viii. 16; Gal. iv 6; 1 John iii. 1; and magistrates "gods," Ps. lxxxii. 1, 6; John x. 34. It doth not therefore appear how the mere assigning of this name to the Messiah doth prove his pre-eminence above the angels, who are also called by it.

Ans. Angels may be called the sons of God upon a general account, and by virtue of their participation in some common privilege; as they are by reason of their creation, like Adam, Luke iii. ult., and constant obedience, Job i. But it was never said unto any angel personally, upon his own account, "Thou art the son of God." God never said so unto any of them, especially with the reason of the appellation annexed, "This day have I begotten thee." It is not, then, the general name of a son, or the sons of God, that the apostle instanceth in; but the peculiar assignation of this name unto the Lord Jesus on his own particular account, with the reason of it annexed, "This day have I begotten thee," which is insisted on. So that here is an especial appropriation of this glorious name unto the Messiah.

Again, The *appropriation* of this name unto him in the manner expressed proves his dignity and pre-eminence above all the angels. For it is evident that God intended thereby to declare his singular honour and glory, giving him a name to denote it, that was never by him assigned unto any mere creature, as his peculiar inheritance; in particular, not unto any of the angels. Not one of them can lay any claim unto it as his peculiar heritage from the Lord.

And this is the whole that was incumbent on the apostle to prove by the testimony produced He manifests him sufficiently to be more excellent than the angels, from the excellency of the name which he inherits, according to his proposition before laid down. There is, indeed, included in this reasoning of the apostle an intimation of a peculiar filiation and sonship of Christ. Had he not been so the Son of God as never any angel or other creature was, he never had been called so in such a way as they are never so called. But this the apostle at present doth not expressly insist upon; only, he intimates it as the foundation of his discourse.

To conclude, then, our considerations of this testimony, we shall

briefly inquire after the sense of the words themselves, absolutely considered; although, as I have showed, that doth not belong directly unto the present argument of the apostle.

Expositors are much divided about the precise intendment of these words, both as they are used in the psalm, and variously applied by the apostles. But yet generally the expositions given of them are pious, and consistent with each other. I shall not insist long upon them, because, as I said, their especial sense belongeth not unto the design and argument of the apostle.

That Christ is the natural and eternal Son of God is agreed at this day by all Christians, save the Socinians. And he is called so because he is so. The formal reason why he is so called is one and the same, namely, his eternal Sonship; but occasions of actual ascribing that name unto him there are many. And hence ariseth the difficulty that is found in the words. Some think these words, "This day have I begotten thee," do contain the formal reason of Christ's being properly called the Son of God, and so denote his eternal generation. Others think they express only some outward act of God towards the Lord Christ, on the occasion whereof he was declared to be the Son of God, and so called. The former way went Austin, with sundry of the ancients. The הַיּוֹם, the "hodie," or "this day," here, was the same with them as the "nunc stans," as they call it, of eternity; and the יְלִדְתִּיךָ, "I have begotten thee," denotes, as they say, the proper natural generation of the Son, by an inconceivable communication of the essence and substance of the Godhead by the person of the Father unto him. And this doctrine is true, but whether here intended or no is by some greatly questioned.

Others, therefore, take the words to express only an occasion of giving this name at a certain season to the Lord Christ, when he was revealed or declared to be the Son of God. And some assign this to the day of his incarnation, when he declared him to be his Son, and that he should be so called, as Luke i. 35; some to the day of his baptism, when he was again solemnly from heaven proclaimed so to be, Matt. iii. 17; some to the day of his resurrection, when he was declared to be the Son of God with power, Rom. i. 4, and Acts xiii. 33; some to the day of his ascension, whereunto these words are applied. And all these interpretations are consistent, and reconcilable with each other, inasmuch as they are all means serving unto the same end, that of his resurrection from the dead being the most signal amongst them, and fixed on in particular by our apostle in his application of this testimony unto him, Acts xiii. 33.

And in this sense alone the words have any appearance of respect unto David, as a type of Christ, seeing he was said, as it were, to be begotten of God when he raised him up, and established him in his

rule and kingdom. Neither, indeed, doth the apostle treat in this place of the eternal generation of the Son, but of his exaltation and pre-eminence above angels.

The word הַיּוֹם, also, constantly in the Scripture denotes some signal time, one day or more. And that expression, "This day have I begotten thee," following immediately upon that other typical one, "I have set my king upon my holy hill of Zion," seems to be of the same importance, and in like manner to be interpreted. Thus far, then, I choose to embrace the latter interpretation of the words,—namely, that the eternal generation of Christ, on which his filiation or sonship, both name and thing, doth depend, is to be taken only declaratively; and that declaration to be made in his resurrection, and exaltation over all that ensued thereon. But every one is left unto the liberty of his own judgment herein.

And this is the first testimony whereby the apostle confirms his assertion of the pre-eminence of the Lord Christ above the angels, from the name that he inherits as his peculiar right and possession.

For the further confirmation of the same truth, he adds another testimony of the same importance, in the words ensuing:—

Ver. 5.—*Καὶ πάλιν· Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν*;

Vulg.: "Et rursum, ego ero illi in patrem, et ipse erit mihi in filium;"—"I will be to him for a father, and he shall be to me for a son." So also the Syriac, לַאבָא and לְבַרָא, "in patrem," and "in filium;" not "pro patre," and "pro filio," as some render the words. Erasmus worse than they: "Ego ero ei loco patris, et ille erit mihi loco filii;"—"Instead of a father," and "instead of a son," or, "in the place;" which agrees not with the letter, and corrupts the sense. Beza: "Ego ero ei pater, et ipse erit mihi filius;" who is followed by ours, "And again, I will be to him a father, and he shall be to me a son."

Καὶ πάλιν, "and again." That is, in another place, or "again," it is said to the Son what is nowhere spoken unto the angels. *Ἐγὼ ἔσομαι*,—אֲנִי אֶהְיֶה־לּוֹ לְאָב וְהוּא יִהְיֶה־לִּי לְבֵן. The prefixed ל doth not denote a substitution or comparison, but the truth of the thing itself. So it is said of Rebekah, וַתְּהִי־לוֹ לְאִשָּׁה, "she was unto him," not "for," or "instead of," or "in the place of," but "his wife," Gen. xxiv. 67. And in the words of the covenant, Jer. xxxi. 33, "I will be to them לֵאלֹהִים, and they shall be to me לְעָם: not, "I will be unto them instead of God, and they shall be unto me instead of a people;" but, "I will be their God, and they shall be my people." And the same is the signification of these words, "I will be his father, and he shall be my son."[1]

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[1] The quotation is from 2 Sam. vii. 14. The *εἰς* is Hebraistic, equivalent to ל. Efforts have been made to explain this passage exclusively either of Solomon or of Christ; but in vain. The context will not allow such a limitation. The "seed" predicted is a royal progeny,—not merely an individual son, but a succession of kings; and as the Messiah is the most distinguished and glorious, whatever of dignity and of honour is asserted or implied in the context is properly attributable to him.—*Turner*.—ED.

Ver. 5.—And again, I will be to him a father, and he shall be to me a son?

This is the second testimony produced by the apostle to prove the pre-eminence of the Lord Christ above the angels, from the excellency of the name given unto him. One word, one witness, the testimony being that of God, and not of man, had been sufficient to have evinced the truth of his assertion; but the apostle adds a second here, partly to manifest the importance of the matter he treated of, and partly to stir them up unto a diligent search of the Scripture, where the same truths, especially those that are of most concernment unto us, are scattered up and down in sundry places, as the Holy Ghost had occasion to make mention of them. This is that mine of precious gold which we are continually to dig for and search after, if we intend to grow and to be rich in the knowledge of God in Christ, Prov. ii. 3, 4. Expositors do generally perplex themselves and their readers about the application of these words unto the Lord Christ. Cajetan, for this cause, that this testimony is not rightly produced nor applied as it ought, rejects the whole epistle as not written by the apostle, nor of canonical authority. Such instances do even wise and learned men give of their folly and self-fulness every day. The conclusion that he makes must needs be built on these two suppositions:—First, That whatever any man might or could apprehend concerning the right application of this testimony, he himself might and could so do; for otherwise he might have acknowledged his own insufficiency, and have left the solution of the difficulty unto them to whom God should be pleased to reveal it. Secondly, That when men of any generation cannot understand the force and efficacy of the reasonings of the penmen of the Holy Ghost, nor discern the suitableness of the testimonies thay make use of unto the things they produce them in the confirmation of, they may lawfully reject any portion of Scripture thereon. The folly and iniquity of which principles or suppositions are manifest.

The application of testimonies out of the Old Testament in the New depends, as to their *authority*, on the veracity of him that maketh use of them; and as to their *cogency* in argument, on the acknowledgment of them on whom they are pressed. Where we find these concurring, as in this place, there remains nothing for us but to endeavour a right understanding of what is in itself infallibly true, and unquestionably cogent unto the ends for which it is used.

Indeed, the main difficulty which in this place expositors generally trouble themselves withal ariseth purely from their own mistake. They cannot understand how these words should prove the

natural sonship of Jesus Christ, which they suppose they are produced to confirm, seeing it is from thence that he is exalted above the angels. But the truth is, the words are not designed by the apostle unto any such end. His aim is only to prove that the Lord Christ hath a name assigned unto him more excellent, either in itself or in the manner of its attribution, than any that is given unto the angels, which is the medium of this first argument to prove him, not as the eternal Son of God, nor in respect of his human nature, but as the revealer of the will of God in the gospel, to be preferred above all the angels in heaven, and consequently, in particular, above those whose ministry was used in the giving of the law.

Two things, then, are necessary to render this testimony effectual to the purpose for which it is cited by the apostle;—first, That it was *originally* intended of him to whom he doth apply it; secondly, That there is a *name* in it assigned unto him more excellent than any ascribed unto the angels.

For the first of these, we must not waive the difficulties that interpreters have either found out in it, or cast upon it. The words are taken from 2 Sam. vii. 14, and are part of the answer returned from God unto David by Nathan, upon his resolution to build him a house. The whole oracle is as followeth: Verses 11–16, "The LORD telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom." (Or as 1 Chron. xvii. 11, "And it shall come to pass, when thy days be expired, that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.") "He shall build an house for my name; and I will establish the throne of his kingdom for ever." (1 Chron. xvii. 12, "He shall build me an house, and I will stablish his throne for ever.") "I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." (1 Chron. xvii. 13, "I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee.") "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (1 Chron. xvii. 14, "But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.")

This is the whole divine oracle from whence the apostle takes the testimony under consideration; and the difficulty wherewith it is

attended ariseth from hence, that it is not easy to apprehend how any thing at all in these words should be appropriated unto the Lord Christ, seeing Solomon seems in the whole to be directly and only intended. And concerning this difficulty there are three opinions among interpreters:—

1. Some cutting that knot, which they suppose could not otherwise be loosed, affirm that Solomon is not at all intended in these words, but that they are a direct and immediate prophecy of Christ, who was to be the son of David, and to build the spiritual house or temple of God. And for the confirmation of this assertion they produce sundry reasons from the oracle itself; as,—

(1.) It is said that God would raise up to David a seed, or son, intimating that he was not as yet born, being foretold to be raised up; whereas Solomon was born at the time of this prophecy.

(2.) It is also affirmed that this son or seed should reign and sit upon the throne of David after his decease, and being gathered unto his fathers; whereas Solomon was made king and sat upon the throne whilst David was yet alive, and not entered into rest with his fathers.

(3.) The throne of this son is to be established for ever, or as the same promise is expressed, Ps. lxxxix., whilst the sun and moon continue;—the throne of Solomon and his posterity failed within a few generations.

(4.) The title there given unto him who is directly prophesied of shows him, as our apostle intimates, to be preferred above all the angels; and none will say that Solomon was so, who, as he was inferior to them in nature and condition, so by sin he greatly provoked the Lord against himself and his posterity.

But yet all these observations, though they want not some appearance and probability of reason, come short of proving evidently what they are produced for, as we may briefly manifest; for,—

(1.) It doth not appear that Solomon was born at the time of the giving forth of this oracle, if we must suppose that God intimated in it unto David that none of the sons which he then had should succeed him in his kingdom; yea, it is manifest from the story that he was not. Besides, "raising up" doth not denote the birth or nativity of the person intended, but his designation or exaltation to his throne and office, as is the usual meaning of that expression in the Scripture; so that Solomon might be intended, though now born, yea, and grown up, if not yet by the providence of God marked and taken out from amongst his brethren to be king, as afterwards he was.

(2.) Although a few days before the death of David, to prevent sedition and division about titles and pretensions to the kingdom, Solomon by his appointment was proclaimed king, or heir to the

crown, yet he was not actually vested with the whole power of the kingdom until after his natural decease. Moreover, also, David being then very weak and feeble, and rendered unable for public administration, the short remainder of his days after the inauguration of Solomon needed no observation in the prophecy.

The other two remaining reasons must be afterwards spoken unto. And for the present removal of this exposition, I shall only observe, that to affirm Solomon not at all to be intended in this oracle, nor the house or temple which afterwards he built, is to make the whole answer of God by the prophet unto David to be equivocal. For David inquired of Nathan about building a house or material temple unto God. Nathan returns him answer from God that he shall not do so, but that his son should perform that work. This answer David understands of his *immediate son* and of a *material house*, and thereupon makes material provision for it and preparation in great abundance, upon the encouragement he received in this answer of God. Now, if neither of these were at all intended in it,—neither his son nor the material temple,—it is evident that he was led into a great mistake, by the ambiguity and equivocation of the word; but we find by the event that he was not, God approving and accepting of his obedience in what he did. It remains, then, that Solomon firstly and immediately is intended in these words.

2. Some, on the other hand, affirm the whole prophecy so to belong unto and so to be fulfilled in Solomon, and in him alone, that there is no direct respect therein unto our Lord Jesus Christ. And the reason for their assertion they take from the words which immediately follow those insisted on by the apostle, namely, "If he commit iniquity, I will chastise him with the rod of men;" which cannot be applied unto Him who did no sin, neither was there guile found in his mouth. They say, therefore, that the apostle applies these words unto Christ only by way of an allegory. Thus he deals with the law of not muzzling the ox which treadeth out the corn, applying it to the provision of carnal things to be made for the dispensers of the gospel; as he also in another place representeth the two testaments by the story of Sarah and Hagar.

That which principally is to be insisted on for the removal of this difficulty, and which will utterly take it out of our way, will fall in with our confirmation of the third interpretation, to be proposed. For the present, I shall only answer, that as the words cited by the apostle do principally concern the *person of Christ* himself, yet being spoken and given out in form of a covenant, they have respect also unto him as he is the head of the covenant which God makes with *all the elect* in him. And thus *whole mystical Christ*, head and members, are referred unto in the prophecy; and therefore David,

in his repetition and pleading of this oracle, Ps. lxxxix. 30, changeth those words, "If he commit iniquity," into "If his children forsake my law." Notwithstanding, then, a supposition of transgression in *him* concerning whom these words are spoken, the Lord Christ may be intended in them; such failings and transgressions as disannul not the covenant often falling out on their part for whom he undertaketh therein. But I offer this only "in majorem cautelam," to secure the testimony insisted on unto our apostle's intention; the difficulty itself will be clearly afterwards assoiled.

3. We say, therefore, with others, that both Solomon and the Lord Christ are intended in this whole oracle; Solomon *literally*, and nextly as the *type;* the Lord Christ *principally* and mystically, as he who was *typed*, figured, and represented by him. And our sense herein shall be further explained and confirmed in the ensuing considerations:—

(1.) That there never was any *one type* of Christ and his offices that entirely represented him and all that he was to do: for as it was impossible that any one thing or person should do so, because of the perfection of his person and the excellency of his office, which no one thing that might be appointed to prefigure him as a type, because of its limitedness and imperfection, could fully represent; so had any such been found out, that multiplication of types which God in his infinite wisdom was pleased to make use of, for the revelation of him intended in them, had been altogether useless and needless. Wherefore, according as God saw good, and as he had made them meet and fit, so he designed one thing or person to figure out one thing in him, another for another end and purpose.

(2.) That no type of Christ was in *all things* that he was or did a type of him, but only in *that particular* wherein he was designed of God so to be, and wherein he hath revealed him so to have been. David was a type of Christ, but not in all things that he was and did. In his conquests of the enemies of the church, in his throne and kingdom, he was so; but in his *private actions*, whether as a man, or as a king or captain, he was not so. The like must be said of Isaac, Melchizedek, Solomon, and all other personal types under the old testament, and much more of other things.

(3.) That not all things spoken of him that was a type, even *therein wherein* he was a type, are spoken of him as a type, or have any respect unto the thing signified, but some of them may belong unto him in his *personal capacity* only. And the reason is, because he who was a type of God's institution might morally fail in the performance of his duty, even then and in those things when and wherein he was a type. Hence somewhat may be spoken of him, as to his *moral performance of his duty*, that may no way concern the antitype, or Christ prefigured by him. And this wholly removes

the difficulty mentioned in the second interpretation of the words, excluding the Lord Christ from being directly in the oracle, upon that expression, "If he commit iniquity;" for these words relating to the *moral duty of Solomon* in that wherein he was a type of Christ, —namely, the *rule and administration of his kingdom,*—may not at all belong to Christ, who was prefigured by God's institution of things, and not in any moral deportment in the observance of them.

(4.) That what is spoken of any type, *as it was a type,* and in respect of its institution to be such, doth not really and properly belong unto *him* or *that* which was the type, but unto him who was represented thereby. For the type itself, it was enough that there was some resemblance in it of that which was principally intended, the things belonging unto the antitype being affirmed of it analogically, on the account of the relation between them by God's institution. Hence that which follows on such enunciations doth not at all respect or belong to the type, but only to the antitype. Thus, at the sacrifice of expiation, the scape-goat is said to bear and carry away all the sins of the people into a land not inhabited, not really, and in the substance of the matter, but only in an instituted representation; for "the law was given by Moses, but grace and truth came by Jesus Christ." Much less may the things that ensue upon the Lord Christ's real bearing and taking away of our sins be ascribed to the devoted beast. So is it in this case. The words applied by the apostle to prove the Son to have a more excellent name than the angels, and consequently to be preferred above them, do not at all prove that Solomon, of whom they were spoken merely as he was a type, should be esteemed to be preferred above all angels, seeing he did only represent Him who was so, and had these words spoken unto him, not *absolutely,* but with respect unto that representation. And this removes the fourth objection made in the behalf of the first interpretation, excluding Solomon from being at all intended in the prophecy; for what was spoken of him as a type required not a full accomplishment in his own person, but only that he should represent him who was principally intended.

(5.) That there is a *twofold perpetuity* mentioned in the Scripture, the one *limited* and *relative,* the other *absolute;* and both these are applied unto the kingdom of David. First, there was a perpetuity promised unto him and his posterity in the kingdom, as of the priesthood to Aaron,—that is, a *limited perpetuity,*—namely, during the continuance of the typical state and condition of that people; whilst they continued, the rule by right belonged unto the house of David. There was also an *absolute perpetuity* promised to the kingdom of David, to be made good only in the kingdom and rule of the Messiah. And both these kinds of perpetuity are expressed in the same words, giving their sense according as they are

applied. If applied to the *successors of David,* as his kingdom was a type of that of Christ, they denote the limited perpetuity before mentioned, as that which respected an adjunct of the typical state of that people, that was to be regulated by it and commensurate unto it; but as they are referred to the kingdom of Christ represented in the other, so an absolute perpetuity is expressed in them. And this takes away the third reason for excluding Solomon from being intended in these words, the perpetuity promised being unto him limited and bounded.

These considerations being premised, I say, the words insisted on by the apostle, "I will be to him a father, and he shall be to me a son," belonged first and nextly unto Solomon, denoting that fatherly love, care, and protection that God would afford unto him in his kingdom, so far forth as Christ was represented by him therein; which requires not that they must absolutely and in all just consequences from them belong unto the person of Solomon. Principally, therefore, they intend Christ himself, expressing that eternal, unchangeable love which the Father bore unto him, grounded on the relation of father and son.

The Jews, I confess, of all others, do see least of typicalness in Solomon. But the reason of it is, because that his sin was the occasion of ruining their carnal, earthly glory and wealth; which things alone they lust after. But the thing was doubtless confessed by the church of old, with whom Paul had to do; and therefore we see that the writer of the Books of the Chronicles, written after the return of the people from their captivity, when Solomon's line was failed, and Zerubbabel of the house of Nathan was governor amongst them, yet records again this promise, as that which looked forward, and was yet to receive its full accomplishment in the Lord Christ. And some of the rabbins themselves tell us that Solomon, because of his sin, had only the name of peace, God stirring up adversaries against him; the thing itself is to be looked for under Messiah Ben David.

The allegation of these words by the apostle being thus fully and at large vindicated, I shall now briefly inquire into the sense and meaning of the words themselves.

It was before observed, that they are not produced by the apostle to prove the *natural sonship* of Jesus Christ, nor do they signify it; nor were they urged by him to confirm directly and immediately that he is more excellent than the angels, of whom there is nothing spoken in them, nor in the place from whence they are taken. But the apostle insists on this testimony merely in confirmation of his former argument for the *pre-eminence of the Son above angels* taken from that more excellent name which he obtained by inheritance; which being the name of the Son of God, he hereby proves that indeed he was so called by God himself.

Thus, then, do these words confirm the intention of the apostle; for to which of the angels said God at any time, "I will be to him a father, and he shall be to me a son?" The words contain a great and signal privilege; they are spoken unto and concerning the Messiah; and neither they nor any thing equivalent unto them were ever spoken of any angel; especially the name of the Son of God, so emphatically, and in way of distinction from all others, was never assigned unto any of them. And this, as hath been already showed, proves an eminency and pre-eminence in him above all that the angels attain unto. All this, I say, follows from the peculiar, signal appropriation of the name of the Son of God unto him, and his especial relation unto God therein expressed.

Briefly, we may adjoin the intention of the words as in themselves considered, and so complete the exposition of them. Now, God promiseth in them to be unto the Lord Christ, as exalted into his throne, a father, in love, care, and power, to protect and carry him on in his rule unto the end of the world. And therefore upon his ascension he says that he went unto his God and Father, John xx. 17. And he rules in the name and majesty of God, Mic. v. 4. This is the importance of the words. They intend not the eternal and natural relation that is between the Father and Son, which neither is nor can be the subject of any promise, but the *paternal care* of God over Christ in his kingdom, and the dearness of Christ himself unto him.

If it be asked on what account God would thus be a father unto Jesus Christ in this peculiar manner, it must be answered that the radical, fundamental cause of it lay in the relation that was between them from his eternal generation; but he *manifested* himself to be his father, and engaged to deal with him in the love and care of a father, as he had accomplished his work of mediation on the earth and was exalted unto his throne and rule in heaven.

And this is the first argument of the apostle, whereby he proves that the Son, as the revealer of the mind and will of God in the gospel, is made more excellent than the angels; whose glory was a refuge to the Jews in their adherence to legal rites and administrations, even because they were given unto them "by the disposition of angels."

According unto our proposed method, we must in our progress draw hence also some instructions for our own use and edification; as,—

I. Every thing in the Scripture is instructive. The apostle's arguing in this place is not so much from the *thing spoken*, as from the *manner* wherein it is spoken. Even that also is highly mysterious. So are all the concernments of it. Nothing in it is needless, nothing useless. Men sometimes perplex themselves to find

out the suitableness of some testimonies produced out of the Old Testament unto the confirmation of things and doctrines in the New by the penmen of the Holy Ghost, when all the difficulty ariseth from a fond conceit that they can apprehend the length and breadth of the wisdom that is laid up in any one text of Scripture, when the Holy Ghost may have a principal aim at those things which they are not able to dive into. Every letter and tittle of it is teaching, and every thing that relates unto it is instructive in the mind of God. And it must be so, because,—

1. It proceeds from *infinite wisdom*, which hath put an impress of itself upon it, and filled all its capacity with its blessed effects. In the whole frame, structure, and order of it, in the sense, words, coherence, expression, it is filled with wisdom; which makes the commandment exceeding broad and large, so that there is no absolute comprehension of it in this life. We cannot perfectly trace the footsteps of infinite wisdom, nor find out all the effects and characters of it that it hath left upon the Word. The whole Scripture is full of wisdom, as the sea is of water, which fills and covers all the parts of it. And,—

2. Because it *was to be very comprehensive.* It was to contain, directly or by consequence, one way or other, the whole revelation of God unto us, and all our duty unto him; both which are marvellous, great, large, and various. Now this could not have been done in so narrow a room, but that every part of it, and all the concernments of it, with its whole order, were to be filled with mysteries and expressions or intimations of the mind and will of God. It could not hence be that any thing superfluous should be put into it, or any thing be in it that should not relate to teaching and instruction.

3. It is that which God hath given unto his servants for their *continual exercise day and night in this world;* and in their inquiry into it he requires of them their utmost diligence and endeavours. This being assigned for their duty, it was convenient unto divine wisdom and goodness to find them blessed and useful work in the whole Scripture to exercise themselves about, that everywhere they might meet with that which might satisfy their inquiry and answer their industry. There shall never be any time or strength lost or misspent that is laid out according to the mind of God in and about his Word. The matter, the words, the order, the contexture of them, the scope, design, and aim of the Holy Ghost in them, all and every one of them, may well take up the utmost of our diligence,—all are divine. Nothing is empty, unfurnished, or unprepared for our spiritual use, advantage, and benefit. Let us then learn hence,—

(1.) To admire, and, as one said of old, to *adore the fulness of the Scripture,* or of the wisdom of God in it. It is all full of divine

wisdom, and calls for our reverence in the consideration of it. And indeed a constant awe of the majesty, authority, and holiness of God in his Word, is the only teachable frame. Proud and careless spirits see nothing of heaven or Divinity in the Word; but the humble are made wise in it.

(2.) To stir up and *exercise our faith and diligence* to the utmost in our study and search of the Scripture. It is an endless storehouse, a bottomless treasure of divine truth; gold is in every sand. All the wise men in the world may, every one for himself, learn somewhat out of every word of it, and yet leave enough still behind them for the instruction of all those that shall come after them. The fountains and springs of wisdom in it are endless, and will never be dry. We may have much truth and power out of a word, sometimes enough, but never all that is in it. There will still be enough remaining to exercise and refresh us anew for ever. So that we may attain a true sense, but we can never attain the full sense of any place; we can never exhaust the whole impress of infinite wisdom that is on the Word. And how should this stir us up to be meditating in it day and night! And many the like inferences may hence be taken. Learn also,—

II. That it is lawful to draw consequences from Scripture assertions; and such consequences, rightly deduced, are infallibly true and "de fide." Thus from the name given unto Christ, the apostle deduceth by just consequence his exaltation and pre-eminence above angels. Nothing will rightly follow from truth but what is so also, and that of the same nature with the truth from whence it is derived. So that whatever by just consequence is drawn from the Word of God, is itself also the Word of God, and truth infallible. And to deprive the church of this liberty in the interpretation of the Word, is to deprive it of the chiefest benefit intended by it. This is that on which the whole ordinance of preaching is founded; which makes that which is derived out of the Word to have the power, authority, and efficacy of the Word accompanying it. Thus, though it be the proper work and effect of the Word of God to quicken, regenerate, sanctify and purify the elect,—and the Word primarily and directly is only that which is written in the Scriptures,—yet we find all these effects produced in and by the preaching of the Word, when perhaps not one sentence of the Scripture is *verbatim* repeated. And the reason hereof is, because whatsoever is directly deduced and delivered according to the mind and appointment of God from the Word is the Word of God, and hath the power, authority, and efficacy of the Word accompanying it.

III. The declaration of Christ to be the Son of God is the care and work of the Father. He said it, he recorded it, he revealed it. This, indeed, is to be made known by the preaching of the gospel;

but that it shall be done, the Father hath taken the care upon himself. It is the design of the Father in all things to glorify the Son; that all men may honour him even as they honour the Father. This cannot be done without the declaration of that glory which he had with him before the world was; that is, the glory of his eternal sonship. This he will therefore make known and maintain in the world.

IV. God the Father is perpetually present with the Lord Christ, in love, care, and power, in the administration of his office as he is mediator, head, and king of the church. He hath taken upon himself to stand by him, to own him, to effect every thing that is needful unto the establishment of his throne, the enlargement of his kingdom, and the ruin and destruction of his enemies. And this he will assuredly do to the end of the world,—

1. Because he hath *promised so to do.* Innumerable are the promises on record that are made unto Jesus Christ unto this purpose. God hath engaged to hold him in his hand, and to hide him as a polished shaft in his quiver, to give him a throne, a glorious kingdom, an everlasting rule and government, and the like. Now, what he hath promised in love and grace, he will make good with care and power. See Isa. xlix. 5–9, l. 7–9.

2. All these promises *have respect unto the obedience of the Lord Christ* in the work of mediation; which, being performed by him rightly and to the utmost, gives him a peculiar right unto them, and makes that just and righteous in the performance which was mere sovereign grace in the promise. The condition being absolutely performed on the part of Christ, the promise shall be certainly accomplished on the part of the Father. By this is the covenant of the Redeemer completed, ratified, and established. The condition of it on his part being performed unto the uttermost, there shall be no failure in the promises, Isa. liii. 10–12.

3. The *Lord Christ makes it his request that he may enjoy the presence and power of his Father with him in his work* and the administration of his mediation; and the Father always hears him. Part of his covenant with his Father was like that of Barak (who was a type of him) with Deborah the prophetess, who spake in the name of the Lord, Judges iv. 8: "If thou wilt go with me, I will go," against all the enemies of the church, Isa. l. 8, 9. And accordingly, upon his engagement to go with him, he requests his presence; and in the assurance of it professeth that he is not alone, but that his Father is with him, John viii. 16. To this purpose see his requests, John xvii.

4. *The nature of his work and kingdom requires it.* God hath appointed him to reign in the midst of his enemies, and mighty opposition is made on all hands to his whole design, and every par-

ticular act of it. The whole work of Satan, sin, and the world, is both to obstruct in general the progress of his kingdom, and to ruin and destroy every particular subject of it; and this is carried on continually with unspeakable violence and unsearchable stratagems. This makes the presence of the authority and power of the Father necessary to him in his work. This he asserts as a great ground of consolation to his disciples, John x. 28, 29. There will be a great plucking, a great contending to take believers out of the hand of Christ, one way or other, to make them come short of eternal life; and though his own power be such as is able to preserve them, yet he lets them know also, for their greater assurance and consolation, that his Father,—who is over all, is greater, more powerful than all, greater than he himself, in the work of mediation, John xiv. 28,—is also engaged with him in their defence and preservation. So also is he as to the destruction of his adversaries, all opposing power whatever, Ps. cx. 5, 6. The Lord stands by him, on his right hand, to smite and tread down his enemies,—all that arise against his design, interest, and kingdom. Be they never so many, never so great, he will ruin them, and make them his footstool every one. See Mic. v. 4.

VERSE 6.

The apostle proceeds to the confirmation of the same important truth by another testimony, wherein we shall meet with some difficulty, both in the manner of the citation and the importance of the testimony itself.

Ver. 6.—Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην, λέγει· Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ.

V. L., "Et cum introducit primogenitum in orbem terræ, dicit, Et adorent eum omnes angeli Dei;" omitting πάλιν, "again."

Syr., תּוּב דֵּין אֱמַתַּי דְּמַעֵל: "Rursum autem cum inducit;"—"And again when he bringeth in." Εἰς τὴν οἰκουμένην, לְעָלְמָא,—"into the world."

Πάλιν, "again," is omitted in the Arabic, as in the Vulgar Latin.

Beza, "Rursum autem cum inducit primogenitum in orbem terrarum, dicit, Et adorent" (Eras., "adorabunt") "eum omnes angeli Dei;" which is exactly expressed by ours, "And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him."

There is not much of difficulty in the words themselves.

Ὅταν δέ, "cum autem," "quando autem;"—"but when."

Πάλιν, "rursum" "again," as in the former verse. What sense it is here used in, and what word it is to be joined withal, shall be afterwards declared.

Εἰσαγάγῃ, "inducit," or "inducet," or "introducit."—"he bringeth in," or "leadeth in," or "shall bring in;" of which difference also afterward.

Τὸν πρωτότοκον, "the first-begotten," "the first-born," he before whom none is born, nor necessarily after whom any is so. Under the law there was a sacrifice for the πρωτότοκος, "first-begotten;" so called when as yet none were begotten after him, and very uncertain whether ever any should be so of the same womb or no; and doubtless it often fell out that none were so.

Εἰς τὴν οἰκουμένην; תֵּבֵל, "the habitable world," or תֵּבֵל אֶרֶץ, Prov. viii., the

public place of habitation, where the creatures of God do dwell. The word is nowhere used absolutely in Scripture in any sense but for this habitable world. Only, sometimes it hath a restrained sense, denoting the Roman empire, as Luke ii. 1, according to the usual language of those days, wherein the people of Rome, or their emperors, were styled "rerum," and "orbis terrarum domini;" and it sometimes indefinitely denotes any part of the world as habitable, Luke ii. 1, iv. 5, xxi. 26; and therefore oftentimes hath ὅλη "the whole," joined with it, when it is extended universally to the habitable earth.

Προσκυνησάτωσαν. Heb. הִשְׁתַּחֲוּוּ, imperative in Hithpael, from שָׁחָה, "to incline," "to bow down." The LXX. constantly render that word by προσκυνέω. And προσκυνέω is probably derived from κύω, and thence κυνέω, "osculor," "to kiss:" which also is sometimes used for "to adore," or "worship," as Πάντες γόνυ πεπτηκῶτες ἐμοὶ κυνέουτι δεσπότην. That is, says Eustathius, Προσκυνοῦσι με, ὡς δεσπότην,—"They worship me as their lord;" for being joined with πεπτήκοτες, "bowing," or "falling down," it expresseth the whole use and signification of προσκυνέω. How kissing was of old a sign, token, and pledge of worship, especially to bow down and kiss the ground, I have elsewhere declared. And this derivation of the word I prefer far before that which makes it primitively signify "more canum adulari," as if taken from the crouching of dogs.

In the New Testament it is nowhere used but for that religious worship which is due to God alone. And when it is remembered of any that they did προσκυνεῖν, or perform the duty and homage denoted by this word unto any but God, it is remembered as their idolatry, Rev. xiii. 12, 15. And unto this sense was it restrained of old by the Spartans, who denied that it was ἐν νόμῳ, lawful for them ἄνθρωπον προσκυνέειν,—that is, to fall down to or to adore a man, Herodot. in Polym.

And in this sense it is exceedingly restrained from the use and importance of שָׁחָה, yea, and from that of הִשְׁתַּחֲוָיָה in Hithpael, though that always signifies a bowing down with respect and reverence; for it is employed to denote civil as well as religious worship. But for several sorts of religious worship, diversified by its objects, the Scripture knows nothing. The word properly denotes to bow down, and when it is referred unto God, it respects the inward reverence and subjection of our minds by a metonymy of the adjunct. See it for civil respect, Gen. xxvii. 29, xxxiii. 6.

Ἄγγελοι, אֱלֹהִים, "elohim," is rendered "angels" by the LXX., Gen. xxxi. 24 [according to some MSS. only]; Job xxxviii. 7; Ps. viii. 5, xcvii. 7, cxxxviii. 1; of which interpretation of the word we shall treat in the ensuing exposition.[1]

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[1] Καὶ προσκ.—"Καὶ here exhibited does not appear in Ps. xcvii. 7. I regard it as an *intensive* particle here. . . . . One might render the phrase thus: 'Let all the angels of God *indeed* worship him,' or 'even pay him obeisance or adoration.'" It must be *spiritual* worship, from the nature of the beings commanded to render it. *Civil* homage can hardly be predicated of angels.—*Moses Stuart.*

Bleek, Tholuck, and Ebrard hold the quotation to be from Deut. xxxii. 43. "With respect to the absence of the words from the Masoretic text, we must, with all our deference to this text, as resting on ancient and strong tradition, never forget that we have in the LXX., particularly in the Pentateuch, an *equally ancient* recension of the Hebrew text."—*Ebrard.* The difficulty in receiving the words as a quotation from Ps. xcvii. 7, lies in the fact that the word is Elohim, "God" or "gods:" it is employed also to denote angels. "It may be sufficient to adduce one striking passage from Ps. viii. 5, 'Thou hast made him a little lower than *the angels*;' literally, than *God* or *gods*. But such a literal translation is entirely out of the question, and there can be no reasonable doubt that *angels* is the true meaning." The Syriac and Vulgate agree with the LXX. in the use of *angels* [in Ps. xcvii.].—*Turner.*—ED.

Ver. 6.—And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

This is the second argument used by the apostle to confirm his assertion of the preference of the Son above angels, and is taken from the command of God given unto them to worship him; for without controversy, he who is to be worshipped is greater than they whose duty it is to worship him.

In the words we must consider,—1. The apostle's *preface;* 2. His *proof.* And in the latter we must weigh,—(1.) The *sense* of it; (2.) The *suitableness* of it to his present purpose.

His preface, or the manner of his producing of this second testimony, is this: "Οταν δὲ πάλιν εἰσαγάγῃ ..... λέγει. Which words have been exposed unto variety of interpretations: for if πάλιν be joined with εἰσαγάγῃ, which immediately follows, they are to be rendered, "And when he bringeth in again into the world;" if with λέγει, which follows it after the interposition of sundry other words, then it is to be rendered as by our interpreters, "And again when he bringeth, ... he saith."

Moreover, it is not clear in what sense Christ is called πρωτότοκος, "the first-born," who is elsewhere termed μονογενὴς παρὰ Πατρὸς, "the only-begotten Son of the Father."

We must also inquire what is the introduction or bringing in here intended, how and when performed; as also what is the world whereinto he was brought. The difficulties about all which must be severally considered.

1. Πάλιν, "again," may be joined with εἰσαγάγῃ, and then the sense of the words must run as above intimated,—namely, "When he bringeth in again the first-born into the world." And it is evident that most expositors, both ancient and modern, embrace this sense. So do Chrysostom, Theodoret, Ambrose, Œcumenius, Thomas, Lyra, Cajetan, Ribera, Cameron, Gomarus, Estius, à Lapide, our Meœ, with many others. But about what this bringing in again, or second bringing in, of the first-born into the world should be, they are greatly divided.

The ancients refer it to his *incarnation;* affirming, somewhat harshly, that he was brought before into the world, when all things were made by him.

2. Others refer it to the *resurrection,* which was as it were a second bringing of Christ into the world, as David was brought into his kingdom again after he had been expelled by the conspiracy and rebellion of Absalom.

3. Others refer it unto his coming forth in the effectual preaching of the gospel after his ascension, whereby he was brought forth in

another manner and with another kind of power than that in which he appeared in the days of his flesh.

4. Some suppose the *personal reign* of Christ on the earth for a thousand years with his saints is intended in these words, when God will bring him again with glory into the world: of which judgment was Mede, and now many follow him.

5. Others again, and they the most, assign the accomplishment of what is here asserted to the *general judgment* and the second coming of Christ in the glory of the Father, with all the holy angels attending him, to judge the quick and the dead.

6. Some of the Socinians refer them unto the *triumphant ascension of Christ* into heaven after his resurrection, he having, as they fancy, once before been taken into it, there to be instructed in the mind and will of God.

Now all these assertions concerning the bringing in of Christ into the world have a truth in them, absolutely considered; but whether any of them be here intended by the apostle, we must inquire by an examination of the common foundation that all their authors proceed upon, with the reasons given for its confirmation. Now, this is that which we observed before, namely, that in the construction of the words, πάλιν, "again," is to be joined with εἰσαγάγῃ, "he bringeth in;" and so to be rendered, "When he bringeth in again," (or, "a second time,") "the first-born:" which must needs point to a second coming of Christ, of one kind or another. And to this purpose they say,—

1. That the trajection of the words in the other sense is hard and difficult, and not to be admitted but upon very cogent reasons. It is to suppose that the apostle by ὅταν δὲ πάλιν, "when again," intends πάλιν δὲ ὅταν, "again when." And besides, the interposition of the many words between it and λέγει, "he saith," will not admit that they should be conjoined in sense and construction.

But this reason is not cogent; for,—(1.) Most of the ancient translations acknowledge this transposition of the words. So the Syriac, reading thus, "And again, when he bringeth in;" so the Vulgar Latin; and the Arabic, omitting the term "again," as not designing any new thing, but merely denoting a new testimony. And they are followed by Valla, Erasmus, Beza, and the best of modern translators. (2.) Such trajections are not unusual, and that in this place hath a peculiar elegancy; for the word πάλιν, "again," being used in the head of the testimony foregoing, this transposition adds to the elegancy of the words; and that there was cause for it we shall see afterwards. (3.) The apostle having immediately before used the word πάλιν, "again," as his note of producing a second testimony, and placing it here in the entrance of a third, it must needs be used equivocally, if the trajection proposed be not allowed.

2. They deny that the angels worshipped Christ at his first coming into the world,—that is, that they are recorded so to have done; and therefore it must needs be his second coming that is intended, when he shall come in glory, with all his holy angels openly worshipping him and performing his commands.

This reason is especially suited unto the fifth opinion before mentioned, referring the words to the coming of Christ at the general day of judgment, and is unserviceable unto any of the rest. But yet neither is this satisfactory; for the question is, not whether it be anywhere recorded that the angels worshipped Christ at his first entrance into the world, but whether the Lord Christ, upon his incarnation, was not put into that condition wherein it was the duty of all the angels of God to worship him. Now this being at least interpretatively a command of God, and the angels expressly always doing his will, the thing itself is certain, though no particular instances of it be recorded. Besides, the angels' attendance on his birth, proclamation of his nativity, and celebrating the glory of God on that account, seem to have been a performance of that duty which they had received command for. And this is allowed by those of the ancients who suppose that the second bringing of Christ into the world was upon his nativity.

3. They say that this bringing in of the first-begotten into the world denotes a glorious presenting of him in his rule and enjoyment of his inheritance.

But, (1.) This proves not that the words must respect the coming of Christ unto judgment, to which end this reason is insisted on; because he was certainly proclaimed with power to be the Son, Lord, and Heir of all, upon his resurrection, and by the first preaching of the gospel. And, (2.) No such thing, indeed, can be rightly deduced from the words. The expression signifies no more but an introduction into the world, a real bringing in, without any intimation of the way or manner of it.

4. It is argued in the behalf of the same opinion, from the psalm from whence these words are taken, that it is a glorious reign of Christ and his coming unto judgment that are set forth therein, and not his coming and abode in the state of humiliation. And this reason Cameron affirms, to prove undeniably that it is the coming of Christ unto judgment that is intended.

But the truth is, the consideration of the scope of the psalm doth quite reject the opinion which is sought to be maintained by it; for, (1.) Verse 1, Upon the reign of the Lord therein set forth, both Jews and Gentiles, the earth and the multitude of the isles, are called to rejoice therein; that is, to receive, delight in, and be glad of the salvation brought by the Lord Christ unto mankind,—which is not the work of the last day. (2.) Idolaters are deterred from their

idolatry, and exhorted to worship him, verse 7,—a duty incumbent on them before the day of judgment. (3.) The church is exhorted upon his reign to abstain from sin, and promised deliverance from the wicked and oppressors. All which things, as they are unsuited unto his coming at the day of judgment, so they expressly belong unto the setting up of his kingdom in this world.

And hereby it appears, that that opinion which indeed seems with any probability to assert a second coming of Christ into the world to be intended in these words, is inconsistent with the scope of the place from whence the testimony is taken, and consequently the design of the apostle himself.

The other conjectures mentioned will easily be removed out of the way.

Unto that of the ancients, assigning this bringing in of Christ into the world unto his incarnation, we say it is true; but then that was his first bringing in, and being supposed to be intended in this place, the words can be no otherwise rendered but that πάλιν, "again," must be esteemed only an intimation of the citation of a new testimony.

Neither can the resurrection of the Lord Christ be assigned as the season of the accomplishment of this word, which was not, indeed, a bringing of him into the world, but rather an entrance into his leaving of it; neither did he at his death leave the world utterly, for though his soul was separated from his body, yet his body was not separated from his person, and therein he continued on the earth.

The coming of Christ to *reign here on earth a thousand years* is, if not a groundless opinion, yet so dubious and uncertain as not to be admitted a place in the analogy of faith to regulate our interpretation of Scripture in places that may fairly admit of another application.

The figment of the Socinians, that the Lord Christ during the time of his forty days' fast was taken into heaven,—which they lay as a foundation unto their interpretation of this place,—I have elsewhere showed to be irrational, antiscriptural, Mohammedan, and derogatory to the honour of our Lord Jesus, as he is the eternal Son of God.

From what hath been spoken, it is evident that the trajection proposed may be allowed, as it is by most of the ancient and modern translations. And so the word πάλιν, "again," relating unto λέγει, "he saith," denotes only the introduction of a *new proof*, and doth not intimate a *second bringing in* of the Lord Christ. And unto what hath already been spoken I shall only add, that such an intention in these words as hath been pleaded for would be so far from promoting the apostle's design, that it would greatly weaken and impair it; for the matter he had in hand was to prove the pre-

eminence of the Lord Christ above the angels, not *absolutely*, but as he was the *revealer of the gospel;* and if this was not so, and proved to be so by this testimony, whilst he was employed in that work in the world, it is nothing at all to his purpose.

Having cleared this difficulty, and showed that no second coming of Christ is intended in this word, but only a new testimony to the same purpose with them foregoing produced, the intention of the apostle in his prefatory expression may be further opened, by considering what that world is whereinto the Father brought the Son, with how and when he did so, and the manner of it.

There are two opinions about the world whereinto Christ is said to be brought by the Father. 1. The one is that of the Socinians, asserted as by others of them, so by Schlichtingius in his comment on this place, and by Grotius after them in his annotations. "Οἰκουμένη," saith Grotius, "est 'regio illa superna quæ ab angelis habitatur,' ut ipse mox scriptor noster ad hæc sua verba respiciens dicet, cap. ii. 5;"—"It is," saith he, "that region above which is inhabited by the angels that is intended; and our author declares as much in that respect which he hath to these words, chap. ii. 5." In like manner Schlichtingius: "Per terram istam, non esse intelligendam hanc quam mortales incolimus, sed cœlestem illam quam aliquando immortales effecti incolemus, et res ipsa, et D. auctor sequenti capite ver. 5, aperte declarat." That is, by the earth, not the earth but the heaven is to be understood! But,—

(1.) This suits not at all with the purpose and design of the apostle, which is plainly to prove that the Lord Christ, *then* when he spake to us, and revealed the will of God, and in that work, was above the angels; which is not at all proved by showing what befell him after his work was accomplished.

(2.) It receives no countenance from that other place of chap ii. 5, whither we are sent by these interpreters; for that the apostle is there treating of a matter quite of another nature, without any respect unto these words, shall be there declared. Neither doth he absolutely there mention οἰκουμένην, "the world," but with the addition of μέλλουσαν, "to come;" which what it is we shall inquire upon the place.

(3.) Οἰκουμένη signifies properly the "habitable earth," and is never used absolutely in the Scripture but for the habitable world, or men dwelling in it; and causelessly to wrest it unto another signification is not to interpret but to offer violence unto the text.

2. By Οἰκουμένη, then, "the world," or "habitable earth," with them that dwell therein, and nothing else is intended; for as the word hath no other signification, so the psalmist in the place from whence the ensuing testimony is taken expounds it by "the multitude of isles," or the nations lying abroad in the wide earth. This is the

world designed, even that earth wherein the rational creatures of God converse here below. Into this was the Lord Christ brought by the Father.

We are therefore nextly to inquire wherein the Father's *bringing* of the Son into this world did consist. We have seen formerly that some have assigned it unto one thing in particular, some to another; some to his incarnation and nativity, some to his resurrection, some to his mission of the Spirit and propagation of his kingdom that ensued. The opinion about his coming to reign in the world a thousand years, as also that of his coming at the general judgment, we have already excluded. Of the others I am apt to think that it is not any one in particular, exclusive of the others, that the apostle intendeth or designeth. That which was intended in the Old Testament in the promises of his *coming into the world*, is that which is here expressed by the phrase of *bringing him in*. See Mal. iii. 1, 2, "The Lord, whom ye seek, shall suddenly come. . . . . But who may abide the day of his coming?" Now, it was not any one *special act*, nor any one particular day that was designed in that and the like promises; but it was the *whole work* of God in bringing forth the Messiah, by his conception, nativity, unction with the Spirit, resurrection, sending of the Holy Ghost, and preaching of the gospel, which is the subject of those promises. And their accomplishment it is which these words express, "When he bringeth the first-begotten into the world;" that is, after he had kept his church, under the administration of the law given by angels in the hand of Moses the mediator, in the expectation of the coming of the Messiah, when he bringeth him forth unto and carries him on in his work unto the accomplishment of it, he says, "Let all the angels of God worship him." And herein most of the former senses are comprised.

And this interpretation of the words completely answers the intention of the apostle in the citation of the ensuing testimony, namely, to prove that, in the discharge of his work of revealing the will of God, he was such a one as, by reason of the dignity of his person, had all religious worship and honour due unto him from the angels themselves.

This sense, also, we are led unto by the psalm whence the ensuing testimony is taken, Ps. xcvii. The exultation which the first verse of the psalm requires and calls for is not unlike that which was, in the name of the whole creation, expressed at his nativity, Luke ii. 14. And the four following verses are an allegorical description of the work that the Lord Christ should perform in and by the preaching of the gospel. See Mal. iii. 1–4, iv. 1; Matt. iii. 12; Luke ii. 17. And hereon ensues that shame and ruin which was brought upon idols and idolaters thereby, verse 7; and the joy of the whole church in the presence of Christ, verse 8; attended with his glorious reign

in heaven, as a consequent of the accomplishment of his work, verse 9; which is proposed as a motive unto obedience, and a matter of confidence and rejoicing unto the church. And this is the Father's bringing of the Son into the world, described by the psalmist and intended by the apostle.

It remains that we inquire why and in what sense Christ is here called πρωτότοκος, "primogenitus," or "the first-born." The common answer is, "Non quod post illum alii, sed quod ante illum nullus;" —"Not that any was born after him" (in the same way), "but that none was born before him;" which, as we have showed before, will agree well enough with the use of the word. And this is applied both to the eternal generation of his divine person, and to the conception and nativity of his human nature.

But if we suppose that his person and eternal generation may be intended in this expression, we must make πρωτότοκος, or the "first-born," to be the same with μονογενής, or "only-begotten;" which may not be allowed: for Christ is absolutely called the "only-begotten of the Father" in his eternal generation,—his essence being infinite, took up the whole nature of divine filiation, so that it is impossible that with respect thereunto there should be any more sons of God,—but πρωτότοκος, or "first-born," is used in relation unto others; and yet, as I showed before, it doth not require that he who is so should have any other brethren in the same kind of sonship. But because this is by some asserted, namely, that Christ has many brethren in the same kind of sonship whereby he is himself the Son of God, and is on that account called the *first-born* (which is an assertion greatly derogatory to his glory and honour), I shall in our passage remove it, as a stumbling-block, out of the way.

Thus Schlichtingius on the place: "Primogenitum eum nomine Dei Filium appellat, innuens hoc pacto plures Dei esse filios etiam ad Christum respectu habito; scilicet ut ostenderet non ita Christum esse Dei Filium, quin alii etiam eodem filiationis genere contineantur, quanquam filiationis perfectione et gradu Christo multò inferiores." And again: "Primogenitus dicitur Christus quod eum Deus ante omnes filios, eos nimirum qui Christi fratres appellantur genuerit; eo scilicet modo quo Deus filios gignere solet; eos autem gignit quos sibi similes efficit; primus est Christus qui Deo ea sanctitate similis fuit, qualem in novo fœdere præcipit."

But these things agree neither with the truth, nor with the design of the apostle in this place, nor with the principles of them by whom they are asserted. It is acknowledged that God hath other sons besides Jesus Christ, and that with respect unto him; for in him we are adopted,—the only way whereby any one may attain unto the privilege of sonship: but that we are sons of God with or in the same kind of sonship with Jesus Christ, is,—

1. *False.* Because,—(1.) Christ in his sonship is μονογενής, the "only-begotten" Son of God: and therefore it is impossible that God should have any more sons in the same kind with him; for if he had, certainly the Lord Christ could not be μονογενής, his "only-begotten" Son. (2.) The only way of filiation, the only kind of sonship, that believers share in is that of *adoption;* in any other kind of sonship they are not partakers. Now, if Christ be the Son of God in this kind, he must of necessity antecedently unto his adoption be a member of another family,—that is, of the family of Satan and the world, as we are by nature,—and from thence be transplanted by adoption into the family of God; which is blasphemy to imagine. So that neither can believers be the sons of God with that kind of sonship which is proper to Christ, he being the only-begotten of the Father; nor can the Lord Christ be the Son of God with the same kind of sonship as believers are, which is only by adoption, and their translation out of one family into another. So that either to exalt believers into the same kind of sonship with Christ, or to depress him into the same rank with them, is wholly inconsistent with the analogy of faith and principles of the gospel. (3.) If this were so, that the Lord Christ and believers are the sons of God by the same kind of sonship, only differing *in degrees* (which also are imaginary, for the formal reason of the same kind of sonship is not capable of variation by degrees), what great matter is in the condescension mentioned by the apostle, chap. ii. 11, that "he is not ashamed to call them brethren;" which yet he compares with the condescension of God in being called their God, chap. xi. 16?

2. This conceit, as it is *untrue* so it is *contrary to the design of the apostle;* for, to assert the Messiah to be the Son of God in the same way with men, doth not tend at all to prove him more excellent than the angels, but rather leaves us just ground for suspecting their preference above him.

3. It is *contrary unto other declared principles of the authors* of this assertion. They elsewhere affirm that the Lord Christ was the Son of God on many accounts; as first and principally, because he was conceived and born of a virgin by the power of God; now, surely, all believers are not partakers with him in *this kind* of sonship. Again, they say he is the Son of God because God raised him from the dead, to confirm the doctrine that he had taught; which is not so with believers. Also they say he is the Son of God, and so called, upon the account of his sitting at the right hand of God; which is no less his peculiar privilege than the former. So that this is but an unhappy attempt to lay hold of a word for an advantage, which yields nothing in the issue but trouble and perplexity.

Nor can the Lord Christ (which is affirmed in the last place) be called the Son of God and the First-born, because in him was that *holiness which is required in the new covenant;* for both all believers under the old testament had that holiness and likeness unto God in their degrees, and that holiness consists principally in regeneration, or being born again by the Word and Spirit out of a corrupted estate of death and sin, which the Lord Christ was not capable of. Yea, the truth is, the holiness and image of God in Christ was, in the kind of it, that which was required under the first covenant,—a holiness of perfect innocency and perfect righteousness in obedience. So that this last invention hath no better success than the former.

It appeareth, then, that the Lord Christ is not called "the first-begotten," or the "first-born," with any such respect unto others as should include him and them in the same kind of filiation.

To give, therefore, a direct account of this appellation of Christ, we may observe, that indeed the Lord Christ is never absolutely called the "first-begotten" or "first-born" with respect either to his eternal generation or to the conception and nativity of his human nature. In respect of the former he is called "the Son," and "the only-begotten Son of God," but nowhere "the first-born," or "first-begotten;" and in respect of the latter, indeed, he is called the "first-born son" of the virgin, because she had none before him, but not absolutely "the first-born" or "first-begotten," which title is here and elsewhere ascribed unto him in the Scripture. It is not, therefore, the thing itself of being the first-born, but the dignity and privilege that attended it, which are designed in this appellation. So Col. i. 15, he is said to be πρωτότοκος πάσης κτίσεως, "the first-born of the creation;" which is no more but that he hath power and authority over all the creatures of God.

The word which the apostle intends to express is בְּכוֹר, which oft-times is used in the sense now pleaded for, namely, to denote not the birth in the first place, but the privilege that belonged thereunto. So Ps. lxxxix. 27, God is said to make David his בְּכוֹר, his "first-born;" which is expounded in the next words, "Higher than the kings of the earth." So that the Lord Christ being the first-born is but the same which we have insisted on, of his being heir of all, which was the privilege of the first-born; and this privilege was sometimes transmitted unto others that were not the first-born, although the natural course of their nativity could not be changed, Gen xxi. 10, xlix. 3, 4, 8. The Lord Christ, then, by the appointment of the Father, being intrusted with the whole inheritance of heaven and earth, and authority to dispose of it, that he might give out portions to all the rest of God's family, is and is called "the first-born" thereof.

There remains now but one word more to be considered for the opening of this introduction of the ensuing testimony, and that is λέγει, "he saith;" that is, 'God himself saith.' They are his words which shall be produced. Whatever is spoken in the Scripture in his name, it is his speaking; and he continueth to speak it unto this day. He speaks in the Scripture unto the end of the world. This is the foundation of our faith, that which it riseth from, and that which it is resolved into, 'God speaketh;' and I suppose we need no interposition of church or tradition to give authority or credit unto what he says or speaks.

This, then, is the sum of these words of the apostle: 'Again, in another place, where the Holy Ghost foretells the bringing forth into the world and amongst men him that is the Lord and Heir of all, to undertake his work, and to enter into his kingdom and glory, the Lord speaks to this purpose, Let all the angels of God worship him.'

To manifest this testimony to be apposite unto the confirmation of the apostle's assertion, three things are required:—1. That it is the *Son* who is intended and spoken of in the place from whence the words are taken, and so designed as the person to be worshipped. 2. That they are *angels* that are spoken unto, and commanded to worship him. 3. That on these suppositions the words prove the *pre-eminence* of Christ above the angels.

For the two former, with them that acknowledge the divine authority of this epistle, it is sufficient in general, to give them satisfaction, to observe that the place is applied unto Christ, and this passage unto the ministering angels, by the same Spirit who first wrote that Scripture. But yet there is room left for our inquiry how these things may be evidenced, whereby the strength of the apostle's reasonings, with them who were not yet convinced of the infallibility of his assertions, any further than they were confirmed by testimonies out of the Old Testament and the faith of the ancient church of the Hebrews in this matter, may be made to appear; as also a check given to their boldness who, upon pretence of the impropriety of these allegations, have questioned the authority of the whole epistle.

1. Our first inquiry must be whence this testimony is taken. Many of the ancients, as Epiphanius, Theodoret, Euthymius, Procopius, and Anselm, conceived the words to be cited from Deut. xxxii. 43, where they expressly occur in the translation of the LXX., Εὐφράνθητε οὐρανοὶ ἅμα αὐτοῦ καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ;—"Rejoice ye heavens with him, and let all the angels of God worship him." But there are two considerations that put it beyond all pretensions that the words are not taken from this place of the LXX.:—

(1.) Because indeed there are no such words in the original text, nor any thing spoken that might give occasion to the sense expressed in them; but the whole verse is inserted in the Greek version quite beside the scope of the place. Now, though it may perhaps be safely granted that the apostles, in citing the Scripture of the Old Testament, did sometimes use the words of the Greek translation then in use, yea, though not exact according to the original, whilst the sense and meaning of the Holy Ghost was retained in them; yet to cite that from the Scripture as the word and testimony of God which indeed is not therein, nor was ever spoken by God, but by human failure and corruption crept into the Greek version, is not to be imputed unto them. And indeed I no way question but that this addition unto the Greek text in that place was made after the apostle had used this testimony. For it is not unlikely but that some considering of it, and not considering from whence it was taken, because the words occur not absolutely and exactly in the Greek anywhere, inserted it into that place of Moses, amidst other words of an alike sound, and somewhat an alike importance, such as immediately precede and follow the clause inserted.

(2.) The Holy Ghost is not treating in that place about the introduction of the first-born into the world, but quite of another matter, as is evident upon the first view of the text: so that this testimony is evidently not taken from this place; nor would nor could the apostle make use of a testimony liable unto such just exceptions.

Later expositors generally agree that the words are taken out of Ps. xcvii. 7, where the original is rendered by the LXX., Προσκυνήσατε αὐτῷ πάντες ἄγγελοι αὐτοῦ: which, with a very small variation in the words, and none at all in the sense, is here expressed by the apostle, "And let all the angels of God worship him."

The psalm hath no title at all in the original; which the Greek version noteth, affirming that it is ἀνεπίγραφος παρ' Ἑβραίοις: but it adds one of its own, namely, Ψαλμός τῷ Δαβὶδ ὅτε ἡ γῆ αὐτοῦ καθίσατο, —"A Psalm of David when his land was restored." Hence it is referred by some to the time of his return unto Jerusalem, after he had been expelled the kingdom by Absalom; by others, with more probability, to the time of his bringing the ark into the tabernacle from the house of Obed-edom, when the land was quieted before him. And unquestionably in it the kingdom of God was shadowed out under the type of the kingdom of David; which kingdom of God was none other but that of the Messiah.

It is evident that this psalm is of the same nature with that which goes before, yea, a part of it, or an appendix unto it. The first words of this take up and carry on what is affirmed in the 10th verse, to close of that; so that both of them are but one continued

psalm of praise. Now the title of that psalm, and consequently of this, is שִׁיר חָדָשׁ, "A new song," verse 1; which psalms, as Rashi confesseth, are to be referred unto the *world to come*,—that is, the time and kingdom of the Messiah. So Kimchi affirms that this psalm and that following respect the time when the people shall be delivered from the captivity out of all nations; that is, the time of the Messiah. And Rakenati affirms that the last verse of it, "He cometh to judge the earth," can respect nothing but the coming and reign of the Messiah. Thus they, out of their traditions.

Some of the ancients, I confess, charge them with corrupting this psalm in the version of the 10th verse, affirming that the words at one time were, Ὁ Κύριος ἐβασίλευσεν ἀπὸ τοῦ ξύλου,—"The Lord reigned from the tree," denoting; as they say, the cross. So Justin Martyr, in his Dialogue with Trypho. And after him the same words are remembered by Tertullian, ad. Judæ. cap. x., ad Marci. lib. iii.; and Augustin. Enarr. in Ps. xcv. And though the fraud and corruption pretended be improbable, indeed impossible, nor are the words mentioned by Justin acknowledged by the Targum, or any Greek translator, or Jerome, yet it is evident that all parties granted the Messiah and his kingdom to be intended in the psalm, or there had been no need or colour for the one to suspect the other of corruption about it. It is evident, then, that the ancient church of the Jews, whose tradition is herein followed by the modern, acknowledged this psalm to contain a description of the kingdom of God in the Messiah; and on their consent doth the apostle proceed. And the next psalm, which is of the same importance with this, is entitled by the Targumist, תשבחת נבואה, "A prophetical psalm," namely, of the kingdom and reign of the Messiah.

But the matter of the psalm itself makes it manifest that the Holy Ghost treateth in it about God's bringing in the first-born into the world, and the setting up of his kingdom in him. A kingdom is described wherein God would reign, which should destroy idolatry and false worship; a kingdom wherein the isles of the Gentiles should rejoice, being called to an interest therein; a kingdom that was to be preached, proclaimed, declared, unto the increase of light and holiness in the world, with the manitestation of the glory of God unto the ends of the earth: every part whereof declareth the kingdom of Christ to be intended in the psalm, and consequently that it is a prophecy of the bringing in of the first-begotten into the world.

2. Our second inquiry is, whether the angels be intended in these words. They are, as was before observed, כָּל־אֱלֹהִים, "omnes dii;" and are so rendered by Jerome, "Adorate eum omnes dii;" and by ours, "Worship him, all ye gods." The preceding words are, "Confounded be all they that serve graven images," הַמְּהֻתְהַלְלִים בָּאֱלִילִים,

"that boast themselves in" (or "of") "idols,"—"vanities, nothings," as the word signifies; whereon ensues this apostrophe, "Worship him, כָּל־אֱלֹהִים," "all ye gods." And who they are is our present inquiry.

Some, as all the modern Jews, say that it is the gods of the Gentiles, those whom they worship, that are intended; so making אֱלֹהִים and אֱלִילִים, "gods," and "vain idols," to be the same in this place. But,—

(1.) It cannot be that the psalmist should exhort the *idols of the heathen*, some whereof were *devils*, some *dead men*, some *inanimate parts of the creation*, unto a reverential worshipping of God reigning over all. Hence the Targumist, seeing the vanity of that interpretation, perverts the words, and renders them, "Worship before him, all ye nations which serve idols."

(2.) אֱלֹהִים, "Elohim," is so far in this place from being exegetical of אֱלִילִים, "gods," or "vain idols," that it is put in direct opposition to it, as is evident from the words themselves.

(3.) The word Elohim, which most frequently denoteth the true God, doth never alone, and absolutely taken, signify *false gods* or idols, but only when it is joined with some other word discovering its application, as *his god*, or *their gods*, or *the gods of this or that people:* in which case it is rendered by the LXX. sometimes εἴδωλον, an "idol;" sometimes χειροποίητον, an "idol made with hands;" sometimes βδέλυγμα, an "abomination." But here it hath no such limitation or restriction.

Whereas, therefore, there are some creatures who, by reason of some peculiar excellency and likeness unto God, or subordination unto him in their work, are called gods, it must be those or some of them that are intended in the expression. Now these are either *magistrates* or *angels*.

(1.) *Magistrates* are somewhere called elohim, because of the representation they make of God in his power, and their peculiar subordination unto him in their working. The Jews, indeed, contend that no other magistrates but only those of the great Sanhedrin are anywhere called gods; but that concerns not our present inquiry. Some magistrates are so called, but none of them are here intended by the psalmist, there being no occasion administered unto him of any such apostrophe unto them.

(2.) Angels also are called elohim: Λεγόμενοι Θεοί, 1 Cor. viii. 5. They have the name of god attributed unto them, as we have showed before in some instances. And these alone are they whom the psalmist speaks unto. Having called on the whole creation to rejoice in the bringing forth of the kingdom of God, and pressed his exhortation upon things on the earth, he turns unto the ministering angels, and calls on them to the discharge of their duty unto the King of that kingdom. Hence the Targumist, in the be-

ginning of Psalm xcvi., which is indeed the beginning of this, expressly mentioneth אנגלי מרומא, "his high angels," joining in his praise and worship, using the Greek word ἄγγελος, for distinction's sake, as on the same account it often occurs in the Targum.

We have thus evinced that the psalm treats about the bringing in of the first-born into the world; as also that they are the ministering angels who are here commanded to worship him.

For the command itself, and the nature of it, it consisted in these two things:—(1.) A declaration of the state and condition of the Messiah; which is such as that he is a meet object of religious adoration unto the angels, and attended with peculiar motives unto the discharge of their duty. The former he hath from his *divine nature*, the latter from his *work*, with his state and dignity that ensued thereon. (2.) An intimation of the pleasure of God unto the angels. Not that divine worship was absolutely due unto the Son of God, which they knew from the first instant of their creation, but that all honour and glory were due unto him on the account of his work and office as mediator and king of his church.

3. It remaineth only that we show that this testimony thus explained was *suitable* unto the apostle's design and purpose, and did prove the assertion in the confirmation whereof it was produced. Now, this is a matter of so full and clear an evidence that it will not at all detain us; for it is impossible that there should be any more clear or full demonstration of this truth, that the Lord Christ hath an unspeakable pre-eminence above the angels, than this, that they are all appointed and commanded by God himself to adore him with divine and religious worship. We may now, therefore, consider what observations the words will afford us for our own instruction. It appears, then, from hence,—

I. That the authority of God speaking in the Scripture is that alone which divine faith rests upon and is to be resolved into: "He saith."

It was the begetting of faith in some of the Hebrews, and the increase or establishment of it in others, that the apostle aimed at. That which he proposed to them as the object of their faith, that which they were to believe, was that excellency of the person and kingly authority of the Messiah wherein they had not as yet been instructed. And hereof he endeavours not to beget an opinion in them, but that faith which cannot deceive or be deceived. To this end he proposeth that unto them which they ought to submit unto, and which they may safely rest in. For as faith is an act of religious obedience, it respects the authority of God requiring it; and as it is a religious infallible assent of the mind, it regards the truth and veracity of God as its object. On this alone it rests, "God saith." And in whatever God speaks in the Scripture, his truth and autho-

rity manifest themselves to the satisfaction of faith; and nowhere else doth it find rest.

II. That for the begetting, increasing, and strengthening of faith, it is useful to have important fundamental truths confirmed by many testimonies of Scripture: "Again he saith."

Any one word of God is sufficient to establish the most important truth to eternity, so as to hang the salvation of all mankind thereon, neither can any thing impeach or weaken what is so confirmed. No more is required in any case, to make faith necessary on our part as a *duty* of obedience, and infallible as to the *event*, but that God hath by any means, by any *one word*, revealed that which he requires our assent unto. But God dealeth not upon strict terms. Infinite condescension lies at the bottom of all wherein he hath to deal with us. He respects not what the nature of the thing strictly requires, but what is needful unto our infirmity and weakness. Hence he multiplies his commands and promises, and confirms all by his *oath*, swearing to his truth by himself, to take away all pretence of distrust and unbelief. For this cause he multiplies testimonies to the truths wherein the concernments of his glory and our obedience do lie, as might be manifested by the consideration of instances innumerable. Thus in his name deals the apostle in this place. And this is useful to faith: for,—

1. What, it may be, is *obscure* in one is cleared in another; and so what doubts and fears remain on the consideration of one testimony are removed by another, whereby the souls of believers are carried on unto a "full assurance." And therefore, because such is our weakness that there is need hereof in ourselves, such is the goodness of God that there is no want of it in the word.

2. Faith discerns hereby the *weight* that God lays upon its embracing of the truth so testified unto. He knows our concernment in it, and thereon urgeth us with its acceptance. This awakens and excites faith unto attention and consideration,—the eminent means of its growth and increase. It knows that it is not for nothing that the Holy Ghost thus presseth his truth upon it, and attends the more diligently upon his urgency.

3. Every testimony hath something *single* in it, and *peculiar* unto it. Though many bear witness to the same truth, yet such is the *fulness of the Scripture*, and such the wisdom of God laid up therein, that every one of them hath also somewhat of its own, somewhat singular, tending to the enlightening and establishment of our minds. This faith makes a discovery of, and so receives peculiar profit and advantage thereby.

And this should teach us to abound in the study and search of the Scriptures, that we may thereby come to establishment in the truth. God hath thus left us many testimonies to each important

truth; and he hath not done it in vain,—he knows our need of it; and his condescension in so doing, when he might have bound us up to the strictest terms of closing with the least intimation of his will, is for ever to be admired. For us to neglect this great effect and product of the wisdom, grace, and love of God, is unspeakable folly. If we think we need it not, we make ourselves wiser than God; if we think we do, and neglect our duty herein, we are really as unwise as the beasts that perish. Want of this fortifying of faith, by a diligent search after the testimonies given unto the truth proposed unto it to be believed, is the cause that so many every day turn away from it, and therewithal make shipwreck of faith and a good conscience. Let us, then, never think ourselves safe in the knowledge and profession of any truth, but whilst we continue sincerely in the investigation of all the confirmation that God hath given it in his word. The opposition made to every truth is so various, and from so many hands, that not the least contribution of evidence unto it can be neglected with safety.

III. The whole creation of God hath a great concernment in God's bringing forth Christ into the world, and his exaltation in his kingdom.

Hence in the psalm from whence these words are taken, all the principal parts of it are called on to triumph and rejoice therein. The earth, and the multitude of the isles, the heaven, and all people, are invited unto this congratulation; neither is any thing excluded but idols and idolaters, whose ruin God intends in the erection of the kingdom of Christ. And this they have ground for,—

1. Because in that work consisted the principal manifestation of the wisdom, power, and goodness of God. The whole creation is concerned in the glory of the Creator. In his exaltation doth their honour, interest, and blessedness consist. For this end were they made, that God might be glorified. The more that is done by any means, the more is their end attained.

Hence the very inanimate parts of it are introduced, by a προσωποποιία, rejoicing, exulting, shouting, and clapping their hands, when the glory of God is manifested,—in all which their suitableness and propensity to their proper end is declared; as also, by their being burdened and groaning under such an estate and condition of things as doth any way eclipse the glory of their Maker. Now, in this work of bringing forth the first-born is the glory of God principally and eminently exalted; for the Lord Christ is the "brightness of his glory," and in him all the treasures of wisdom, grace, and goodness are laid up and hid. Whatever God had any otherwise before parcelled out, of and concerning his glory, by the works of his hands, is all, and altogether, and with an unspeakable addition of beauty and excellency, repeated in Christ.

2. The whole creation receiveth a real advancement and honour in the Son's being made "the first-born of every creature;" that is, the especial heir and lord of them all. Their being brought into a new dependence on the Lord Christ is their honour, and they are exalted by becoming his possession. For after that they had lost their first original dependence on God, and their respect unto him grounded on his pronouncing of them exceeding good,—that is, such as became his wisdom and power to have made,—they fell under the power of the devil, who became prince of this world by sin. Herein consisted the vanity and debasement of the creature; which it was never *willingly* or of *its own accord* subject unto. But God setting up the kingdom of Christ, and making him the first-born, the whole creation hath a right unto a new, glorious lord and master. And however any part of it be violently for a season detained under its old bondage, yet it hath grounds of an "earnest expectation" of a full and total deliverance into liberty, by virtue of this primogeniture of Christ Jesus.

3. Angels and men, the inhabitants of heaven and earth, the principal parts of the creation, on whom God hath in an especial manner stamped his own likeness and image, are hereby made partakers of such inestimable benefits as indispensably call for rejoicing in a way of thankfulness and gratitude. This the whole gospel declares, and therefore it needs not our particular improvement in this place.

And if this be the duty of the whole creation, it is easy to discern in what a special manner it is incumbent on them that believe, whose benefit, advantage, and glory, were principally intended in this whole work of God. Should they be found wanting in this duty, God might, as of old, call heaven and earth to witness against them. Yea, thankfulness to God for the bringing forth of the first-born into the world is the sum and substance of all that obedience which God requires at the hands of believers.

IV. The command of God is the ground and reason of all religious worship. The angels are to worship the Lord Christ, the mediator; and the ground of their so doing is God's command. He saith, "Worship him, all ye angels."

Now the command of God is twofold:—1. *Formal and vocal,* when God gives out a law or precept unto any creature superadded to the law of its creation. Such was the command given out unto our first parents in the garden concerning the "tree of the knowledge of good and evil;" and such were all the laws, precepts, and institutions which he afterwards gave unto his church, with those which to this day continue as the rule and reason of their obedience. 2. *Real and interpretative,* consisting in an impression of the mind and will of God upon the nature of his creatures, with respect unto

that obedience which their state, condition, and dependence on him requireth. The very nature of an intellectual creature, made for the glory of God, and placed in a moral dependence upon him and subjection unto him, hath in it the force of a command, as to the worship and service that God requireth at their hands. But this law in man being blotted, weakened, impaired, through sin, God hath in mercy unto us collected, drawn forth, and disposed all the directions and commands of it in vocal formal precepts recorded in his word; whereunto he hath superadded sundry new commands in the institutions of his worship. With angels it is otherwise. The ingrafted *law of their creation*, requiring of them the worship of God and obedience to his whole will, is kept and preserved entire; so that they have no need to have it repeated and expressed in vocal formal commands. And by virtue of this law were they obliged to constant and everlasting worship of the eternal Son of God, as being created and upheld in a universal dependence upon him. But now when God brings forth his Son into the world, and placeth him in a new condition, of being incarnate, and becoming so the head of his church, there is a *new modification* of the worship that is due to him brought in, and a *new respect* unto things, not considered in the first creation. With reference hereunto God gives a new command unto the angels, for that peculiar kind of worship and honour which is due unto him in that state and condition which he had taken upon himself.

This the law of their creation in general directed them unto, but in particular required not of them. It enjoined the worship of the Son of God in every condition, but that condition was not expressed. This God supplies by a *new command;* that is, such an intimation of his mind and will unto them as answers unto a *vocal command* given unto men, who by that means only may come to know the will of God. Thus, in one way or other, command is the ground and cause of all worship: for,—

1. All worship is *obedience.* Obedience respects authority; and authority exerts itself in commands. And if this authority be not the authority of God, the worship performed in obedience unto it is not the worship of God, but of him or them whose commands and authority are the reason and cause of it. It is the authority of God alone that can make any worship to be religious, or the performance of it to be an act of obedience unto him.

2. God would never allow that the will and wisdom of any of his creatures should be the rise, *rule*, or measure of his worship, or any part of it, or any thing that belongs unto it. This honour he hath reserved unto himself, neither will he part with it unto any other. He alone knows what becomes his own greatness and holiness, and what tends to the advancement of his glory. Hence the Scripture

abounds with severe interdictions and comminations against them who shall presume to do or appoint any thing in his worship beside or beyond his own institution.

3. All prescriptions of worship are vain, when men have not strength to perform it in a due manner, nor assurance of acceptance when it is performed. Now, both these are and must be from God alone, nor doth he give strength and ability for any thing in his worship but what himself commands, nor doth he promise to accept any thing but what is of his own appointment; so that it is the greatest folly imaginable to undertake any thing in his worship and service but what his appointment gives warrant for.

And this should teach us, in all that we have to do in the worship of God, carefully to look after his word of command and institution. Without this all that we do is lost, as being no obedience unto God; yea, it is an open setting up of our own wills and wisdom against him, and that in things of his own especial concernment; which is intolerable boldness and presumption. Let us deal thus with our rulers amongst men, and obey them not according to their laws, but our own fancies, and see whether they will accept our persons? And is the great and holy God less to be regarded? Besides, when we have our inventions, or the commands of other men, as the ground and reason of our doing it, we have nothing but our own or their warranty for its acceptance with God; and how far this will secure us it is easy to judge.

We might hence also further observe,—

V. That the Mediator of the new covenant is in his own person God blessed for ever, to whom divine or religious worship is due from the angels themselves. As also that,—

VI. The Father, upon the account of the work of Christ in the world, and his kingdom that ensued it, gives a new commandment unto the angels to worship him, his glory being greatly concerned therein. And that,—

VII. Great is the church's security and honour, when the head of it is worshipped by all the angels in heaven. As also that,—

VIII. It can be no duty of the saints of the new testament to worship angels, who are their fellow-servants in the worship of Jesus Christ.

Verse 7.

Having in one testimony from the Scripture, expressing the subjection of angels unto the Lord Christ, signally proved his main design, the apostle proceedeth to the further confirmation of it in the same way, and that by balancing single testimonies concerning the nature and offices of the angels with some others concerning the same things in the Lord Christ, of whom he treats. And the first of these, relating unto angels, he lays down in the next verse:—

Ver. 7.—Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει· Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα.

There is not much of difficulty in the words. Πρὸς ἀγγέλους, "unto the angels." Syr., עַל מַלְאָכֵא, "of" (or "concerning") "the angels" אל is often used for על, and on the contrary, and πρός for περί; so that πρὸς τοὺς ἀγγέλους, "to the angels," is as much as περὶ τῶν ἀγγέλων, "of" (or "concerning") "the angels:" "But as concerning the angels," (or, "and of the angels,") "he saith:" for these words are not spoken unto the angels, as the following words are directly spoken unto the Son. He is the person as well *spoken to* as *spoken of;* but so are not the angels in the place from whence this testimony is taken, wherein the Holy Ghost only declareth the providence of God concerning them.

Λέγει, "he saith;" that is, God the Father saith, or the Holy Ghost in the Scripture saith, as was before observed.

Τοὺς λειτουργούς. Λειτουργός is "minister publicus," "a public minister," or agent; from λῆϊτος, which is the same with δημόσιος, as Hesychius renders it, "public." He that is employed in any great and public work is λειτουργός. Hence, of old, magistrates were termed λειτουργοὶ Θεῶν, as they are by Paul, διάκονοι Θεοῦ, Rom. xiii. 4, "the ministers of God." And, chap. viii. 2 of this epistle, he calls the Lord Jesus, in respect of his priestly office, τῶν ἁγίων λειτουργόν, "the public minister of holy things;" and himself, in respect of his apostleship, λειτουργὸν Ἰησοῦ Χριστοῦ, Rom. xv. 16, "a minister of Jesus Christ." So the name is on this account equipollent unto that of angels; for as that denoteth the *mission* of those spirits unto their work, so doth this their *employment* therein.

This testimony is taken from Ps. civ. 4, where the words are to the same purpose: עֹשֶׂה מַלְאָכָיו רוּחוֹת מְשָׁרְתָיו אֵשׁ לֹהֵט. The translation now in the Greek is the same with that of the apostle, only for πυρὸς φλόγα, "a flame of fire," some copies have it πῦρ φλέγον, "a flaming fire,"—more express to the original; and the change probably was made in the copies from this place of the apostle. Symmachus, πῦρ λάϊφρον, "a devouring fire."[1]

Ver. 7.—But unto [*of*] the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire, [or, *flaming fire.*]

The apostle here entereth upon his third argument to prove the pre-eminence of the Lord Christ above angels, and that by comparing them together, either as to their natures or as to their employments, according as the one or the other is set forth, declared,

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[1] Exposition.—Ποιῶν, κ. τ. λ. "Who maketh his angels that serve him the ministers of his will, as the winds and the lightning are." The angels are employed simply in a *ministerial* capacity, while the Son is *lord* of all.—*Stuart.* Angels are ministering elements of nature; the Son is everlasting king. Πρός, like ל, turned towards; *i. e.*, "in respect of."—*Tholuck.* Πρός is to be rendered, not "to," but "respecting." The angels are regarded as δυνάμεις of God, through whom God works wonders in the kingdom of nature.—*Ebrard.* God's angels are employed by him in the same way as the more ordinary agents of nature,—winds and lightnings.—*Turner.*

Calvin, Beza, Bucer, Grotius, Limborch, Lowth, Campbell, Michaëlis, Knapp, and others, translate the Greek words as equivalent to the Hebrew. Luther, Calov, Storr, Tholuck, and others, interpret the Hebrew according to the Greek. The Hebrew, it is alleged, must from the context be rendered, "He makes the

and testified unto in the Scriptures of the Old Testament. And this first place which he refers unto angels we shall now explain and vindicate; and in so doing inquire both *who* they are of whom the psalmist speaks, and *what* it is that he affirmeth of them.

There is a threefold sense given of the words of the psalmist, as they lie in the Hebrew text:—

1. The first is that of the modern Jews, who deny that there is any mention made of angels, affirming the subject that the psalmist treats of to be the winds, with thunder and lightning, which God employs as his messengers and ministers to accomplish his will and pleasure. So he made the winds his messengers when he sent them to raise a storm on Jonah when he fled from his presence; and a flaming fire his minister, when by it he consumed Sodom and Gomorrah. And this opinion makes רוחות, which it interprets "winds," and אֵשׁ לֹהֵט, "a flaming fire," to be the subjects of the proposition, of which it is affirmed that God employs them as his messengers and ministers.

That this opinion, which is directly contradictory to the authority of the apostle, is so also to the design of the psalmist, sense of the words, consent of the ancient Jews, and so no way to be admitted, shall afterwards be made to appear.

2. Some aver that the winds and meteors are principally intended, but yet so as that God, affirming that he makes the winds his messengers, doth also intimate that it is the work and employment of his angels above to be his messengers also; and that because he maketh use of their ministry to cause those winds and fires whereby he accomplisheth his will. And this they illustrate by the fire and winds caused by them on mount Sinai at the giving of the law.

But this interpretation, whatever is pretended to the contrary, doth not really differ from the former, denying angels to be intentionally spoken of, only hooking in a respect unto them, not to seem to contradict the apostle, and therefore will be disproved together with that which went before.

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winds his messengers," etc. To the former view it is justly objected, that the Greek rendering would have been, Ὁ ποιῶν ἀγγέλους αὐτοῦ τὰ πνεύματα. To the latter, that the analogy of the context requires us in the Hebrew psalm to understand winds as the messengers of God, even as light is his garment, the heaven his tent, and the clouds his chariot. Tholuck, Stuart, and Turner hold that the Hebrew psalm leads to the opposite conclusion, from the natural order of the words, from the connection of angels with natural causes, and from the real scope of the context,—"Who maketh the clouds his chariot." The former, says Storr, like *angels* and *ministers*, must be understood literally, and the latter (chariot), like *winds* and *lightnings*, figuratively for agents of his will. The translation adopted by the New Testament from the Septuagint has the sanction also of the Chaldee and Syriac versions.

TRANSLATIONS.—Ὁ ποιῶν, κ. τ. λ. Who maketh his angels winds.—*Stuart, Craik, Ebrard.* Who maketh winds his messengers, and flaming fire his ministers.—*Campbell on Gospels*, Dissert. viii. part iii. sect. 10.—ED.

3. Others grant that it is the angels of whom the apostle treats; but as to the interpretation of the words they are of two opinions.

Some make "spirits" to be the subject of what is affirmed, and "angels" to be the predicate. In this sense God is said to make those spiritual substances, inhabitants of heaven, his messengers, employing them in his service; and them whose nature is "a flaming fire," that is the seraphim, to be his ministers, and to accomplish his pleasure. And this way, after Austin, go many expositors, making the term "angels" here merely to denote an *employment*, and not the *persons* employed. But as this interpretation also takes off from the efficacy and evidence of the apostle's argument, so we shall see that there is nothing in the words themselves leading to the embracement of it.

It remains, therefore, that it is the angels that are here spoken of; as also that they are intended and designed by that name, which denotes their persons, and not their employment.

That angels are primarily intended by the psalmist, contrary to the first opinion, of the modern Jews, and the second mentioned, leaning thereunto, appears,—

1. From the scope and design of the psalmist. For designing to set out the glory of God in his works of creation and providence, after he had declared the framing of all things by his power which come under the name of "heavens," verses 2, 3, before he proceeds to the creation of the earth,—passing over, with Moses, the creation of angels, or couching it with him under the production of light or of the heavens, as they are called in Job,—he declareth his providence and sovereignty in employing his angels between heaven and earth, as his servants for the accomplishment of his pleasure. Neither doth it at all suit his method or design, in his enumeration of the works of God, to make mention of the winds and tempests, and their use in the earth, before he had mentioned the creation of the earth itself, which follows in the next verse unto this. So that these senses are excluded by the context of the psalm.

2. The consent of the *ancient Jews* lies against the sentiment of the *modern*. Both the old translations either made or embraced by them expressly refer the words unto angels. So doth that of the LXX., as is evident from the words; and so doth the Targum, thus rendering the place, דעבד אזנדוי סרהובין היך רוחא שמשוי תקיפין היד אשא מצלהבא;—"Who maketh his messengers" (or "angels") "swift as spirits, and his ministers strong" (or "powerful") "as a flaming fire." The supply of the note of similitude makes it evident that they understood the text of angels, and not winds, and of making angels as spirits, and not of making winds to be angels or messengers, which is inconsistent with their words.

3. The word מַלְאָכִים doth usually denote the angels themselves, and no reason can be given why it should not do so in this place.

Moreover, it appears that that term is the subject of the proposition: for,—

1. The apostle and the LXX. fixing the articles before ἀγγέλους and λειτουργούς, "angels" and "ministers," do plainly determine the subject spoken of: for although, it may be, some variety may be observed in the use of articles in other places, so that they do not always determine the subject of the proposition, as sometimes confessedly they do, as John i. 1, iv. 24; yet in this place, where in the original all the words are left indefinitely, without any prefix to direct the emphasis unto any one of them, the fixing of them in the translation of the apostle and LXX. must necessarily design the subject of them, or else by the addition of the article they leave the sense much more ambiguous than before, and give occasion to a great mistake in the interpretation of the words.

2. The apostle speaks of *angels:* "Unto the angels he saith." And in all other testimonies produced by him, that whereof he treats hath the place of the subject spoken of, and not of that which is attributed unto any thing else. Neither can the words be freed from equivocation, if "angels" in the first place denote the persons of the angels, and in the latter their employment only.

3. The *design* and scope of the apostle requires this construction of the words; for his intention is, to prove by this testimony that the angels are employed in such works and services, and in such a manner, as that they are no way to be compared to the Son of God, in respect of that office which as mediator he hath undertaken: which the sense and construction contended for alone doth prove.

4. The *original text* requires this sense; for, according to the common use of that language, among words indefinitely used, the first denotes the subject spoken of, which is angels here: עֹשֶׂה מַלְאָכָיו רוּחוֹת, —"making his angels spirits." And in such propositions ofttimes some note of similitude is to be understood, without which the sense is not complete, and which, as I have showed, the Targum supplieth in this place.

From what hath been said, I suppose it is made evident both that the psalmist expressly treats of angels, and that the subject spoken of by the apostle is expressed in that word, and that following, of ministers.

Our next inquiry is after what is affirmed concerning these angels and ministers spoken of; and that is, that God makes them "spirits," and "a flame of fire." And concerning the meaning of these words there are two opinions:—

1. That the *creation of angels* is intended in the words; and the nature whereof they were made is expressed in them. He made them spirits,—that is, of a spiritual substance; and his heavenly ministers, quick, powerful, agile, as a flaming fire. Some carry this

sense farther, and affirm that two sorts of angels are intimated, one of an aërial substance like the wind, and the other igneal or fiery, denying all pure intelligences, without mixture of matter, as the product of the school of Aristotle.

But this seems not to be the intention of the words; nor is the creation of the angels or the substance whereof they consist here expressed: for,—(1.) The analysis of the psalm, formerly touched on, requires the referring of these words to the *providence* of God in employing the angels, and not to his *power* in making them. (2.) The apostle in this place hath nothing to do with the *essence* and *nature* of the angels, but with their dignity, honour, and employment; on which accounts he preferreth the Lord Christ before them. Wherefore,—

2. The providence of God in disposing and employing of angels in his service is intended in these words; and so they may have a double sense:—(1.) That God employeth his angels and heavenly ministers in the production of those winds, רוּחוֹת, and fire, אֵשׁ לֹהֵט, thunder and lightning, whereby he executeth many judgments in the world. (2.) A note of similitude may be understood, to complete the sense, which is expressed in the Targum on the psalm: "He maketh" (or "sendeth") "his angels like the winds, or like a flaming fire,"—maketh them speedy, spiritual, agile, powerful, quickly and effectually accomplishing the work that is appointed unto them.

Either way this is the plain intendment of the psalm,—that God useth and employeth his angels in effecting the works of his providence here below, and that they were made to serve the providence of God in that way and manner. 'This,' saith the apostle, 'is the testimony which the Holy Ghost gives concerning them, their nature, duty, and work, wherein they serve the providence of God. But now,' saith he, 'consider what the Scripture saith concerning the Son, how it calls him *God*, how it ascribes a *throne* and a *kingdom* unto him' (testimonies whereof he produceth in the next verses), 'and you will easily discern his pre-eminence above them.'

But before we proceed to the consideration of the ensuing testimonies, we may make some observations on that which we have already passed through; as,—

I. Our conceptions of the angels, their nature, office, and work, is to be regulated by the Scripture.

The Jews of old had many curious speculations about angels, wherein they greatly pleased and greatly deceived themselves. Wherefore the apostle, in his dealing with them, calls them off from all their foolish imaginations, to attend unto those things which God hath revealed in his word concerning them. This the Holy Ghost saith of them, and therefore this we are to receive and believe, and this alone: for,—

1. This will keep us unto that becoming *sobriety* in things above us which both the Scripture greatly commends and is exceedingly suited unto right reason. The Scripture minds us μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, Rom. xii. 3, "to keep ourselves within the bounds of modesty, and to be wise to sobriety." And the rule of that sobriety is given us for ever, Deut. xxix. 28, הַנִּסְתָּרֹת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ;—"Secret things belong unto the LORD our God: but revealed things unto us and to our children." Divine revelation is the rule and measure of our knowledge in these things, and that bounds and determines our sobriety. And hence the apostle, condemning the curiosity of men on this very subject about angels, makes the nature of their sin to consist in exceeding these bounds by an inquiry into things unrevealed; and the rise of that evil to lie in pride, vanity, and fleshliness; and the tendency of it to be unto false worship, superstition, and idolatry, Col. ii. 18. Neither is there any thing more averse from right reason, nor more condemned by wise men of former times, than a curious humour of prying into those things wherein we are not concerned, and for whose investigation we have no certain, honest, lawful rule or medium. And this evil is increased where God himself hath given bounds to our inquiries, as in this case he hath.

2. This alone will bring us unto any *certainty and truth.* Whilst men indulge to their own imaginations and fancies, as too many in this matter have been apt to do, it is sad to consider how they have wandered up and down, and with what fond conceits they have deceived themselves and others. The world hath been filled with monstrous opinions and doctrines about angels, their nature, offices, and employments. Some have worshipped them, others pretended I know not what communion and intercourse with them; in all which conceits there hath been little of truth, and nothing at all of certainty. Whereas if men, according to the example of the apostle, would keep themselves to the word of God, as they would know enough in this matter for the discharging of their own duty, so they would have assurance and evidence of truth in their conceptions; without which pretended high and raised notions are but a shadow of a dream,—worse than professed ignorance.

II. We may hence observe, that the glory, honour, and exaltation of angels lies in their subserviency to the providence of God. It lies not so much in their nature as in their work and service.

The intention of the apostle is to show the glory of angels and their exaltation; which he doth by the induction of this testimony, reporting their serviceableness in the works wherein of God they are employed. God hath endowed the angels with a very excellent nature,—furnished them with many eminent properties, of wisdom, power, agility, perpetuity: but yet what is glorious

and honourable herein consists not merely in their nature itself and its essential properties, all which abide in the horridest and most-to-be-detested part of the whole creation, namely, the devils; but in their conformity and answerableness unto the mind and will of God, —that is, in their moral, not merely natural endowments. These make them amiable, glorious, excellent. Unto this their readiness for and compliance with the will of God,—that God having made them for his service, and employing them in his work,—their discharge of their duty therein with cheerfulness, alacrity, readiness, and ability, is that which renders them truly honourable and glorious. Their readiness and ability to serve the providence of God is their glory; for,—

1. The greatest glory that any creature can be made partaker of, is to serve the will and set forth the praise of its Creator. That is its order and tendency towards its principal end; in which two all true honour consists. It is glorious even in the angels to serve the God of glory. What is there above this for a creature to aspire unto? what that its nature is capable of? Those among the angels who, as it seems, attempted somewhat further, somewhat higher, attained nothing but an endless ruin in shame and misery. Men are ready to fancy strange things about the glory of angels, and do little consider that all the difference in glory that is in any parts of God's creation lies merely in willingness, ability, and readiness to serve God their Creator.

2. The works wherein God employs them, in a subservience unto his providence, are in an especial manner glorious works. As for the service of angels, as it is intimated unto us in the Scripture, it may be reduced unto two heads; for they are employed either in the communication of protection and blessings to the church, or in the execution of the vengeance and judgments of God against his enemies. Instances to both these purposes may be multiplied, but they are commonly known. Now these are glorious works. God in them eminently exalts his mercy and justice,—the two properties of his nature in the execution whereof he is most eminently exalted: and from these works ariseth all that revenue of glory and praise which God is pleased to reserve to himself from the world: so that it must needs be very honourable to be employed in these works.

3. They perform their duty in their service in a very glorious manner, with great power, wisdom, and uncontrollable efficacy. Thus, one of them slew one hundred and eighty-five thousand of the enemies of God in a night; another set fire on Sodom and Gomorrah from heaven. Of the like power and expedition are they in all their services, in all things to the utmost capacity of creatures answering the will of God. God himself, it is true, sees that in them and their

works which keeps them short of absolute purity and perfection, which are his own properties; but as to the capacity of mere creatures, and for their state and condition, there is a perfection in their obedience, and that is their glory.

Now, if this be the great glory of angels, and we poor worms of the earth are invited, as we are, unto a participation with them therein, what unspeakable folly will it be in us if we be found negligent in labouring to attain thereunto! Our future glory consists in this, that we shall be made *like unto angels;* and our way towards it is, to do the will of our Father on earth as it is done by them in heaven. Oh, in how many vanities doth vain man place his glory! Nothing so shameful that one or other hath not gloried in; whilst the true and only glory, of doing the will of God, is neglected by almost all! But we must treat again of these things upon the last verse of this chapter.

Verses 8, 9.

Having given an account of what the Scripture teacheth and testifieth concerning angels, in the following verses he showeth how much other things, and far more glorious, are spoken to and of the Son, by whom God revealed his will in the gospel.

Ver. 8, 9.—Πρὸς δὲ τὸν Υἱόν· Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου. Ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε, Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου.

MS. T., Ἡ ῥάβδος εὐθύτητος: and for *ἀνομίαν, ἀδικίαν.*

Πρὸς δὲ τὸν Υἱόν, "But unto the Son." Syr., עַל בְּרָא אֲמַר, "but of the Son he saith;" which is necessarily supplied as to the apostle's design. In the psalm the words are spoken by way of apostrophe to the Son, and they are recited by the apostle as spoken *of him;* that is, so spoken to him as to contain a description of him and his state or kingdom.

Ὁ θρόνος σου, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος. Ps. xlv. 7 is the place from whence the words are taken, כִּסְאֲךָ אֱלֹהִים עוֹלָם וָעֶד. The LXX. render these words as the apostle. Aquila, Ὁ θρόνος σου Θεὲ εἰς αἰῶνα καὶ ἔτι Θεέ, for ὁ Θεός—"Thy throne, O God, for ever and yet." Symmachus, Ὁ θρόνος σου ὁ Θεὸς αἰώνιος καὶ ἔτι—"Thy throne, O God, is everlasting and yet;" and that because it is not said, לְעוֹלָם, but עוֹלָם, absolutely; Ὁ Θεός, Θεέ, as in the translation of Aquila.

כִּסֵּא is "a kingly throne," nor is it ever used in Scripture for מוֹשָׁב, "a common seat." Metonymically it is used for power and government, and that frequently. The LXX. almost constantly render it by θρόνος, and θρόνος is ἐλευθέριος καθέδρα σὺν ὑποποδίῳ, Athenæ, lib. v.,—"a free open seat with a footstool." And such a throne is here properly assigned unto the Lord Christ, mention of his footstool being immediately subjoined. So God says of himself, "Heaven is my throne, and the earth is my footstool;" as the heathen termed heaven, Διὸς θρόνον, "The throne of God."

"Thy throne, O God, עוֹלָם וָעֶד,"—"in seculum et usque;" "in sempiternum et perpetuo;" "in seculum seculorum." The duration denoted by the conjunction of both these words is mostly an absolute perpetuity, and a certain, uninterrupted

continuance, where the subject spoken of admits a limitation. Many of the Greek interpreters render עַד by ἔτι, attending to the sound rather than the use and signification of the word; so is "yet" in our language. This we express by, "for ever and ever."

Ῥάβδος εὐθύτητος ἡ ῥάβδος βασιλείας σου. The variation of ἡ ῥάβδος in the first place, before mentioned, takes off from the elegancy of the expression, and darkens the sense; for the article prefixed to the last ῥάβδος declares that to be the subject of the proposition.

The words of the psalmist are, שֵׁבֶט מִישׁוֹר שֵׁבֶט מַלְכוּתֶךָ. "Shebet," is "virga," and "sceptrum," and in this place is rendered by Aquila σκήπτρον, "a rod," "a staff," "a sceptre;" always a sceptre when referred to rule, as in this place it is called the sceptre of the kingdom.

A "sceptre," מִישׁוֹר, from יָשַׁר, "rectus fuit," to be "right," "straight," "upright," principally in a moral sense. Εὐθύτητος, "of uprightness." Εὐθύτης is properly such a rectitude as we call straight, opposed to crooked; and metaphorically only is it used for moral uprightness, that is, equity and righteousness. Syr., שַׁבְּטָא פְּשִׁיטָא. Boderianus, "sceptrum erectum," "a sceptre lifted up," or "held upright." The Paris edition, "sceptrum protensum," "a sceptre stretched out;" and the stretching out of the sceptre was a sign and token of mercy, Esth. v. 2. Tremellius, "virga recta;" which answers "mischor" in both its acceptations. Erpenius to the same purpose, "sceptrum rectum," "a right sceptre."

"Thou hast loved righteousness and hated עַוְלָה," ἀνομίαν, ἀδικίαν, "iniquity," "unrighteousness," "wickedness." Διὰ τοῦτο, עַל־כֵּן, "propterea," "propter quod," "quare," "ideo," "idcirco,"—"wherefore," "for which cause." Some copies of the LXX. and Aquila read ἐπὶ τούτῳ, so that διὰ τοῦτο seems to have been taken into the LXX. from this rendering of the words by the apostle.

Ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως—מְשָׁחֲךָ אֱלֹהִים אֱלֹהֶיךָ שֶׁמֶן שָׂשׂוֹן; —"God, thy God, hath anointed thee." The words in Greek and Hebrew are those from whence the names of Christ and Messiah are taken, which are of the same importance and signification,—"The anointed one." And the same by the Targumist; Aquila, ἤλειψε.

"Hath anointed thee ἔλαιον ἀγαλλιάσεως,"—the instrument in doing of the thing intended, expressed by the accusative case, whereof there are other instances in that language. Of old the LXX. read ἐλαίῳ ἀγλαϊσμοῦ, "with the oil of delight," or "ornament;" so that ἔλαιον ἀγαλλιάσεως came also into the Greek version from this place of the apostle, and is more proper than the old reading, "the oil of rejoicing," "joy" or "gladness."

Παρὰ τοὺς μετόχους σου· מֵחֲבֵרֶיךָ,—"before," or "above," "those that partake with thee," "thy fellows," or "companions." So Symmachus, τοὺς ἑταίρους σου.[1]

Ver. 8, 9.—But unto the Son [*he saith*], Thy throne, O God, is for ever; the sceptre of thy kingdom is a sceptre of righteousness. Thou hast loved righteousness, and hated iniquity; wherefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

This testimony is produced by the apostle in answer unto that

[1] VARIOUS READINGS.—Lachmann, on the authority of respectable manuscripts, gives the reading, Καὶ ἡ ῥάβδος τῆς εὐθύτητος ῥάβδος, κ. τ. λ.

EXPOSITION.—Ὁ Θεός is the usual voc., and nearly the only form of it,

foregoing concerning angels. 'Those words,' saith he, 'were spoken by the Holy Ghost of the angels, wherein their office and employment under the providence of God is described. These are spoken by the same Spirit of the Son, or spoken to him, denoting his pre-existence unto the prophecies themselves.'

There is little or no difficulty to prove that this testimony belongs properly unto him to whom it is applied by the apostle. The ancient Jews granted it, and the present doctors cannot deny it. One of them says, indeed, זה המזמור נאמר על דוד או על המשיח;—"This psalm is spoken of David, or the Messiah." These are the words and this is the opinion of Aben Ezra; who accordingly endeavours to give a double sense of the chief passages in this psalm,—one as applied unto David, another as applied unto the Messiah, which he inclines unto. Jarchi turns it into an allegory, without any tolerable sense throughout his discourse. But though it might respect them both, yet there is no pretence to make David the subject of it, the title and whole contexture of it excluding such an application.

The Targum wholly applies the psalm to the Messiah; which is a somewhat better evidence of the conception of the ancient Jews than the private opinion of any later writer can give us. And the title of the psalm in that paraphrase would make it a prophecy given out in the days of Moses for the use of the Sanhedrin; which manifests what account it had of old in their creed concerning the Messiah.

Some Christian interpreters have so far assented unto the later rabbins as to grant that Solomon was primarily intended in this psalm, as a type of Christ, and that the whole was an epithalamium or marriage-song, composed upon his nuptials with the daughter of Pharaoh. But there want not important reasons against this opinion: for,—

1. It is not probable that the Holy Ghost should so celebrate that marriage, which as it was antecedently forbidden by God, so it was never consequently blessed by him, she being among the number of those "strange women" which turned his heart from God, and was

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throughout the Septuagint; *e. g.*, Ps. iii. 7, iv. 1, v. 10, vii. 1, et passim. . . . . Where is God ever said to be the throne of his creatures? and what could be the sense of such an expression?—*Stuart.* All the ancient versions of the original passage in the Psalms agree in supporting the common construction, so far as their respective idioms permit a positive conclusion.—*Pye Smith.* The attempt of Gesenius to sustain another translation of the Hebrew, "The throne of God," that is, "thy *divine* throne," is truly surprising; as he must have known, that in such a case, the second of the two nouns, and not, as here, the first, would have had the suffix by common usage of the language.—*Turner.*

Translations.—Πρὸς δὲ τὸν Υἱόν, But respecting the Son.—*Stuart, De Wette.* Concerning.—*Boothroyd.*—Ed.

cursed with barrenness; the first foreign breach that came upon his family and all his magnificence being also from Egypt, where his transgression began.

2. There is scarce any thing in the psalm that can with propriety of speech be applied unto Solomon. Two things are especially insisted on in the former part of the psalm,—first, the righteousness of the person spoken of in all his ways and administrations, and then the perpetuity of his kingdom. How the first of these can be attributed unto him whose transgressions and sins were so public and notorious, or the latter to him who reigned but forty years, and then left his kingdom broken and divided to a wicked, foolish son, is hard to conceive.

As all, then, grant that the Messiah is *principally*, so there is no cogent reason to prove that he is not *solely*, intended in this psalm. I will not contend but that sundry things treated of in it might be obscurely typified in the kingdom and magnificence of Solomon; yet it is certain that most of the things mentioned, and expressions of them, do so immediately and directly belong unto the Lord Christ as that they can in no sense be applied unto the person of Solomon; and such are the words insisted on in this place by our apostle, as will be made evident in the ensuing explication of them.

We must, then, in the next place, consider what it is that the apostle intends to prove and confirm by this testimony, whereby we shall discover its suitableness unto his design. Now, this is not, as some have supposed, the *deity of Christ;* nor doth he make use of that directly in this place, though he doth in the next verse, as a medium to prove his pre-eminence above the angels, although the testimonies which he produceth do eminently mention his divine nature. But that which he designs to evince is this only, that he whom they saw for a time made "lower than the angels," chap. ii. 9, was yet in his *whole person*, and as he discharged the office committed unto him, so far *above* them as that he had power to alter and change those institutions which were given out by the *ministry of angels.* And this he doth undeniably by the testimonies alleged, as they are compared together: for whereas the Scripture testifies concerning angels that they are all servants, and that their chiefest glory consists in the discharge of their duty as servants, unto him a throne, rule, and everlasting dominion, administered with glory, power, righteousness, and equity, are ascribed; whence it is evident that he is exceedingly exalted above them, as is a king on his throne above the servants that attend him and do his pleasure.

And this is sufficient to manifest the design of the apostle, as also the evidence of his argument from this testimony. The exposition of the words belongs properly to the place from whence they are taken. But yet, that we may not leave the reader unsatisfied as to

any particular difficulty that may seem to occur in them, this exposition shall be here also attended to.

The first thing to be attended to in them is the *compellation* of the person spoken unto, "O God:" "Thy throne, O God."

Some would have Elohim (ὁ Θεός) to be a name common to God with others, namely, angels and judges; and in that large acceptation to be here ascribed to the Lord Christ; so that though he be expressly called Elohim, and ὁ Θεός, yet that proves him not to be God by *nature*, but only to be so termed in respect of his *office*, dignity, and authority. And this is contended for by the Socinians. But this gloss is contrary to the perpetual use of the Scripture; for no one place can be instanced in, where the name Elohim is used absolutely, and restrained unto any one person, wherein it doth not undeniably denote the true and only God. Magistrates are, indeed, said to be elohim in respect of their office, but no one magistrate was ever so called; nor can a man say without blasphemy to any of them, "Thou art Elohim," or "God." Moses also is said to be elohim, "a god," but not absolutely, but "a god to Pharaoh," and to "Aaron;" that is, in God's stead, doing and performing in the name of God what he had commanded him. Which places Jarchi produceth in his comment to countenance this sense, but in vain.

It is, then, the *true God* that is spoken unto in this apostrophe, "Elohim," "O God." This being granted, Erasmus starts a new interpretation of the whole words, though he seemeth not to approve of his own invention. "'Ο θρόνος σου ὁ Θεός. It is uncertain," saith he, "whether the meaning be, 'Thy throne, O God,' or 'God is thy throne for ever.'" In the first way the word is an apostrophe to the Son, in the latter it expresseth the person of the Father. And this interpretation is embraced and improved by Grotius, who, granting that the word Elohim, used absolutely, signifieth as much as, "Elohe elohim," "the God of gods," would not allow that it should be spoken of Christ, and therefore renders the words, "God shall be thy seat for ever,"—that is, "shall establish thee in thy throne." And this evasion is also fixed on by Aben Ezra, from Haggaon, כסאך יכין אלהים;—"God shall establish thy throne." May men be allowed thus to thrust in what words they please into the text, leading to another sense than what itself expresseth, there will not much be left certain in the whole book of God. However, in this present instance, we have light enough to rebuke the boldness of this attempt; for,—1. The interpretation insisted on is contrary to all old *translations*, whose language would bear a difference in the word, expressing it in the vocative case, "O God." 2. Contrary to the *received sense* of Jews and Christians of old, and in especial of the Targum on the psalm, rendering the words, "Thy throne, O God, is in heaven, for ever." 3. Contrary to the *contexture and*

design of the apostle's discourses, as may appear from the consideration of the preceding enarration of them. 4. Leaves no tolerable sense unto the words; neither can they who embrace it declare in what sense God is the throne of Christ. 5. Is contrary to the universally constant use of the expression in Scripture; for wherever there is mention of the throne of Christ, somewhat else, and not God, is intended thereby. 6. The word supplied by Grotius from Saadias and Aben Ezra, to induce a sense unto his exposition "shall establish," makes a new text, or leads the old utterly from the intention of the words; for whereas it cannot be said that God is the throne of Christ, nor was there any need to say that God was for ever and ever,—which two things must take up the whole intendment of the words if God the Father be spoken of,—the adding of, "shall establish," or confirm, into the text, gives it an arbitrary sense, and such as, by the like suggestion of any other word, as "shall destroy," may be rendered quite of another importance.

It is Christ, then, the Son, that is spoken to and denoted by that name, "Elohim," "O God," as being the true God by nature; though what is here affirmed of him be not as God, but as the king of his church and people; as in another place God is said to redeem his church with his own blood.

Secondly, We may consider what is assigned unto him, which is his kingdom; and that is described,—1. By the "insignia regalia," the royal ensigns of it,—namely, his throne and sceptre. 2. By its duration,—it is for ever. 3. His manner of administration,—it is with righteousness; his sceptre is a sceptre of righteousness. 4. His furniture or preparation for this administration,—he loved righteousness and hated iniquity. 5. By an adjunct privilege,—unction with the oil of gladness; Which, 6. Is exemplified by a comparison with others,—it is so with him above his fellows.

1. The first "insigne regium" mentioned is his "throne," whereunto the attribute of perpetuity is annexed,—it is for ever. And this throne denotes the kingdom itself. A throne is the seat of a king in his kingdom, and is frequently used metonymically for the kingdom itself, and that applied unto God and man. See Dan. vii. 9; 1 King viii. 20. Angels, indeed, are called "thrones," Col. i. 16; but that is either metaphorically only or else in respect of some especial service allotted unto them; as they are also called "princes," Dan. x. 13, yet being indeed "servants," Rev. xxii. 9, Heb. i. 14. These are nowhere said to have thrones; the kingdom is not theirs, but the Son's. And whereas our Lord Jesus Christ promiseth his apostles that they shall at the last day sit on thrones judging the tribes of Israel, as it proves their participation with Christ in his kingly power, being made kings unto God, Rev. i. 5, 6, and their interest in the kingdom which it is his pleasure to give them, so it proves not

absolutely that the kingdom is theirs, but his on whose throne theirs do attend.

Neither doth the throne simply denote the kingdom of Christ, or his supreme rule and dominion, but the glory also of his kingdom. Being on his throne, he is in the height of his glory. And thus, because God manifests his glory in heaven, he calls that his throne, as the earth is his footstool, Isa. lxvi. 1. So that the throne of Christ is his glorious kingdom, elsewhere expressed by his "sitting down at the right hand of the Majesty on high."

2. To this throne *eternity* is attributed. It is עוֹלָם וָעֶד,—"for ever and ever." So is the throne of Christ said to be in opposition unto the frail, mutable kingdoms of the earth: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth and for ever," Isa. ix. 7. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," Dan. vii. 14; Micah iv. 7; Ps. lxxii. 7, 17, cxlv. 13. It shall neither decay of itself, nor fall through the opposition of its enemies: for he must reign until all his enemies are made his footstool, 1 Cor. xv. 24–27. Nor is it any impeachment of the perpetuity of the kingdom of Christ, that at the last day he shall deliver it up to God the Father, 1 Cor. xv. 24, seeing that then shall be an end of all rule. It is enough that it continue until all the *ends of rule* be perfectly accomplished,—that is, until all the enemies of it be subdued, and all the church be saved, and the righteousness, grace, and patience of God be fully glorified; whereof afterwards.

3. The second "insigne regium" is his "sceptre." And this, though it sometimes also denotes the kingdom itself, Gen. xlix. 10, Num. xxiv. 17, Isa. xiv. 5, Zech. x. 11; yet here it denotes the actual administration of rule, as is evident from the adjunct of "uprightness" annexed unto it. And thus the sceptre denotes both the laws of the kingdom and the efficacy of the government itself. So that which we call a *righteous government* is here called a "sceptre of uprightness."

Now, the means whereby Christ carrieth on his kingdom are his Word and Spirit, with a *subserviency of power* in the works of his providence, to make way for the progress of his word to avenge its contempt. So the gospel is called, "The rod of his strength," Ps. cx. 2. See 2 Cor. x. 4–6. "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked," Isa. xi. 4. And these are attended with the "sword" of his power and providence, Ps. xlv. 3, Rev. xix. 15, or his "rod," Ps. ii. 9, or "sickle," Rev. xiv. 18. In these things consists the sceptre of Christ's kingdom.

4. Concerning this sceptre it is affirmed that it is a "sceptre of uprightness." Εὐθύτης, or מישׁר, denotes either the *nature* of the sceptre, that it is straight and right, or the *use* of it, that it is lifted up or stretched out, as was showed in the opening of the words. In the first sense it denoteth righteousness, in the latter mercy. According to the first sense, the following words, "Thou hast loved righteousness," discover the habitual root of his actual righteous administration; according to the latter, there is a progress made in them to a further qualification of the rule of Christ, or of Christ in his rule. But the former sense is rather to be embraced; the latter metaphor being more strained, and founded only in one instance that I remember in the Scripture, and that not taken from among the people of God, but strangers and oppressors, Esther v. 2.

The sceptre, then, of the kingdom of Christ is a sceptre of "righteousness," because all the laws of his gospel are righteous, holy, just, full of benignity and truth, Tit. ii. 11, 12. And all his administrations of grace, mercy, justice, rewards, and punishments, according to the rules, promises, and threats of it, in the conversion, pardon, sanctification, trials, afflictions, chastisements, and preservation of *his elect;* in his convincing, hardening, and destruction of his enemies; are all righteous, holy, unblamable, and good, Isa. xi. 4, 5, xxxii. 1, Ps. cxlv. 17, Rev. xv. 3, 4, xvi. 5; and as such will they be gloriously manifested at the last day, 2 Thess. i. 10, though in this present world they are reproached and despised.

5. The *habitual frame of the heart of Christ* in his regal administrations: "He loveth righteousness and hateth iniquity." This shows the absolute completeness of the righteousness of God's kingdom, and of his righteousness in his kingdom. The laws of his rule are righteous, and his administrations are righteous; and they all proceed from a habitual love to righteousness and hatred of iniquity in his own person. Among the governments of this world, ofttimes the very laws are tyrannical, unjust, and oppressive; and if the laws are good and equal, yet ofttimes their administration is unjust, partial, and wicked; or when men do abstain from such exorbitancies, yet frequently they do so upon the account of some self-interest and advantage, like Jehu, and not out of a constant, equal, unchangeable love of righteousness and hatred of iniquity. But all these are absolutely complete in the kingdom of Jesus Christ: for whereas the expression, both in the Hebrew and the Greek, seems to regard the time past, "Thou hast loved righteousness and hated iniquity," yet the constant present frame of the heart of Christ in his rule is denoted thereby; for the Greek translation exactly followeth and expresseth the Hebrew. Now, there being no form of verbs in that language expressing the present time, there is nothing

more frequent in it than to denote that which is present and abiding by the preterperfect tense, as it doth in this place.

6. The *consequence* of this righteous rule in Christ is his "anointing with the oil of gladness;" wherein we may consider,—(1.) The *author* of the privilege conferred on him,—that is, God, his God. (2.) The *privilege itself*,—unction with the oil of gladness. (3.) The *connection* of the collation of this privilege with what went before,—"wherefore," or "for which cause."

(1.) For the author of it, it is said to be *God:* ὁ Θεὸς, ὁ Θεός σου,—"God, thy God." Many, both ancient and modern expositors, do suppose that ὁ Θεός in the first place, or "God," is used in the same sense as ὁ Θεός in the verse foregoing, and that it ought to be rendered "O God," and the words to be read, "Therefore, O God, thy God hath anointed thee;" but as no old translation gives countenance to this conception, so that reduplication of the name of God, by an application of it in the second place, as "God, my God," "God, thy God," "God, the God of Israel," being frequent in the Scripture, there is no cogent reason why we should depart in this place from that sense of the expression. The name God in the first place denotes him absolutely who conferred this privilege on the Lord Christ, that is God; and in the second place a reason is intimated of the collation itself, by an appropriation of God to be his God in a peculiar manner.

God is said to be the *God of the Son* upon a threefold account: [1.] In respect of his *divine nature*. As he is his Father, so his God; whence he is said to be "God of God," as having his nature communicated unto him by virtue of his eternal generation, John i. 14. [2.] In respect of his *human nature*, as he was "made of a woman, made under the law." So God also was his God, as he is the God of all creatures, Ps. xvi. 2, xxii. 1. [3.] In respect of his *whole person*, God and man, as he was designed by his Father to the work of mediation; in which sense he calls him his God and his Father, John xx. 17. And in this last sense is it that God is here said to be his God, that is his God in especial covenant, as he was designed and appointed to be the head and king of his church; for therein did God the Father undertake to be with him, to stand by him, to carry him through with his work, and in the end to crown him with glory. See Isa. xlix. 1–12, l. 4–9.

(2.) For the *privilege* itself, it is "unction with the oil of gladness." There may be a double allusion in these words:—[1.] To the *common use* of oil and anointing, which was to exhilarate and make the countenance appear cheerful at feasts and public solemnities, Ps. civ. 15; Luke vii. 37. [2.] To the *especial use* of it in the unction of kings, priests, and prophets, Exod. xxx. That the ceremony was typical is evident from Isa. lxi. 1–3; and it denoted the collation of the

gift of the Holy Ghost, whereby the person anointed was enabled for the discharge of the office he was called unto. And in this sense there is commonly assigned a threefold unction of Christ:—1*st.* At his *conception*, when his human nature was sanctified by the Holy Spirit, Luke i. 35, and radically endowed with wisdom and grace, which he grew up in, Luke ii. 40, 52. 2*dly.* At his *baptism* and entrance into his public ministry, when he was in an especial manner furnished with those gifts of the Spirit which were needful for the discharge of his prophetical office, Matt. iii. 16; John i. 32. 3*dly.* At his *ascension*, when he received of the Father the promise of the Spirit, to pour him forth upon his disciples, Acts ii. 33. Now, though I acknowledge the Lord Christ to have been thus anointed, and that the communication of the gifts and graces of the Spirit unto him in fulness is called his unction, yet I cannot grant that any of them are here directly intended. But that which the apostle seems here to express with the psalmist is the glorious exaltation of Jesus Christ, when he was solemnly instated in his kingdom. This is that which is called the making of him "both Lord and Christ," Acts ii. 36; when "God raised him from the dead, and gave him glory," 1 Pet. i. 21. He is called Christ from the unction of the Spirit; and yet here, in his exaltation, he is said in an especial manner to be made Christ,—that is, taken gloriously into the possession of all the offices, and their full administration, whereunto he was anointed and fitted by the communication of the gifts and graces of the Spirit unto him. It is, I say, the joyful, glorious unction of his exaltation, when he was signally made Lord and Christ, and declared to be the anointed one of God, that is here intended. See Phil. ii. 9–11. Which also appears,—

From the *adjunct* of this unction,—he is "anointed with the oil of gladness;" which denotes triumph and exaltation, freedom from trouble and distress: whereas, after those antecedent communications of the Spirit unto the Lord Christ, he was a man of sorrows, acquainted with grief, and exposed to innumerable evils and troubles.

(3.) The *relation* of this privilege granted unto the Lord Christ unto what went before, "He loved righteousness, and hated iniquity," expressed by עַל־כֵּן and διὰ τοῦτο (the third thing considerable in this last clause of the testimony), doth plainly declare it. The Lord Christ's love to righteousness and hatred to iniquity proceeded from his unction with the graces and gifts of the Spirit; and yet they are plainly intimated here to go before this anointing with the oil of gladness; which is therefore mentioned as the consequent of his discharge of his office in this world, in like manner as his exaltation everywhere is, Phil. ii. 9–11; Rom. xiv. 9. And if this anointing denote the first unction of Christ, then must he be supposed to have the love to righteousness mentioned from elsewhere, as antecedent

thereunto; which is not so. Wherefore these words, עַל־כֵּן and διὰ τοῦτο, do declare at least a relation of congruency and conveniency unto an antecedent discharge of office in the Lord Christ, and are of the same importance with διό, Phil. ii. 9; and so can respect nothing but his glorious exaltation, which is thus expressed.

The last thing considerable in the words is the prerogative of the Lord Christ in this privilege,—he is "anointed above his fellows." Now, these "fellows," "companions," or "associates," of the Lord Christ, may be considered either generally for all those that partake with him in this unction, which are all believers, who are co-heirs with him, and thereby "heirs of God," Rom. viii. 17; or more especially for those who were employed by God in the service, building, and rule of his church, in their subordination unto him,—such as were the prophets of old, and afterwards the apostles, Eph. ii. 20. In respect unto both sorts, the Lord Christ is anointed with the oil of gladness above them; but the former sort are especially intended, concerning whom the apostle gives an especial instance in Moses, chap. iii., affirming the Lord Christ in his work about the church to be made partaker of more glory than he. In a word, he is incomparably exalted above angels and men.

And this is the first testimony whereby the apostle confirms his assertion of the pre-eminence of the Lord Christ above angels, in that comparison which he makes between them; which also will afford the ensuing observations:—

I. The conferring and comparing of scriptures is an excellent means of coming to an acquaintance with the mind and will of God in them.

Thus dealeth the apostle in this place. He compareth what is spoken of angels in one place, and what of the Son in another, and from thence manifesteth what is the mind of God concerning them. This duty lies in the command we have to "search the Scriptures," John v. 39, ἐρευνᾶτε τὰς γραφάς: make a diligent investigation of the mind of God in them, "comparing spiritual things with spiritual,"—what the Spirit hath declared of the mind of God in one place, with what in like manner he hath manifested in another. God, to try our obedience, and to exercise our diligence unto a study in his word day and night, Ps. i. 2, and our continual meditation thereon, 1 Tim. iv. 15, (Ταῦτα μελέτα, ἐν τούτοις ἴσθι,—"Meditate on these things, be wholly in them,") hath planted his truths with great variety up and down his word; yea, here one part, and there another of the same truth; which cannot be throughly learned unless we gather them together into one view. For instance, in one place God commands us to circumcise our hearts, and to make unto ourselves new hearts, that we may fear him; which at first consideration seems so to represent it, not only as our duty, but also within our power, as

though we had no need of any help from grace for its accomplishment. In another he promiseth absolutely to circumcise our hearts, and to give us new hearts to fear him; as though it were so his work as not to be our concernment to attempt it. But now these several places being spiritually compared together, make it evident that as it is our duty to have new and circumcised hearts, so it is the effectual grace of God that must work and create them in us. And the like may be observed in all the important truths that are of divine revelation. And this,—

1. Discovers the root of almost all the errors and heresies that are in the world. Men whose hearts are not subdued by faith and humility unto the obedience of the truth, lighting on some expressions in the Scripture, that, singly considered, seem to give countenance to some such opinion as they are willing to embrace, without further search they fix it on their minds and imaginations, until it is too late to oppose any thing unto it; for when they are once fixed in their persuasions, those other places of Scripture which they should with humility have compared with that whose seeming sense they cleave unto, and from thence have learned the mind of the Holy Ghost in them all, are considered by them to no other end but only how they may pervert them, and free themselves from the authority of them. This, I say, seems to be the way of the most of them who pertinaciously cleave unto false and foolish opinions. They rashly take up a seeming sense of some particular places, and then obstinately make that sense the rule of interpreting all other scriptures whatever. Thus in our own days we have many who, from the *outward sound* of these words, John i. 9, "He is the true light, which lighteth every man that cometh into the world," having taken up a rash, foolish, and false imagination that Christ is that light which is remaining in all men, and therein their guide and rule, do from thence either wrest the whole Scripture to make it suit and answer that supposal, or else utterly slight and despise it; when, if they had compared it with other scriptures, which clearly explain and declare the mind of God in the things which concern the person and mediation of the Lord Christ, with the nature and works of *natural* and *saving spiritual light*, and submitted to the authority and wisdom of God in them, they might have been preserved from their delusion. It shows also,—

2. The danger that there is unto men unskilled and unexercised in the word of truth, when, without the advice, assistance, or direction of others who are able to guide them and instruct their inquiry after the mind of God, they hastily embrace opinions which it may be some one text or other of Scripture doth seemingly give countenance unto. By this means do men run themselves into the forementioned danger every day, especially where any seducing spirit

applies himself unto them with swelling words of vanity, boasting of some misunderstood word or other. Thus have we seen multitudes led, by some general expression, in two or three particular places of Scripture, into an opinion about a general redemption of all mankind and every individual thereof; when, if they had been wise, and able to have searched those other scriptures innumerable setting forth the eternal love of God to his elect, his purpose to save them by Jesus Christ, the nature and end of his oblation and ransom, and compared them with others, they would have understood the vanity of their hasty conceptions.

3. From these things it appears what diligence, patience, waiting, wisdom, are required of all men in searching of the Scriptures, who intend to come unto the acknowledgment of the truth thereby. And unto this end, and because of the greatness of our concernment therein, doth the Scripture itself abound with precepts, rules, directions, to enable us unto a *right and profitable discharging* of our duty. They are too many here to be inserted. I shall only add, that the diligence of heathens will rise up in judgment and condemn the sloth of many that are called Christians in this matter: for whereas they had no *certain rule*, way, or means to come to the knowledge of the truth, yet they ceased not with indefatigable diligence and industry to inquire after it, and to trace the obscure footsteps of what was left in their own natures or implanted on the works of creation; but many, the most of those unto whom God hath granted the inestimable benefit and privilege of his word, as a sure and infallible guide to lead them into the knowledge of all useful and saving truth, do openly neglect it, not accounting it worthy their searching, study, and diligent examination. How wofully will this rise up in judgment against them at the last day is not difficult to conceive. And how much greater will be their misery who, under various pretences, for their own corrupt ends, do deter, yea, and drive others from the study of it!

II. It is the duty of all believers to rejoice in the glory, honour, and dominion of Jesus Christ.

The church in the psalm takes by faith a prospect, at a great distance, of his coming and glory, and breaks out thereon in a way of exultation and triumph into these words, "Thy throne, O God, is for ever." And if this were a matter of such joy unto them, who had only an obscure vision and representation of the glory which many ages after was to follow, 1 Pet. i. 11, 12, what ought the full accomplishment and manifestation of it to be unto them that believe now in the days of the gospel! This made them of old "rejoice with joy unspeakable and full of glory;" even because they saw and heard the things which kings, wise men, and prophets, desired to see, and saw them not, "God having provided some better things for us,

that they without us should not be made perfect," Heb. xi. 40. For,—

1. Herein God is glorified. The kingdom of Christ is the glory of God; thereby is his name and praise exalted in the world: and therefore upon the erection and setting of it up are all his people so earnestly invited to rejoice and triumph therein, Ps. xcv. 1–3, xcvi. 1–4, xcvii. 1, 2, etc. This, I say, is a cause of eternal joy unto all his saints, that God is pleased to glorify himself and all the infinite excellencies of his nature in the kingdom and rule of Jesus Christ.

2. Herein doth the honour and glory of Christ as mediator consist; which is a matter of great rejoicing unto all that love him in sincerity. He tells his disciples, John xiv. 28, that if they loved him, they would rejoice because he said he went unto the Father. They considered only their own present condition and distress, being filled with sorrow because he had told them of his departure from them. 'But,' saith he, 'where is your love to me? ought you not to have that in your hearts as well as care of yourselves? For your condition I shall take care, and provide for your *security;* and if you love me, you cannot but rejoice because I go to my Father to receive my kingdom.' That he who loved us, that gave himself for us, that underwent every thing that is reproachful or miserable for our sakes, is now exalted, glorified, enthroned in an everlasting, immovable kingdom, above all his enemies, secure from all opposition, is a matter of inexpressible joy, if we have any love unto him.

3. Our own concernment, security, safety, present and future happiness, lies herein. Our all depends upon the kingdom and throne of Christ. He is our king if we are believers; our king, to rule, govern, protect, and save us,—to uphold us against opposition, to supply us with strength, to guide us with counsel, to subdue our enemies, to give us our inheritance and reward: and therefore our principal interest lies in his throne, the glory and stability thereof. Whilst he reigneth we are safe, and in our way to glory. To see by faith this king in his beauty, upon his throne, high and lifted up, and his train filling the temple; to see all power committed unto him, all things given into his hands, and him disposing of all and ruling all things for the advantage of his church; must needs cause them to rejoice whose whole interest and concernment lies therein.

4. The whole world, all the creation of God, are concerned in this kingdom of Christ. Setting aside his cursed enemies in hell, the whole creation is benefited by his rule and dominion; for as some men are made partakers of saving grace and salvation thereby, so the residue of that race, by and with them, do receive unspeakable advantages in the patience and forbearance of God, and the very creature itself is raised as it were into a hope and expec-

tation thereby of deliverance from that state of vanity whereunto now it is subjected, Rom. viii. 19–21. So that if we are moved with the glory of God, the honour of Jesus Christ, our own only and eternal interest, with the advantage of the whole creation, we have cause to rejoice in this throne and kingdom of the Son.

III. It is the divine nature of the Lord Christ that gives eternity, stability, and unchangeableness to his throne and kingdom: "Thy throne, O God, is for ever." Concerning this, see what hath formerly been delivered about the kingdom of Christ.

IV. All the laws, and the whole administration of the kingdom of Christ by his word and Spirit, are equal, righteous, and holy. His sceptre is a sceptre of righteousness. The world, indeed, likes them not; all things in his rule seem unto it weak, absurd, and foolish, 1 Cor. i. 20, 21. But they are otherwise, the Holy Ghost being judge, and such they appear unto them that do believe: yea, whatever is requisite to make laws and administrations righteous, it doth all concur in those of the Lord Jesus Christ; as,—

1. *Authority.* A just and full authority for enacting is requisite to make laws righteous. Without this, rules and precepts may be good *materially*, but they cannot have the *formality* of law, which depends on the just authority of the legislator, without which nothing can become a righteous law. Now, the Lord Christ is vested with sufficient authority for the enacting of laws and rules of administration in his kingdom. All authority, all power in heaven and earth, is committed unto him, as we have before proved at large. And hence those that will not see the equity of his rule shall be forced at last to bow under the excellency of his authority. And it were to be wished that those who undertake to make laws and constitutions in the kingdom of Christ would look well to their warrant; for it seems that the Lord Christ, unto whom all power is committed, hath not delegated any to the sons of men, but only that whereby they may teach others to do and observe what he hath commanded, Matt. xxviii. 20. If, moreover, they shall command or appoint aught of their own, they may do well to consider by what authority they do so, seeing that is of indispensable necessity unto the righteousness of any law whatever.

2. *Wisdom* is required to the making of righteous laws. This is the eye of authority, without which it can act nothing rightly or equally. Effects of power without wisdom are commonly unjust and tyrannical, always useless and burdensome. The wisdom of lawmakers is that which hath principally given them their renown. So Moses tells the Israelites that all nations would admire them, when they perceived the wisdom of their laws, Deut. iv. Now, the Lord Christ is abundantly furnished with wisdom for this purpose. He is the foundation-stone of the church, that hath seven eyes upon

him, Zech. iii. 9,—a perfection of wisdom and understanding in all affairs of it,—being anointed with the Spirit unto that purpose, Isa. xi. 2–5. Yea, "in him are hid all the treasures of wisdom and knowledge," Col. ii. 3; it having "pleased the Father that in him all fulness should dwell," Col. i. 19. So that there can be no defect in his laws and administrations on this account. He is wise of heart, and knows perfectly what rules and actings are suited to the glory of God and the condition of the subjects of his kingdom, and what tendeth to their spiritual and eternal advantage. He knows how to order all things unto the great end which in his government he aimeth at. And thence do all his laws and administrations become righteous. And this also well deserves their consideration who take upon them to appoint laws and rules within his dominion, unto his subjects, for the ends of his rule and substance of his worship. Have they wisdom sufficient to enable them so to do? doth the Spirit of the Lord Christ rest upon them, to make them of quick understanding in the fear of the Lord? are they acquainted with the state and condition, the weakness, temptations, graces, of all the people of Christ? If they are not, how know they but that they may command and appoint them things greatly to their disadvantage, when they think to profit them? It seems a great self-assuming, for men to suppose themselves wise enough to give laws to the subjects of Christ in things directly appertaining to his kingdom.

3. They are righteous, because they are *easy, gentle,* and not *burdensome.* The righteousness and uprightness here mentioned doth not denote strict, rigid, severe justice, extending itself unto the utmost of what can be required of the subjects to be ruled; but equity mixed with gentleness, tenderness, and condescension: which if it be absent from laws, and they breathe nothing but severity, rigour, and arbitrary impositions, though they may not be absolutely unjust, yet they are grievous and burdensome. Thus Peter calls the law of commandments contained in the ordinances of old, a yoke which neither their fathers nor themselves were able to bear, Acts xv. 10; that is, could never obtain rest or peace in the precise, rigid observation required of them. But now for the rule of Christ, he tells us that "his yoke is easy, and his burden light," Matt. xi. 30; and that "his commandments are not grievous," 1 John v. 3. And this gentleness and easiness of the rule of Christ consisteth in these three things:—

(1.) That his commands are all of them *reasonable,* and suited unto the principles of that *natural obedience* we owe to God; and so not grievous unto any thing in us but that principle of sin and darkness which is to be destroyed. He hath not multiplied precepts merely arbitrary, and to express his authority, but given us only such as are in themselves good, and suitable unto the principles of reason; as might be evinced by the particular consideration of his in-

stitutions. Hence our obedience unto them is called "our reasonable service," Rom. xii. 1.

(2.) His commands are easy, because all of them are suited to that principle of the *new nature* or new creature which he worketh in the hearts of all his disciples. It likes them, loves them, delights in them; which makes them easy unto it. The Lord Christ rules, as we said, by his word and Spirit; these go together in the covenant of the Redeemer, Isa. lix. 20, 21. And their work is suited and commensurate one to the other. The Spirit creates a new nature fitted for obedience according to the word, and the word gives out laws and precepts suited unto the inclination and disposition of that nature; and in these two consist the sceptre and rule of Christ. This suitableness of principle and rule one to the other makes his government easy, upright, and righteous.

(3.) His commands are easy, because he continually gives out *supplies of his Spirit* to make his subjects to yield obedience unto them. This is that which, above all other things, sets a lustre upon his rule. The law was holy, just, and good of old; but whereas it extended not strength unto men to enable them unto obedience, it became unto them altogether useless and unprofitable, as to the end they aimed at in its observation. It is otherwise in the kingdom of Christ. Whatever he requires to have done by his subjects, he gives them strength by his Spirit and grace to perform it; which makes his rule easy, righteous, equal, and altogether lovely. Neither can any of the sons of men pretend to the least share or interest in this privilege.

(4.) This rule and administration of Christ's kingdom is righteous, because *useful* and *profitable*. Then are laws good, wholesome, and equal, when they lead unto the benefit and advantage of them that do observe them. Laws about slight and trivial things, or such as men have no benefit or advantage by their observation, are justly esteemed grievous and burdensome. But now, all the laws and whole rule of the Lord Christ are every way useful and advantageous to his subjects. They make them holy, righteous,—such as please God and are useful to mankind. This is their nature, this their tendency. "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," they are all ingenerated in the soul by and in the observance of these laws of Christ's rule. They free the soul from the power of lust, the service of sin, fear of death, hell, and the world, guide it in the truth, make it fruitful amongst mankind, and amiable unto God himself.

(5.) Their end manifests them to be *righteous*. The worth and equity of laws are taken off when low and unworthy ends are pro-

posed unto their observation. But those of the Lord Christ direct unto the highest end, propose and promise the most glorious rewards; so that whatsoever may be done or suffered in an adherence unto them bears no proportion to that exceeding rich and eternal reward which they are attended withal; which renders them highly righteous and glorious. And many other considerations of the like nature may be added. And hence a threefold corollary may be taken:—

[1.] That our submission to this sceptre of the Lord Christ, our obedience to the laws of his kingdom, and the administration thereof, is very righteous, equal, and reasonable. What can be further desired to render it so, or to provoke us unto it?

[2.] That the condemnation of those that refuse the reign of Christ over them, that will not yield obedience unto his laws, is most just and righteous. On these accounts will their mouths be stopped for ever, when he comes to deal with them who know not God and obey not the gospel.

[3.] It is our wisdom to content ourselves with the laws of Christ in things that belong unto his kingdom. They alone, as we have seen, have those properties which make our obedience useful or profitable; whatever we do else, in reference unto the same end with them, is needless and fruitless drudging.

V. The righteous administrations of the Lord Christ in his government proceed all from his own habitual righteousness and love thereunto. See this declared by the prophet, Isa. xi. 1–9.

VI. God is a God in especial covenant with the Lord Christ, as he is the mediator: "God, thy God." Of this covenant I have treated largely elsewhere, and therefore shall not here insist upon it.

VII. The collation of the Spirit on the Lord Christ, and his glorious exaltation, are the peculiar works of God the Father: "God, thy God, hath anointed thee."

It was God the Father who designed and appointed him unto his work, who actually sent him, and set him forth in the fulness of time; and therefore on him was it incumbent both to furnish him unto his work, and to crown him upon its performance. And herein these several acts, partly *eternal*, partly *temporal*, are considerable: —1. The *engagement* of the eternal will, wisdom, and counsel of the Father with the Son about his work, Prov. viii. 22, 23, 30, 31; Isa. liii. 10–12. 2. His *fore-ordination* of his coming, by an eternal free act of his will, 1 Pet. i. 20; Acts ii. 23. 3. His *covenant* with him to abide by him in the whole course of his work, Isa. xlix. 6–9, l. 7–9. 4. His *promise* of him from the foundation of the world, often reiterated and repeated, Gen. iii. 15. 5. His *actual mission* and sending of him in his incarnation, Zech. ii. 8–10. 6. The *exerting* of his almighty power unto that purpose and effect, Luke i. 35. 7. His *giving* of him command and commission for his work, John

x. 18, xx. 21. 8. *Furnishing* him with all the gifts and graces of his Spirit, to fit him and enable him unto his work, Isa. xi. 2, 3, lxi. 1–3; Matt. iii. 16, 17; John i. 32, 33; Col. i. 19. 9. *Abiding* by him in care, love, power, and providence, during the whole course of his obedience and ministry, Isa. xlix. 2, 8. 10. *Speaking* in him, working by him, and in both bearing witness unto him, Heb. i. 1, 2; John v. 36. 11. *Giving* him up unto death, Rom. viii. 32; Acts ii. 23. 12. *Raising* him from the dead, 1 Pet. i. 21; Acts ii. 24. 13. *Giving all power*, authority, and judgment unto him, John v. 22; Matt. xxviii. 18. 14. *Exalting* of him by his assumption into heaven and glorious session at his right hand, Acts ii. 32, 33; Phil. ii. 9, 10. 15. Giving him to be *the head over all* unto the church, and subjecting all things under his feet, Eph. i. 20–22. 16. In all things *crowning him with eternal glory and honour*, John xvii. 5; Heb. ii. 9. All these, and sundry other particulars of the like nature, are assigned unto the Father as part of his work in reference unto the mediation of the Son; and amongst them his *exaltation* and *unction* with the oil of gladness hath an eminent place. And this are we taught, that in this whole work we might see the authority, counsel, and love of the Father, that so our faith and hope through Jesus Christ might be in God, who raised him up from the dead, and gave him glory, 1 Pet. i. 21.

VIII. The Lord Jesus Christ is singular in this unction.

This is that which the apostle proves in several instances, and by comparing him with others, who in the most eminent manner were partakers of it. And this we are in the consideration of, as the particulars of it do occur. Neither shall I at present further insist on the ensuing observations, because I will not longer detain the reader from the context, namely, that,—

IX. All that serve God in the work of building the church, according to his appointment, are anointed by his Spirit, and shall be rewarded by his power, Dan. xii. 3.

X. The disciples of Christ, especially those who serve him in his church faithfully, are his companions in all his grace and glory.

Verses 10–12.

In the following verses the apostle, by another illustrious testimony, taken out of Ps. cii., confirms his principal assertion, in the words ensuing.

Ver. 10–12.—Καί· Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί. Αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτούς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

In the last verse, for ἑλίξεις one copy hath ἀλλάξεις, to answer unto ἀλλαγήσονται· and MS. T., ἑλίξεις αὐτοὺς ὡς ἱμάτιον.

The words are the same in the Greek Bibles as in this place of the apostle, nor is there any footstep of any other old translation of them in the psalm. The Syriac differs little. Καί it renders וְתוּב, "and again," to show that καί is no part of the testimony cited, but serves only to the introduction of another. Verse 11, for αὐτοὶ ἀπολοῦνται. "they shall perish," הָיוֹן עֲבָרִין, "they shall pass away;" alluding to that of 2 Pet. iii. 10, Οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται,—"The heavens shall pass away with a noise." Σὺ δὲ διαμένεις, "but thou abidest," "thou continuest;" וְאַנְתְּ קָיָם אַנְתְּ, "et tu stans es," "et tu stas," "et tu stabilis es,"—"and thou standest." "thou art standing," answering the Hebrew תַּעֲמֹד, in the psalm. Ἑλίξεις αὐτούς, "thou shalt roll them up," תְּעוֹף אִנּוּן; which words interpreters render variously, though to the same purpose. "Involves," Boderianus,—"roll them;" "complicabis," Tremellius,—"fold them;" "duplicabis," De Dieu,—"double them up." And it is manifest that the translator reads ἑλίξεις, and not ἀλλάξεις. And I doubt not but the same word was inserted into the translation of the psalm from this place of the apostle. Σὺ δὲ ὁ αὐτὸς εἶ,—"Thou art the same," or, "Thou art, I am;" וְאַנְתְּ אֵיךְ דְּאִיתַיְךָ אַנְתְּ. Boderianus, "Et tu sicut existens es;"—"And thou art as thou existest." Tremellius, "Tu autem sicut es, eris;"—"But thou shalt be as thou art." Properly, "And thou, as thou art, art;" that is, "art the same."

The translation of the apostle in all things material answereth the original in the psalm. Verses 25–28, Σὺ Κύριε, "Thou, Lord," is supplied out of the verse foregoing, "I said. O my God." לְפָנִים הָאָרֶץ יָסַדְתָּ, "of old," "before it was;" that is, κατ' ἀρχάς, or בְּרֵשִׁית, "in the beginning." And our translators needed not to have used any difference of expression in the psalm and this place of the apostle, as they do;—there, "of old;" here, "in the beginning." "Thou hast founded" (not "laid the foundation of") "the earth; and the heavens are the works;"—מַעֲשֵׂה, "the work," which the Greek renders "works," because of their variety,—"of thy hands."

"They shall perish, וְאַתָּה תַעֲמֹד," "but thou shalt stand," or "dost abide." The word used in our translation of the psalm ("endure") doth ill answer the original, but the margin gives relief. Psalm, "Yea all of them shall wax old like a garment;" here, "And they all shall wax old as doth a garment:" a little variety without difference, and that needless, the Greek text exactly expressing the Hebrew. "And as a vesture shalt thou fold them up;" תַּחֲלִיפֵם;—"shalt thou change them." The change of a vesture, whereunto the change of the heavens is compared, being by folding up and laying aside, at least from former use, the apostle instead of ἀλλάξεις, "thou shalt change," renders the word by ἑλίξεις, "thou shalt fold" (or "roll") "them up." וְאַתָּה הוּא, "et tu ipse," καὶ σὺ ὁ αὐτός,—"and thou art he." "And thy years shall have no end,"—"shall not fail;" לֹא יִתָּמּוּ, "shall not consume."[1]

There is no question but that these words do sufficiently prove the pre-eminence of him of whom they are spoken, incomparably above all creatures whatever. Two things, therefore, are questioned by the

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[1] VARIOUS READINGS.—Griesbach, Knapp, and Stuart, on the strength of MSS. D. E., and a few others, read διαμενεῖς, instead of διαμένεις, the future instead of the present. Tischendorf retains διαμένεις. The Peschito version has it "Thou *art* permanent."

EXPOSITION.—The manifestations of the Deity were made in the *person of* HIM who, in the fulness of time, became incarnate as the promised Messiah. In the deliverance from Egypt, and the march through the wilderness, he was known as "the angel of the covenant," and sometimes appeared in a visible form. The blessing for which the author of the psalm prays, is the improvement and deliver-

enemies of the truth contained in them:—1. Whether they were originally spoken at all of Christ, which the present Jews deny. 2. Whether they were spoken all of Christ, which is questioned by the Socinians. These inquiries being first satisfied, the words shall be opened, and the force of the apostle's argument from thence declared.

1. That what is spoken in this psalm doth properly respect the Messiah is denied by the present Jews. That it was owned by the ancient Hebrews is sufficiently evident from hence, that the apostle, dealing with them on their own principles, urgeth them with the testimony of it. The psalm also itself gives us light enough into the same instruction. It is partly *euctical*, partly *prophetical;* both parts suited unto the condition of the church when the temple was wasted, and Zion lay in the dust during the Babylonish captivity. In the prophetical part there are three things signal:—

(1.) The *redemption* of the people, with the re-edification of the temple, as a type of that spiritual temple and worship which were afterwards to be erected: as verse 13, "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time, is come:" and verse 16, "When the LORD shall build up Zion, he shall appear in his glory."

(2.) The *calling of the Gentiles* to the church and worship of God: Verse 15, "The heathen shall fear the name of the LORD, and all the kings of the earth thy glory." Verses 21, 22, "To declare the name of the LORD in Zion, and his praise in Jerusalem; when the people are gathered together, and the kingdoms, to serve the LORD."

(3.) Hereby the *creation of a new people*, a new world, is brought in: Verse 18, "This shall be written for the generation to come" (the world to come): "and the people that shall be created" (the new creation of Jews and Gentiles) "shall praise the LORD." These are the heads of the prophetical part of the psalm, and they all respect things everywhere peculiarly assigned unto the Son, who was to be incarnate, or the days of the Messiah, which is all one; for,—

[1.] The redemption and deliverance of the church out of trouble is his proper work. Wherever it is mentioned, it is he who is intended, Ps. xcviii. So signally, Zech. ii. 8–13, and other places innumerable.

[2.] The bringing in of the Gentiles is acknowledged by all the

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ance of the chosen people, by that God who had directed providence for that end. But with regard to the Divine Father, the Scriptures assure us that "no one hath seen him, or can see *him*." Can we, then, avoid inferring that the object of the afflicted psalmist's prayers was *that same* DIVINE PERSON who had allowed himself to be seen in a glorious human form by Abraham, by Jacob, by Moses, etc.?—*Pye Smith.*

TRANSLATIONS.—Διαμ. Thou shalt remain.—*Boothroyd, Stuart, Ebrard.* Tu permanebis.—*Vulgate.* Du bestehest.—*De Wette.*—ED.

Jews to respect the time of the Messiah; it being he who was to be a light unto the Gentiles, and the salvation of God unto the ends of the earth.

[3.] Also, "the generation to come," and "people to be created," the Jews themselves interpret of the עולם הבא, "world to come," or the new state of the church under the Messiah. These two last put together, the gathering of the people, and the world to come, created for the praise of God, make it evident that it is the Son whom the psalmist hath respect unto.

Grotius in this place affirms that the apostle accommodates unto the Messiah what was spoken of God. And he thinks it a sufficient argument to prove the words were not spoken of the Messiah, because they were spoken of God; whereas they are produced by the apostle to prove his excellency from the properties and works of his divine nature. And he adds, as the sense of the words, as accommodated unto Christ, "'Thou hast laid the foundation of the earth;' that is, 'the world was made for thy sake.'" But this interpretation or violent detortion of the words destroys itself; for if they were spoken of God absolutely, and not of the Messiah, to whom they are accommodated, how can it be said that the world was made for his sake, and not by him? Both senses of the words cannot be true. But this is indeed plainly to deny the authority of the apostle.

It appeareth, then, that many things in this psalm are spoken *directly* and *immediately of the Son;* though it be probable, also, that sundry things in it are affirmed distinctly of the person of the Father. And hence, it may be, are those frequent variations of speech from the second to the third person that occur in this psalm.

2. As to the second inquiry, the Socinians, who grant the *divine authority* of this epistle, and therefore cannot deny but that these words some way or other belong unto the Lord Christ, yet plainly perceiving that if they are wholly understood of him, there is an end of all their religion (the creation, not of a new world, but of that which was made of old, and which shall perish at the last day, being here ascribed unto him), fix here upon a new and peculiar evasion. "Some words," they say, "of this testimony belong unto Christ" (so much they will yield to the authority of the apostle), "but not all of them;" whereby they hope to secure their own error. Now, because if this pretence hold not, this testimony is fatal to their persuasion, I hope it will not be unacceptable if in our passage we do consider the distribution they make of the words according to their supposition, and the arguments they produce for the confirmation of their exposition, as they are managed by Crellius and Schlichtingius in their comment on this place.

(1.) He says that "this testimony doth so far belong unto Christ, as it pertaineth unto the scope of the writer of the epistle. This

scripture," saith he, "as appears from verse 4, is to prove that after Christ sat down at the right hand of God, he was made more excellent than the angels; whereto the affirming that he made heaven and earth doth no way conduce."

Ans. (1.) Suppose that to be the scope of the apostle which is intimated, how doth this author know that it suits not his purpose to show that the Lord Christ is God, by whom heaven and earth were made, seeing it is manifest that himself thought otherwise, or he had not produced this testimony thereof? (2.) The testimony is not unsuited unto the scope pretended; for whereas, in the administration of his office, the Son was apparently for a while made lower than the angels, he may in these words discover the equity of his after exaltation above them, in that in his divine nature and works he was so much more excellent than they. (3.) The true and proper design of the apostle we have before evinced; which is to prove the excellency of the person by whom the gospel was revealed, and his pre-eminence above men and angels; which nothing doth more unquestionably demonstrate than this, that by him the world was created, whence the assignation of a divine nature unto him doth undeniably ensue.

(2.) To promote this observation, he adds a large discourse about the use and application of testimonies out of the Old Testament in the New; and says that "they are made use of by the writers of it, either because of some agreement and likeness between the things intended in the one and the other, or because of some subordination. In the former way, that which is spoken of the type is applied unto the antitype: and sometimes, for likeness' sake, that which was spoken of one thing is applied unto another; as, Matt. xv. 7, 8, our Saviour applies those words of Isaiah to the present Jews which were spoken of their forefathers."

Ans. (1.) That which is spoken in the first place of an *instituted type* is also spoken of the antitype, or thing prefigured by it, so far as it is represented by the type, so that one thing *teaches another;* and thereon the words have a double application, *first* to the type, *ultimately* to the antitype. But herein such testimonies as this have no concernment. (2.) The Scripture sometimes makes use of allegories, illustrating one thing by another, as Gal. iv. 21–25. Neither hath this any place here. (3.) That what is spoken of one person should, because of some similitude, be affirmed to be spoken of another, and in nothing agree properly unto him, is untrue, and not to be exemplified with any seeming instance. (4.) The words of Isaiah, chap. xxix. 13, which our Saviour makes use of, Matt. xv. 7–9, were a prophecy of the Jews who then lived, as both our Saviour expressly affirms and the context in the prophet doth plainly declare.

"Some things," he adds, "are applied unto others than they are

spoken of, because of their subordination to him or them of whom they are spoken. Thus things that are spoken of God are applied unto Christ, because of his subordination to him; and of this," saith he, "we have an instance in Acts xiii. 47, where the words spoken of the Lord Christ, Isa. xlix. 6, 'I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth,' are applied unto the apostles because of their subordination unto Christ. And in this case the words have but one sense, and belong primarily unto him of whom they are first spoken, and are secondarily applied unto the other."

Ans. According to this rule there is nothing that ever was spoken of God but it may be spoken of and applied unto any of his creatures, all things being in subordination unto him; at least, it may be so in that wherein they act under him and are in a peculiar subordination to him. And yet neither can such a subordination, according to this man's opinion, be applied unto Christ, who in the creation of heaven and earth was in no other subordination to God than any other things not yet made or existing. So that this rule, that what is spoken of God is applied unto them who are in subordination unto him, as it is false in itself, so it is no way suited to the present business, Christ being, in this man's judgment, in no subordination to God when the world was made, being absolutely in all respects in the condition of things that were not. Nor doth the instance given at all prove or illustrate what is pretended. The apostle, in the citing of those words to the Jews, doth not in the least apply them to himself, but only declares the ground of his going to preach the gospel unto the Gentiles; which was, that God had promised to make Him whom he preached to be a light, and to bring salvation unto them also.

Wherefore he adds, (3.) what is direct to his pretension, "That all the words, or things signified by them, in any testimony, which are firstly spoken of one, and then are, for some of the causes mentioned" (that is, conveniency, similitude, or subordination), "applied unto another, are not to be looked on as proper to him to whom they are so applied; but so much of them is to be admitted as agrees to the scope of him by whom the testimony is used: as in the testimony produced, verse 5, 'I will be unto him a father, and he shall be to me a son,' the words immediately following are, 'If he shall offend against me, I will chastise him with the rod of men;' which words, being spoken of Solomon, can no way be applied unto Christ."

Ans. What is spoken of any type and of Christ jointly is not so spoken for any natural conveniency, similitude, or subordination, but because of God's institution, appointing the type so to represent and shadow out the Lord Christ, that what he would teach con-

cerning him should be spoken of the type whereby he was represented. Now, no person that was appointed to be a type of him being in all things a type, it is not necessary that whatever was spoken of him was also spoken of Christ, but only what was spoken of him under that formal consideration of an instituted type. This we showed the case to have been with Solomon, of whom the words mentioned were spoken as he bare the person of Christ. Other things are added in the same place, that belonged unto him in his own *personally moral capacity;* and therefore those things (as that, "If he offend against me") are not at all mentioned by the apostle, as not being spoken of him as a type. And this plainly overthrows the pretension of our commentator; for if the apostle would not produce the very next words to the testimony by him brought, because they did not belong unto him of whom he spake, it proves undeniably that all those which he doth so urge and produce were properly spoken of him. And I cannot reach the strength of this inference, 'Because in a place where all that was spoken was not spoken of Christ, the apostle makes use of what was so spoken of him, and omits that which was not; therefore of that which he doth produce in the next place, somewhat does belong to him, and somewhat does not.' If any thing be offered to this purpose, it must be in an instance of a testimony produced, in the words whereof—which are produced, and not in what may follow in the same chapter and psalm—there is that affirmed which doth now no more belong unto Christ than the making of heaven or earth belongeth to this writer; which is the case in hand.

Having premised these general considerations, he makes application of them in particular to his interpretation of this testimony used by the apostle.

"These words," saith he, "being first expressly spoken of God, and here by this writer referred unto Christ, we must consider what in them makes to his scope and purpose, what is agreeable to the nature and condition of Christ, who certainly was a man; and such, certainly, is not he which the psalm speaks of about the creation of heaven and earth. And this was well known to them with whom the apostle had to do."

But any one may perceive that these things are spoken gratis, and upon the supposition that Christ was a *mere man*, and not *God by nature*, when the words themselves, ascribing a pre-existence to the world and omnipotency unto him, do prove the contrary. What is the scope of the apostle in the whole discourse under consideration hath been showed, as also how directly this whole testimony tends to the proof of what he had proposed. It is true that the words are spoken of him who is God; but no less true, the apostle being judge, that it is the Son of God who is that God. It is true that

he also was man, and nothing is ascribed unto him but what belongs unto him who was man, but not as he was man; and such was the creation of heaven and earth.

The opinion of these men is, that whereas two things are mentioned in the words, the creation of the world, which was past, and the dissolution or destruction of it, which was to come, that the latter is assigned unto Christ, but not the former; and for this division of the words, which confessedly is not in the least intimated by the apostle, he gives these reasons:—

1. "All the words of the psalm being manifestly spoken of the high God, and no word in the psalm declaring Christ to be that God, yet of necessity, if these words be applied unto Christ, he must be supposed to be the high God there spoken of. But if this divine writer had taken this for granted, he had been eminently foolish to go about to prove by arguments and testimonies that the Creator does excel all creatures. He should use, in a matter no way doubtful, witnesses no way necessary."

This is the first reason whereby he would prove that the apostle did not apply the words to Christ, though himself says plainly that he does; for his preface to them is, "But to the Son he saith:" or, that if he doth so, he doth it wondrous foolishly;—for such liberty do poor worms take to themselves. That the psalm so speaketh of the high God, that it directly and peculiarly intends Christ the Son of God, hath been in part declared, and shall further afterwards be evinced. And the eulogium in these words given unto him proves him to be so. And though he affirms that it was a foolish thing in the apostle to prove from the works of him that is God that he is above the angels, the most glorious of made creatures, yet God himself most frequently from these his works, his omniscience, omnipresence, and other attributes declared in them, proves his excellency in comparison of idols, which have no existence but in the imagination of men. See Isa. xli. 21, etc.

By this testimony, then, the Holy Ghost with infinite wisdom proves that he who was made less for a little while than the angels, in one respect, was absolutely and in his own person infinitely above them, as being the creator of heaven and earth.

2. He adds, "Those Hebrews to whom he wrote were either persuaded that Christ was God, the creator of heaven and earth, or they were not. If they were, what need of all these arguments and testimonies? One word might have despatched this whole controversy, by affirming that Christ was the creator, angels creatures, between whom there could be no comparison, nor any reason to fear that the law given by the administration of angels should be preferred to the gospel, whereof he was the author. If we shall say the latter, that they did not yet believe it, now do we suppose that

he takes a great deal of pains to little purpose; for he assumes and takes for granted that that was true which was alone in question. What need he, then, to prove by so many arguments that Christ was more excellent than the angels, and to take that for granted which would have put it out of question, namely, that he was God, who made heaven and earth?"

Ans. This dilemma hath as much force against the other testimonies produced in this chapter or elsewhere by the apostle as it hath against this; so that the using of it doth scarce argue that reverence to the holy word of God which is required of us. But the truth is, grant whether of the suppositions you please, nothing of inconveniency as unto the apostle's argumentation will ensue. Let it be granted that they did believe, and that expressly, Christ to be God, have believers no need to have their faith confirmed by testimonies out of the word that may not so readily occur to themselves? Have they no need to be strengthened in the faith, especially in such points as were in those days greatly opposed, as was this of the eternal glory of the Messiah, concerning which the believing Hebrews had to do with learned and stubborn adversaries continually? And if the apostle might have ended the whole controversy by plainly affirming that he was the creator of all things and the angels creatures, might he not as well have ended the dispute about his pre-eminence above angels with one word, without citing so many testimonies to prove it? But had he then unfolded the mysteries of the Old Testament to the Hebrews, which was his design? Had he manifested that he taught nothing but what was before revealed (though obscurely) to Moses and the prophets; which he aimed to do, thereby to strengthen and confirm in the faith those that did believe, and convince gainsayers? Again, suppose some of them to whom he wrote did not yet expressly believe the deity of Christ,—as the apostles themselves did not for a while believe his resurrection,—could any more convincing way be fixed on to persuade them thereunto, than by minding them of those testimonies of the Old Testament wherein the attributes and works of God are ascribed unto him? Nor was it now in question whether Christ were God or no, but whether he were more excellent than the angels that gave the law; and what more effectual course could be taken to put an end to that inquiry than by proving that he made the heaven and earth,—that is, producing a testimony wherein the creation of all things is assigned unto him,—is beyond the wisdom of man to invent.

3. He adds, "That Christ might be spoken of in this place either in respect of his human nature or of his divine. If of the former, to what end should he make mention of the creation of heaven and earth? Christ as man, and as made above the angels, made not

heaven and earth. If as God, how could he be said to be made above the angels?"

But the answer is easy. Christ is said to be made above and more excellent than the angels, neither absolutely as God, nor absolutely as man, but as he was God-man, the mediator between God and man; in which respect, as mediator, for the discharge of one part of his office, he was a little while made lower than they; and so the creation of heaven and earth does demonstrate the dignity of his person, and the equity of his being made more excellent than the angels in his office. And this fully removes his following exception, that the remembering of his deity could be no argument to prove that the humanity was exalted above the angels; for it is not an argument of the exaltation of his humanity, but the demonstration of the excellency of his person, that the apostle hath in hand.

4. He allegeth, "That it is contrary to the perpetual use of the Scripture, to affirm absolutely of Christ that he created any thing. When any creation is ascribed unto him, it is still applied to him as the immediate cause, and is said to be made by him or in him; he is nowhere said absolutely to create. And if he created the world, why did not Moses as plainly attribute that unto him as the writers of the New Testament do the new creation?"

Ans. Were it affirmed in this place only that Christ made *all things*, yet the words being plain and evident, and the thing itself agreeable to the Scripture in other places, and not repugnant to any testimony therein contained, there is no pretence, for them who truly reverence the wisdom and authority of the Holy Ghost in the word, to deny the words to be spoken properly and directly; nor, if we may take that course, will there be any thing left sacred and ἀκίνητον in the Scripture. Besides, we have showed already the vanity of that distinction, of God's making things by Christ, as though it denoted any subordination in causality; nor will the Socinians themselves admit of any such thing, but confute that notion in the Arians. But this is not the only place wherein it is affirmed that Christ made all things that are in the heaven and the earth. John i. 1–3, Col. i. 16, verse 3 of this chapter, with sundry other places, affirm the same. For what they exact of Moses, did we not believe that God knew what revelation of himself became that dark dispensation better than they, we might consider it. But yet there are even in Moses himself, and his expositors the prophets, many more testimonies of the creation of the world by the Word, that is the Son of God; which have elsewhere been opened and vindicated.

5. He concludes, "That the order and method of the apostle's procedure doth evince that this creation of heaven and earth is not attributed unto him. For we see that he proves the excellency of

Christ above angels from his name,—that he is by the way of eminency called the Son of God; and then he proceeds to his adoration by angels; and in the third place he goes on to the kingly honour and throne of Christ; after which he produceth the testimony we insist upon; and then adds the end of that kingdom which Christ now administereth in the earth. To what end in this discourse should he mention the creation of heaven and earth, when, if that be omitted, all the series of the discourse agrees and hangs well together? For having declared the kingdom of Christ, with the continuance of his throne for ever, he asserts an eminent effect of the kingdom in the abolition of heaven and earth, and then the end of that kingdom itself."

But this analysis of the apostle's discourse agreeth not to the mind of the apostle or his design in the place, nor to the principles of the men that formed it, nor is indeed any thing but vain words, to persuade us that the apostle did not say that which he did say, and which is written for our instruction. It is not, first, agreeable to their own principles; for it placeth the naming of Christ the Son of God, and his adoration by the angels, as antecedent to his being raised to his kingly throne; both which, especially the latter, they constantly make consequent unto it and effects of it. Nor is it at all agreeable to the apostle's design, which is not to prove by these testimonies directly that Christ was exalted above angels, but to show the dignity and excellency of his person who was so exalted, and how reasonable it is that it should be so; which is eminently proved by the testimony under consideration. For the proof of this excellency, the apostle produceth those testimonies that are given unto him in the Old Testament, and that as to his name, his honour and glory, and his works in this place. Neither is there any reason of ascribing the destruction of heaven and earth unto the kingly power of Christ, excluding his divine power in their creation: for the abolition of the world (if such it is to be), or the change of it, is no less an effect of infinite power than the creation of it; nor doth it directly appertain to the kingdom of Christ, but by accident, as do other works of the providence of God.

These exceptions, then, being removed, before we proceed to the interpretation of the words, we shall see what evidence may be added unto what we have already offered, from the psalm, to evince and prove that this whole testimony doth belong unto him; which, were there no other (as there are very many) testimonies to this purpose, were abundantly sufficient to determine this controversy.

1. We have the authority of the apostle for it, ascribing it unto him. The word "and," in the beginning of verse 10, relates confessedly unto, "But unto the Son he saith," verse 8: as if he had said, "But unto the Son he saith, Thy throne, O God, is for ever and

ever; and to the Son he said, Thou, O God, in the beginning hast founded the earth." 2. Again, the whole testimony speaks of the same person, there being no colour of thrusting another person into the text not intended in the beginning; so that if any part of what is spoken do belong to Christ, the whole of necessity must do so. To suppose that in this sentence, "Thou hast laid the foundation of the earth, ... and as a vesture shalt thou fold them up," one person is understood in the former place, another in the latter, no such thing being intimated by the psalmist or the apostle, is to suppose what we please, that we may attain what we have a mind unto. One person is here certainly and only spoken unto. If this be the Father, the words concern not Christ at all, and the apostle was deceived in his allegation of them; if the Son, the whole is spoken of him, as the apostle affirms. 3. Nor can any reason be assigned why the latter words should be attributed to Christ, and not the former. They say it is because God by him shall destroy the world, which is the thing in the last words spoken of. But where is it written that God shall destroy the world by Christ? If they say in this place, I say then Christ is spoken to and of in this place; and if so, he is spoken of in the first words, "And thou, Lord," or not at all. Besides, to whom do these closing words belong, "But thou art the same, and thy years shall not fail?" If these words are spoken of Christ, it is evident that all the foregoing must be so also; for his enduring the same, and the not failing of his years, —that is, his eternity,—is opposed to the creation and temporary duration of the world. If they say that they belong unto the Father *primarily*, but are attributed unto Christ, as that of changing or abolishing the world, because the Father doth it by him, I desire to know what is the meaning of these words, 'Thou art the same by Christ, and thy years fail not by Christ?' Is not the Father eternal but in the man Christ Jesus? If they say that they belong not at all to Christ, then this is the sum of what they say: 'The beginning of the words, and the close of them, if spoken of Christ, would prove his infinite power, eternity, and divine nature. One passage there is in the words which we suppose will not do so, therefore we will grant that that passage concerneth him, but not the beginning nor end of the testimony, though spoken undeniably of the same person;'—which whether it becomes men professing a reverence for the word of God is left to themselves to judge. Besides, should we grant all these suggestions to be true, the apostle by his citing of this testimony would prove nothing at all to his purpose, no, not any thing toward that which they affirm him to aim at, namely, that he was made more excellent than the angels; for how out of these words shall any such matter be made to appear? They say, in that by him God will fold up the heavens as

a vesture. But, first, no such thing is mentioned or intimated. He who made them is said to fold them. And if they say that from other places it may be made to appear that it shall be done by Christ, then as this place must be laid aside as of no use to the apostle, so indeed there is nothing ascribed to Christ but what the angels shall have a share in, and that probably the most principal, namely, in folding up the creation as a garment; which is a work that servants are employed in, and not the King or Lord himself. Indeed, he that shall without prejudice consider the apostle's discourse will find little need of arguments to manifest whom he applies this testimony unto. He calls him Κύριος in the beginning, using that word which perpetually in the New Testament denotes the Lord Christ, as plainly expounding the text so far as to declare of whom it speaks. Nor doth this testimony ascribe any thing to him but what in general he had before affirmed of him, namely, that by him the worlds were made. Nor was it ever heard of, that any man in his right wits should cite a testimony to confirm his purpose, containing words that were never spoken of him to whom he applies them; nor is there scarce any thing in them that can tolerably be applied unto him, and the most of it would declare him to be that which he is not at all: so that the words as used to his purpose must needs be both false and ambiguous. Who, then, can but believe, on this testimony of the apostle, that Christ the Lord made heaven and earth? And if the apostle intended not to assert it, what is there in the text or near it as a buoy to warn men from running on a shelf, there where so fair a harbour appears unto them? From all that hath been said, it is evident that this whole testimony belongs to Christ, and is by the apostle asserted so to do.

Σὺ Κύριε.

Proceed we now to the interpretation of the words. The person spoken of and spoken unto in them is the Lord: Σὺ Κύριε, "Thou, Lord." The words are not in the psalm in this verse, but what is spoken is referred unto אֵלִי, "my God:" "I said, O my God, take me not away in the midst of my days;" comforting himself, under the consideration of the frailty and misery of his life, with the thought and faith of the eternity and power of Christ. For be our lives never so frail, yet as to life eternal, because he liveth we shall live also, and he is of power to raise us up at the last day, John xiv. 19; 1 Cor. xv. 20; and that is the ground of all our consolation against the brevity and misery of our lives. Whereby it also further appears that it is the Lord Christ whom the psalmist addresses himself unto; for from the absolute consideration of the omnipotency and eternity of God no consolation can be drawn. And, indeed, the people of the Jews having openly affirmed that they could not deal immediately with God but by a mediator,—

which God eminently approved in them, wishing that such an heart would always abide in them, Deut. v. 25–29,—so as he suffered them not to approach his typical presence between the cherubim but by a typical mediator, their high priest, so also were they instructed in their real approach unto God, that it was not to be made immediately to the Father but by the Son, whom in particular the apostle declares the psalmist in this place to intend.

Concerning this person, or the "Lord," he affirms two things, or attributes two things unto him. 1. The *creation of heaven and earth;* 2. The *abolition* or change of them. From that attribution he proceeds to a comparison between him and the most glorious of his creatures, and that as to duration or eternity; frailty and change in and of himself, one of the creatures, being that which in particular he addresseth himself to the Lord about.

Κατ' ἀρχάς. The time or season of the creation is first intimated: Κατ' ἀρχάς, for ἐν ἀρχῇ,—that is, בְּרֵאשִׁית, "in the beginning," or as the word is here, לְפָנִים, "of old," before they were or existed: 'They had their being and beginning from thee: of old they were not; but in thy season thou gavest existence or being unto them. "Thou hast laid the foundation of the earth, and the heavens are the works of thy hands,"' verse 10.

Two things are observable in this expression of the creation of all things:—1. The distribution made of them into heaven and earth being distinctly mentioned. In the consideration of the works of God, to admire his greatness, power, and wisdom in them, or to set forth his praise for them, it is usual in the Scripture to distribute them into parts, the more to fix the contemplation of the mind upon them, and to excite it unto faith, admiration, and praise. So dealeth the psalmist with the works of God's providence in bringing the children of Israel out of Egypt, Ps. cxxxvi. He takes, as it were, that whole curious work into its several pieces, and subjoins that inference of praise to every one of them, "For his mercy endureth for ever." And so he dealeth with the works of creation, Ps. xix., and in sundry other places. 2. What is peculiar in the expressions with respect unto each of them. (1.) Of the earth it is said he founded it, because of its stability and unmovableness; which is the language of the Scripture,—he set it fast, he established it, that it should not be moved for ever. It may be, also, the whole fabric of heaven and earth is compared to an edifice or building, whereof the earth, as the lowest and most depressed part, is looked on as the foundation of the whole; but the stability, unmovableness, and firmness of it, is that which the word expresseth, and which is most properly intended. (2.) Of the heavens, that they are the works of his hands; alluding to the curious frame and garnishing of them with all their host of glorious lights wherewith they are adorned. The שְׁפָרָה, Job

xxvi. 13, the beautifulness, adorning, or garnishing of the heavens, in the curious, glorious forming and fashioning of them, is that which, in a way of distinction, the psalmist aims to express in these words, "The heavens are the work of thy hands,"—that which thy hands, thy power, with infinite wisdom, hath framed, so as to set off and give lustre and beauty to the whole fabric, as a master workman doth the upper and more noble parts of his building. This is the first thing assigned to the Lord in this testimony of his glory.

The second is in the change or abolition of them. Most suppose that the heavens and the earth at the last day shall only be changed, altered, or renewed, as to their quality and beauty; some, that they shall be utterly destroyed, consumed, and abolished. The discussing of that doubt belongs not directly to the interpretation or exposition of this place, neither sense of the words conducing particularly to the apostle's purpose and design in reciting this testimony. It is enough to his argument that the work which was of old in the creation of the world, and that which shall be in the mutation or abolition of it,—which is no less an effect of infinite power than the former,—are ascribed unto the Lord Christ. Whatever the work be, he compares it to a garment no more to be used, or at least not to be used in the same kind wherein it was before; and the work itself to the folding up or rolling up of such a garment,—intimating the greatness of him by whom this work shall be performed, and the facility of the work unto him. The whole creation is as a garment, wherein he shows his power clothed unto men; whence in particular he is said to clothe himself with light as with a garment. And in it is the hiding of his power. Hid it is, as a man is hid with a garment; not that he should not be seen at all, but that he should not be seen perfectly and as he is. It shows the man, and he is known by it; but also it hides him, that he is not perfectly or fully seen. So are the works of creation unto God. He so far makes them his garment or clothing as in them to give out some instances of his power and wisdom; but he is also hid in them, in that by them no creature can come to the full and perfect knowledge of him. Now, when this work shall cease, and God shall unclothe or unveil all his glory to his saints, and they shall know him perfectly, see him as he is, so far as a created nature is capable of that comprehension, then will he lay them aside and fold them up, at least as to that use, as easily as a man lays aside a garment that he will wear or use no more. This lies in the metaphor.

On this assertion he insinuates a comparison between this glorious fabric of heaven and earth and him that made them, as to durableness and stability, which is the thing he treats about; complaining of his own misery or mortality. For the heavens and the earth, he

declares that they are in themselves of a flux and perishing nature; יֹאבֵדוּ, αὐτοί, "isti,"—"they shall perish." The word immediately relates to the heavens, but by the figure zeugma comprehends and takes in the earth also: "The earth and the heavens shall perish." This fading nature of the fabric of heaven and earth, with all things contained in them, he sets forth, first, by their future end,—"They shall perish;" secondly, their tendency unto that end,—"They wax old as a garment." By their perishing the most understand their perishing as to their present condition and use, in that alteration or change that shall be made on them; others, their utter abolition. And to say the truth, it were very hard to suppose that an alteration only, and that to the better, a change into a more glorious condition, should be thus expressed, יֹאבֵדוּ; that word, as the ἀπολοῦνται. Greek also, being always used in the worst sense, for a perishing by a total destruction. Their tendency unto this condition is their "waxing old as a garment." Two things may be denoted in this expression:—1. The *gradual decay* of the heavens and earth, waxing old, worse, and decaying in their worth and use; 2. A near *approximation* or drawing nigh to their end and period. In this sense, the apostle in this epistle affirms that the dispensation of the covenant which established the Judaical worship and ceremonies did wax old and decay, chap. viii. 13. Not that it had lost any thing of its first vigour, power, and efficacy, before its abolition. The strict observation of all the institutions of it by our Saviour himself manifests its power and obligation to have continued in its full force: and this was typified by the continuance of Moses in his full strength and vigour until the very day of his death. But he says it was old and decayed, when it was ἐγγὺς ἀφανισμοῦ, "near to a disappearance," to its end, period, and to an utter uselessness, as then it was, even as all things that naturally tend to an end do it by age and decays. And in this, not the former sense, are the heavens and earth said to wax old, because of their tendency to that period which, either in themselves or as to their use, they shall receive; which is sufficient to manifest them to be of a changeable, perishing nature. And it may be that it shall be with these heavens and earth at the last day as it was with the heavens and earth of Judaical institutions (for so are they frequently called, especially when their dissolution or abolition is spoken of) in the day of God's creating the new heavens and earth in the gospel, according to his promise; for though the use of them and their power of obliging to their observation were taken away and abolished, yet are they kept in the world as abiding monuments of the goodness and wisdom of God in teaching his church of old. So may it be with the heavens and earth of the old creation. Though they shall be laid aside at the last day from their use as a garment to clothe and teach the power

and wisdom of God to men, yet may they be preserved as eternal monuments of them.

In opposition hereunto it is said of Christ that "he abideth," "he is the same," and "his years fail not." One and the same thing is intended in all these expressions, even his eternal and absolutely immutable existence. Eternity is not amiss called a "nunc stans," a present existence, wherein or whereunto nothing is past or future, it being always wholly present in and to itself. This is expressed in that אַתָּה תַּעֲמֹד,—"Thou standest, abidest, endurest, alterest not, changest not." The same is also expressed in the next words, אַתָּה הוּא, ὁ αὐτὸς εἶ,—"thou art he," or "art the same;" or, as the Syriac hath it, "the same that thou art." There is an allusion in these words unto, if not an expression of, that name of God, "I am;" that is, who is of himself, in himself, always absolutely and unchangeably the same. And this אַתָּה הוּא, "tu ipse," the Hebrews reckon as a distinct name of God. Indeed, יְהוָה, אַתָּה הוּא, ὁ ὤν, αὐτὸς εἶ, are all the same name of God, expressing his eternal and immutable self-subsistence.

The last expression also, though metaphorical, is of the same importance: "Thy years fail not." He who is the same eternally properly hath no years, which are a measure of transient time, denoting its duration, beginning, and ending. This is the measure of the world and all things contained therein. Their continuance is reckoned by years. To show the eternal subsistence of God in opposition to the frailty of the world, and all things created therein, it is said, his years fail not; that is, theirs do, and come to an end,—of his being and existence there is none.

How the apostle proves his intendment by this testimony hath been declared in the opening of the words, and the force of it unto his purpose lies open to all. We may now divert unto those doctrinal observations which the words offer unto us; as,—

I All the properties of God, considered in the person of the Son, the head of the church, are suited to give relief, consolation, and supportment unto believers in all their distresses.

This truth presents itself unto us from the *use* of the words in the psalm, and their *connection* in the design of the psalmist. Under the consideration of his own mortality and frailty, he relieves himself with thoughts of the omnipotency and eternity of Christ, and takes arguments from thence to plead for relief.

And this may a little further be unfolded for our use in the ensuing observations:—

1. The properties of God are *those whereby God makes known himself to us,* and declares both what he is and what we shall find him to be in all that we have to deal with him: he is infinitely holy, just, wise, good, powerful, etc. And by our apprehension of

these things are we led to that acquaintance with the nature of God which in this life we may attain, Exod. xxxiv. 5–7.

2. *God oftentimes declares and proposeth these properties of his nature unto us for our supportment*, consolation, and relief, in our troubles, distresses, and endeavours after peace and rest to our souls, Isa. xl. 27–31.

3. That since the entrance of sin, these properties of God, absolutely considered, *will not yield that relief and satisfaction unto the souls of men* which they would have done, and did, whilst man continued obedient unto God according to the law of his creation. Hence Adam upon his sin knew nothing that should encourage him to expect any help, pity, or relief from him; and therefore fled from his presence, and hid himself. The righteousness, holiness, purity, and power of God, all infinite, eternal, unchangeable, considered absolutely, are no way suited to the advantage of sinners in any condition, Rom. i. 32; Hab. i. 12, 13.

4. These properties of the divine nature are in every person of the Trinity *entirely;* so that each person is so infinitely holy, just, wise, good, and powerful, because each person is equally partaker of the whole divine nature and being.

5. The person of the Word, or the eternal Son of God, may be considered either *absolutely* as such, or as *designed* in the counsel, wisdom, and will of the Father, by and with his own will and consent, unto the work of mediation between God and man, Prov. viii. 22–31. And in him as such it is that the properties of the nature of God are suited to yield relief unto believers in every condition; for,—

(1.) It was the design of God, in the appointment of his Son to be mediator, to retrieve the *communion* between himself and his creature that was lost by sin. Now, man was so created at first as that every thing in God was suited to be a reward unto him, and in all things to give him satisfaction. This being wholly lost by sin, and the whole representation of God to man becoming full of dread and terror, all gracious intercourse, in a way of special love on the part of God, and spiritual, willing obedience on the part of man, was intercepted and cut off. God designing again to take sinners into a communion of love and obedience with himself, it must be by representing unto them his blessed properties as suited to their encouragement, satisfaction, and reward. And this he doth in the person of his Son, as designed to be our mediator, Heb. i. 2, 3; for,—

(2.) The Son is designed to be our mediator and the head of his church *in a way of covenant*, wherein there is an engagement for the exerting of all the divine properties of the nature of God for the good and advantage of them for whom he hath undertaken, and

whom he designed to bring again into favour and communion with God. Hence believers do no more consider the properties of God in the person of the Son absolutely, but as engaged in a way of covenant for their good, and as proposed unto them for an everlasting, satisfactory reward. This is the ground of his calling upon them so often to behold, see, and consider him, and thereby to be refreshed. They consider his power, as he is mighty to save; his eternity, as he is an everlasting reward; his righteousness, as faithful to justify them; all his properties, as engaged in covenant for their good and advantage. Whatever he is in himself, that he will be to them in a way of mercy. Thus do the holy properties of the divine nature become a means of supportment unto us, as considered in the person of the Son of God. And this is,—

[1.] A great *encouragement* unto believing. The Lord Christ, as the Wisdom of God inviting sinners to come unto him, and to be made partakers of him, lays down all his divine excellencies as a motive thereunto, Prov. viii. 14, 15, etc.; for on the account of them he assures us that we may find rest, satisfaction, and an abundant reward in him. And the like invitation doth he give to poor sinners: Isa. xlv. 22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." They may justly expect salvation in him who is God, and in whom all divine attributes are proposed to their benefit, as they find who come unto him, verses 24, 25. The consideration hereof prevents all the fears and answers all the doubts of them that look up unto him.

[2.] An *instruction* how to consider the properties of God by faith for our advantage; that is, as engaged in the person of the Son of God for our good. Absolutely considered they may fill us with dread and terror, as they did them of old who concluded, when they thought they had seen God or heard his voice, that they should die. Considered as his properties who is our Redeemer, they are always relieving and comforting, Isa. liv. 4, 5.

II. The whole old creation, even the most glorious parts of it, hastening unto its period, at least of our present interest in it and use of it, calls upon us not to fix our hearts on the small perishing shares which we have therein, especially since we have Him who is omnipotent and eternal for our inheritance. The figure or fashion of this world, the apostle tells us, is passing away,—that lovely appearance which it hath at present unto us; it is hastening unto its period; it is a fading, dying thing, that can yield us no true satisfaction.

III. The Lord Christ, the mediator, the head and spouse of the church, is infinitely exalted above all creatures whatever, in that he is God over all, omnipotent and eternal.

IV. The whole world, the heavens and earth, being made by the

Lord Christ, and being to be dissolved by him, is wholly at his disposal, to be ordered for the good of them that do believe. And therefore,—

V. There is no just cause of fear unto believers from any thing in heaven or earth, seeing they are all of the making and at the disposal of Jesus Christ.

VI. Whatever our changes may be, inward or outward, yet Christ changing not, our eternal condition is secured, and relief provided against all present troubles and miseries. The immutability and eternity of Christ are the spring of our consolation and security in every condition.

The sum of all is, that,—

VII. Such is the frailty of the nature of man, and such the perishing condition of all created things, that none can ever obtain the least stable consolation but what ariseth from an interest in the omnipotency, sovereignty, and eternity of the Lord Christ.

This, I say, is that which the words insisted on, as they are used in the psalm, do instruct us in; and this therefore we may a little further improve.

This is that which we are instructed in by the ministry of John Baptist: Isa. xl. 6–8, the voice cried, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." All is grass, fading grass. Though it bloom and appear goodly for a little season, yet there is no continuance, no consistency in it. Every wind that passeth over it causeth it to wither. This is the best of flesh, of all that in and by ourselves we are, we do, we enjoy, or hope for. The "crown of the pride of man" and his "glorious beauty" is but "a fading flower," Isa. xxviii. 1. What joy, what peace, what rest, can be taken in things that are dying away in our hands, that perish before every breath of wind that passeth over them? Where, then, shall this poor creature, so frail in itself, in its actings, in its enjoyments, seek for rest, consolation, and satisfaction? In this alone, that the Word of the Lord abides for ever,—in the eternally abiding Word of God; that is, the Lord Christ as preached in the gospel. So Peter applies these words, 1 Epist. i. 25. By an interest in him alone, his eternity and unchangeableness, may relief be obtained against the consideration of this perishing, dying state and condition of all things. Thus the psalmist tells us that "verily every man at his best state is altogether vanity," Ps. xxxix. 5; and thence takes the conclusion now insisted on, verse 7, "And now, Lord,"—'seeing it is thus, seeing this is the condition of mankind, what is thence to be looked after? what is to be expected? Nothing at all, not the least of use

or comfort.' "What wait I for? my hope is in thee;"—'from thee alone, as a God eternal, pardoning and saving, do I look for relief.'

Man, indeed, in this condition seeks oftentimes for satisfaction from himself,—from what he is, and doth, and enjoys, and what he shall leave after him; comforting himself against his own frailty with an eternity that he fancieth to himself in his posterity, and their enjoyment of his goods and inheritance. So the psalmist tells us, Ps. xlix. 11, "Their inward thought is, that their houses shall continue for ever, and their dwelling-places to all generations: they call their lands after their own names." They see, indeed, that all men die, wise men and fools, verse 10, and cannot but from thence observe their own frailty. Wherefore they are resolved to make provision against it; they will perpetuate their posterity and their inheritance. This they make use of to relieve them in their inmost imaginations. But what censure doth the Holy Ghost pass upon this contrivance, verse 12? "Nevertheless," saith he, notwithstanding all these imaginations, "man being in honour abideth not: he is like the beasts that perish:" which he further proves, verses 17–20, showing fully that he himself is no way concerned in the imaginary perpetuity of his possessions; which, as they are all of them perishing things, so himself dies and fades away whilst he is in the contemplation of their endurance. And the truth proposed may be further evidenced by the ensuing considerations:—

1. *Man was made for eternity.* He was not called out of nothing to return unto it again. When he once is, he is for ever; not as to his present state, that is frail and changeable, but as to his existence in one condition or other. God made him for his eternal glory, and gave him therefore a subsistence without end. Had he been created to continue a day, a month, a year, a thousand years, things commensurate unto that space of time might have afforded him satisfaction; but he is made for ever.

2. He is *sensible of his condition.* Many, indeed, endeavour to cast off the thoughts of it. They would fain hope that they shall be no longer than they are here. In that case they could find enough, as they suppose, to satisfy them in the things that are like themselves. But this will not be. They find a witness in themselves to the contrary; somewhat that assures them of an after reckoning, and that the things which now they do will be called over in another world. Besides, the conviction of the word, with them that enjoy it, puts the matter out of question. They cannot evade the testimony it gives unto their eternal subsistence.

3. Hence men are *exposed to double trouble and perplexity:*— First, That whereas their eternal subsistence, as to the enjoyment of good or bad, depends upon their present life, that is frail, fading, perishing. They are here now; but when a few days are

come and gone, they must go to the place from whence they shall not return. They find their subsistence divided into two very unequal parts, a few days and eternity, and the latter to be regulated by the former. This fills them with anxiety, and makes them sometimes weary of life, sometimes hate it, almost always solicitous about it, and to bewail the frailty of it. Secondly, That no perishing thing will afford them relief or supportment in this condition. How should it? They and these are parting every moment, and that for eternity. There is no comfort in a perpetual taking leave of things that are beloved. Such is the life of man as unto all earthly enjoyments. It is but a parting with what a man hath; and the longer a man is about it, the more trouble he hath with it. The things of this creation will not continue our lives here, because of *our frailty;* they will not accompany us unto eternity, because of *their own frailty.* We change, and they change; we are vanity, and they are no better.

4. An interest in the omnipotency, sovereignty, and eternity of the Lord Christ will yield a soul relief and satisfaction in this condition. There is that in them which is suited to relieve us under our present frailty, and to give satisfaction unto our future eternity; for,—

(1.) What we have not in *ourselves*, by an interest in Christ we have in *another.* In him we have stability and unchangeableness; for what he is in himself, he is unto us and for us. All our concernments are wrapped up and secured in him. He is ours: and though we in our own persons change, yet he changeth not, nor our interest in him,—which is our life, our all. Though we die, yet he dieth not; and because he liveth, we shall live also. Though all other things perish and pass away that we here make use of, yet he abideth a blessed and satisfying portion unto a believing soul: for as we are his, so all his is ours; only laid up in him and kept for us in him So that under all disconsolations that may befall us from our own frailty and misery, and the perishing condition of outward things, we have sweet relief tendered us in this, that we have all good things treasured up for us in him. And faith knows how to make use of all that is in Christ, to the comfort and supportment of the soul.

(2.) When our frailty and changeableness have had their utmost effect upon us, when they have done their worst upon us, they only bring us to the full enjoyment of what the Lord Christ is unto us, —that is, an exceeding great reward, and a full satisfaction unto eternity. Then shall we live for ever *in that* which we now *live upon*, being present with him, beholding his glory, and made partakers of it. So that both here and hereafter there is relief, comfort, and satisfaction for believers, laid up in the excellencies of the person of Jesus Christ. And this should teach us,—

[1.] The misery of those who have no interest in him, and have therefore nothing to relieve themselves against the evils of any condition. All their hopes are in this life, and from the enjoyments of it. When these are once past, they will be eternally and in all things miserable,—miserable beyond our expression or their apprehension. And what is this life? "A vapour, that appeareth for a little while." What are the enjoyments of this life? Dying, perishing things; and unto them, fuel to lust, and so to hell. Suppose they live twenty, thirty, forty, sixty years, yet every day they fear, or ought to fear, that it will be their last. Some die oft every day from the first to the last of the utmost extent of the life of man: so that every day may be the last to any one; and whose then will be all their treasures of earthly things? And the relief which men have against the tormenting fears that the frailty of their condition doth expose them unto is no whit better than their troubles. It is sinful security, which gives the fulness of their misery an advantage to surprise them, and themselves an advantage to aggravate that misery by the increase of their sin. In the meantime, "spes sibi quisque,"—"every one's hope is in himself alone;" which makes it perpetually like the giving up of the ghost. Surely the contentment that dying man can take in *dying things* is very contemptible. We must not stay to discover the miseries of the life of man, and the weakness of the comforts and joys of it; but whatever they be, what becomes of them when they have serious thoughts of their present frailty and future eternity? This following eternity is like Pharaoh's lean kine, which immediately devours all the fat pleasures of this present life, and yet continues as lean and miserable as ever. The eternal misery of men will not be in the least eased, yea, it will be greatened, by the enjoyments of this life, when once it hath devoured them. And this is the portion of them that have no interest in the eternity and immutability of the Son of God. Their *present frailty* makes them continually *fear eternity*, and their *fear of eternity* imbitters all things that they should use for the relief of their frailty; and that security which they provide against both increaseth their misery, by *sin* here and *suffering* hereafter.

[2.] This also will teach us how to use these earthly things, how dying persons should use dying creatures; that is, to use them for our present service and necessity, but not as those that look after rest or satisfaction in them, which they will not afford us. Use the world, but live on Christ.

[3.] Not to despond under a sense of our present frailty. We see what blessed relief is provided against our fainting on that account.

Verse 13.

The next verse contains the last testimony produced by the apostle for the confirmation of the pre-eminence of the Lord Christ above angels, in the words ensuing:—

Ver. 13.—Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε· Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου·

There is no difference about the reading of these words. As they are here expressed by the apostle so are they in the translation of the LXX., and the original text is exactly rendered by them.

Ver. 13.—But unto which of the angels said he at any time, Sit thou on my right hand, until I make [*put, place*] thine enemies thy footstool [*the footstool of thy feet*]?

The usefulness of this testimony for the confirmation of the dignity and authority of the Messiah is evidenced by the frequent quotation of it in the New Testament: as by our Saviour himself, Matt. xxii. 44; by Peter, Acts ii. 34, 35; and twice by our apostle, in this place and 1 Cor. xv. 25.

As the words are here used, we may consider the introduction of the testimony, and the testimony itself.

The *introduction* of the testimony is by way of interrogation: "Unto which of the angels said he at any time?" And herein three things may be observed:—

1. That in the interrogation a vehement *negation* is included: 'He said not at any time to any angels;' he never spake these words or the like concerning them; there is no testimony unto that purpose recorded in the whole Book of God. The way of expression puts an emphasis upon the denial. And the speaking here relates unto what is spoken in the Scripture; which is the only means of our knowledge and rule of our faith in these things.

2. That he makes application of this testimony to *every angel* in heaven severally considered; for whereas he had before sufficiently proved the pre-eminence of the Messiah above the angels in general, to obviate their thoughts about the especial honour and dignity of any one or more angels, or angels in a singular manner, such as indeed they conceived, he applies the present testimony to every one of them singly and individually considered: "Unto which of the angels said he at any time?"

3. A *tacit application* of this testimony unto the Son, or the Messiah: 'Unto the angels he said not, but unto the Son he said, Sit thou on my right hand.'

That the testimony itself doth clearly prove the intendment of the apostle, provided the words were originally spoken of him or to him unto whom they are applied, is beyond all exceptions; for they contain an eulogium of him of whom they are spoken, and an assignation of honour and glory to him, beyond whatever was or can be ascribed unto any angel whatever. It remains, therefore, that this be first proved, and then the importance of the testimony is self-explained.

1. For those that believe the gospel, the authority of the Lord Christ and his apostles applying this testimony unto him is sufficient for their conviction. By our Saviour, as was observed, it is applied unto the Messiah in thesi, Matt. xxii. 42–44. And had not this been generally acknowledged by the scribes and Pharisees, and whole church of the Jews, as it had not been to his purpose to have mentioned it, so they had not been reduced unto that conviction and shame by it as they were. The apostles apply it unto the true Messiah in hypothesi; and herein doth our faith rest.

2. But a considerable part of the controversy which we have with the Jews relating much unto this 110th psalm, we must yet further clear the application of it unto the Messiah from their exceptions.

Of the Targum or Chaldee paraphrase there are two copies,—one printed in Arias' Bible, the other in the Bâsle edition by Buxtorf. The title of the psalm in both of them is, על יד דוד תשבחתא,—"A song by the hand of David," and the beginning of it is thus rendered by the former of them: "The Lord said by his Word that he would give me the kingdom, because I studied the doctrine of the law of his right hand. Wait thou until I make thine enemies thy footstool." By the other thus: "The Lord said by his Word that he would appoint me the lord of all Israel. But he said unto me again, Stay, for Saul, who is of the tribe of Benjamin, until he die, for a kingdom will not admit of a companion; and after that I will make thine enemies thy footstool."

Besides what appears from other considerations, it is hence sufficiently evident that this Targum was made after the Jews began to be exercised in the controversy with Christians, and had learned to corrupt by their glosses all the testimonies given in the Old Testament unto the Lord Christ, especially such as they found to be made use of in the New. Their corrupting of the sense of the Holy Ghost in this place by a pretended translation is openly malicious, against evident light and conviction. The psalm they own from the title to be written by David; but they would have him also to be the subject of it, to be spoken of in it. And therefore these words, "The LORD said unto my Lord," they translate, "The Lord said unto me:" which assertion is contrary to the text and false in itself; for whoever was the penman of the psalm, he

speaks of another person;—"The LORD said unto my Lord;" say they, "The Lord said unto me." And thereunto are annexed those imaginations about studying the law and waiting for the death of Saul, which in no case belong to the text or matter in hand.

Others, therefore, to avoid this rock, affirm that the psalm speaks of David, but was not composed by him, being the work of some other who calls him lord. So David Kimchi on the place. And this he endeavours to prove from the inscription of the psalm. מִזְמוֹר לְדָוִד: that is, saith he, "A psalm spoken to David;" for it denotes the third, and not the second case or variation of nouns.

But this is contrary to the use of that prefix throughout the whole Book of Psalms; and if this observation might be allowed, all psalms with this title, לְדָוִד, "le David," which are the greatest part of those composed by him, must be adjudged from him, contrary to the received sense and consent of Jews and Christians. But fully to manifest the folly of this pretence, and that the author of it contradicted his own light out of hatred unto the gospel, there are sundry psalms with this title, לְדָוִד, "le David," which are expressly affirmed to be composed and sung by him unto the Lord; as Ps. xviii. whose title is, "To the chief musician, לְעֶבֶד יְהוָה לְדָוִד," (where the prefix is repeated)—"to David, the servant of the LORD, who spake unto the LORD the words of this song." So directly do the modern rabbins contradict their own light, out of hatred unto the gospel.

Evident, then, it is that David is not treated of in this psalm, in that he, being the penman of it, calleth him his Lord concerning whom he treats. Besides, to omit other instances of a like cogency, how or when did God swear unto David that he should be a priest, and that for ever, after the order of Melchizedek? The Jews knew well enough that David had nothing to do with the priesthood. So that David had no concernment in this psalm, but only as he was the penman of it. He was not herein so much as a type of the Messiah, but speaks of him as his Lord.

Wherefore others of them, as Jarchi, and Lipman, and Nizzachon, affirm that it is Abraham who is spoken of in this psalm; of whom the one says it was composed by Melchizedek; the other, by his servant, Eliezer of Damascus. But the fondness of these presumptuous figments is evident. Melchizedek, on all accounts, was greater than Abraham, above him in degree, dignity, and office, as being a king and priest of the most high God; and therefore blessed him, and received tithes of him, and on no account could call him his lord. Eliezer did so, being his servant; but how could he ascribe unto him the sitting at the right hand of God? how the sending forth the rod of his power from Zion? how being a priest for ever after the order of Melchizedek? or, indeed, any one thing mentioned in the

psalm? These things deserve not to be insisted on, but only to manifest the woful pretences of the present Judaical infidelity.

It appears from the Dialogue of Justin Martyr with Trypho, that some of them of old applied this psalm to Hezekiah. But not one word in it can rationally be conceived to respect him; especially that which is spoken about the priesthood utterly excludes him, seeing his great-grandfather, a man of more power than himself, was smitten with leprosy, and lost the administration of his kingdom, for one single attempt to invade that office, 2 Chron. xxvi.

It remains, then, that this psalm was written concerning the Messiah and him alone, for no other subject of it can be assigned. And this use in our passage we may make of the Targum, that whereas these words, "The LORD said," do not intend a word spoken, but the stable purpose or decree of God, as Ps. ii. 7, its author hath rendered them אמר יי במימרה, —"The Lord said in" (or "by") "his Word;" that is his Wisdom, his Son, with whom and to whom he speaks, and concerning whom his decree and purpose is here declared.

It remaineth only that we consider the objections of the Jews against our application of this psalm unto the Messiah. And these are summed up by Kimchi in his exposition of the text. "The heretics," saith he, "expound this psalm of Jesus. And in the first verse they say the Father and Son are designed. And they read 'Adonai' with kamets under Nun; in which use the true God is signified by that name. And verse the third, in עמך they read khirik under Ain; so making it signify 'with thee.' And what is there said of the 'beauty of holiness,' they ascribe unto that which is from the womb. But in all copies that are found, from the rising of the sun to the going down of it, khirik is with Nun in 'Adonai,' and pathakh with Ain in 'Hammeka.' And Gerohmus [Jerome] erred in his translation. And for the error, if the Father and Son be the Godhead, how doth one stand in need of the other? and how can he say unto him, 'Thou art a priest?' He is a priest who offers sacrifice, but God doth not." Of the like nature are the rest of his exceptions unto the end of his notes on that psalm. To this Lipman adds a bitter, blasphemous discourse about the application of these words, "from the womb," verse 3, unto the womb of the blessed Virgin.

Ans. Our cause is not at all concerned in these mistakes, whether of Jews or Christians. For the Jews, their chief enmity lies against the deity of our Lord Jesus Christ; and therefore, whatever testimony is produced concerning him, they presently imagine that it is for the proof of his divine nature. This lies at the bottom of these exceptions of Kimchi. Hence he conceives that our argument from this place lies in the word אֲדֹנָי, and the pointing it with kamets, "Adonai," so making it to be the proper name of God; when we

acknowledge that it is Adoni, pointed with khirik, and signifies, "my Lord." So it is rendered by the evangelist, Matt. xxii. 44; so by the LXX.; and by Jerome, "Domino meo." And the argument of our Saviour lies not in the word אֲדֹנָי; but that he being the son of David was also then the lord of David, which he could no otherwise be but upon the account of his divine nature.

In the words reflected on by Kimchi it is confessed that there have been mistakes amongst translators and expositors. These words, עַמְּךָ נְדָבֹת, are rendered by the LXX. Μετὰ σοῦ ἡ ἀρχή· and by the Vulgar from them, "Tecum principium,"—"With thee is the beginning;" which hath misled many expositors. But Kimchi knew that Jerome had translated them, "Populi tui duces spontanei,"—"Thy people shall be willing leaders;" giving both the significations of נְדָבֹת, though one would suffice, "Thy people are" (or "shall be") "willing." But this pertains not to the cause under consideration.

In like manner have these other words been misrendered by the same translation, מֵרֶחֶם כְּשַׁחַר לְךָ טַל יַלְדֻתֶךָ. Ἐκ γαστρὸς πρὸ Ἑωσφόρου ἐγέννησά σε, say the LXX.; and the Vulgar, "Ex utero ante luciferum genui te,"—"From the womb before the morning star have I begotten thee:" which gave occasion to many uncouth expositions in Justin Martyr, Tertullian, Epiphanius, Austin, and others. But the words are rightly rendered, "The dew of thy birth is from the womb of the morning," and express the rise and flourishing of the kingdom of the Messiah. These things prove, indeed, that it is dangerous to interpret the Scripture without heedful attending unto the original text; but that the Messiah is not intended in this psalm they prove not.

For what they further object, on our supposition of the divine nature of Christ, "That there was no need that God should promise God his assistance," it is but an open effect of their ignorance or malice. Assistance is not promised the Messiah as God, but as made man for our sakes. And so as a priest did he offer that sacrifice without an interest wherein both they and we must eternally perish.

To conclude this discourse, we have many of their own masters concurring with us in the assignation of this psalm unto the Messiah; and to that purpose they freely express themselves when their minds are taken off from the consideration of the difference that they have with Christians. Thus the author of ספר אבקת רוכל, in his signs of the coming of the Messiah. "Armillus shall stir up all the world," saith he, "to war against the Messiah, יאז הקבה אינו מצרינו למלחמה אלא אומר לישב לימיני;"—"whom the holy God shall not compel to war, but shall only say unto him, 'Sit thou at my right hand;'" referring unto this place. So Saadias Gaon on Dan vii. 13: והו מישיח צדקנו כדכתוב נאם י׳׳ לאדני שב לימיני;—"This is Messiah our righteous-

ness, as it is written, 'The LORD said unto my Lord, Sit thou on my right hand.'" They affirm the same in Midrash Tehillim; on Ps. xviii. 35: ר׳יודן אמר לעתיד לבא הקבה מושיב מלך משיח לימינו שב׳נאם יהוה לאדני שב לימיני;—"Rabbi Joden said, In the world to come, the holy, blessed God shall cause Messiah the king to sit on his right hand; as it is written, 'The LORD said unto my Lord, Sit thou on my right hand.'" And to the same purpose are the words of R. Moses Haddarshan in Bereshith Rabba on Gen. xviii. 1: ר׳ברביה בשם ר׳לוי פתח ותתן לי מגן ישעך וימינך הסעדני לעתיד לבא הקבה מושיב למלך המשיח לימינו שב׳נאם יהוה לאדני שב לימיני ואברהם ישב על שמאלו ופני אברהם מכסיפת ואומר בן בני ישב על הימין ואני ישב על השמאל הקבה מפיסו ואומר לו בן בנך על ימיני ואני על ימינך הוי וענותך תרבנו;—"Rabbi Berechia, in the name of Rabbi Levi, opened that which is spoken, 'Thou shalt give me the shield of thy salvation, and thy right hand shall sustain me,' Ps. xviii. 35. In the world to come, the holy, blessed God shall cause Messiah the king to sit on his right hand; as it is written, 'The LORD said unto my Lord, Sit thou on my right hand.' And Abraham shall sit at his left hand. And the face of Abraham shall be pale, and he shall say, 'The son of my son sits on the right hand, and I on the left.' But God shall appease him, and say unto him, 'The son of thy son sits at my right hand, but I am at thy right hand;' as it is written, 'Thy loving-kindness shall increase me.'" And so on Ps. xvii.: Rabbi Joden in the name of R. Chijah, לעתיד לבא הקבה מושיב למלך המשיח לימינו שנאמר נום יהיה לאדוני,—"In the world to come the holy blessed God shall place Messiah the king at his right hand, as it is said, 'The LORD said unto my Lord.'"

Thus, setting aside the mixture of their follies and impieties, wherein we are not concerned, we have a sufficient suffrage from the Jews themselves unto our assignation of this prophetical psalm to the Messiah; which is enough to stop the mouths of their modern gainsayers, who are not able to assign any other person unto whom it should belong. Having, then, removed their objections, we may return unto the interpretation of the words.

The matter intended in the first part of these words, or sitting at the right hand of God, hath been somewhat spoken unto already, and I shall add but little in the further explanation of it in this place.

Some things controverted on these words we may well omit the consideration of; as whether were the more honourable place of old, the right hand or the left. Besides, they have been sufficiently spoken unto already on verse 3. For whereas there is no mention made anywhere of sitting at the left hand of God, as was observed, there is no comparison to be feigned between the one and the other. Besides, the pretence of the left hand to have been the most honourable place of old is most vain, insisted on by some who had a

desire to vent new observations on old matters to little purpose. And Bellarmine shows what good leisure he had in managing of controversies, when he spent more time and labour in answering an objection against the pope's supremacy, from Peter's being placed in old seals on the left hand of Paul, than on many texts of Scripture plainly overthrowing his pretensions.

Neither shall we consider their claim unto this testimony, who, understanding the human nature of Christ to be only intended and spoken to, affirm that its sitting at the right hand of God consists in a real communication of all divine properties and attributes unto that nature; a pretence very remote from the apostle's design and importance of the words.

For the introductory preface of this testimony, "Unto which of the angels said he at any time?" we have already considered it. In the testimony itself we must consider,—1. The *person* speaking, "The LORD." 2. The *person* spoken unto, "my Lord." 3. The *nature* and manner of this speaking, "said." 4. The *thing spoken*, "Sit on my right hand." 5. The *end* hereof as to work and operation, "make thine enemies thy footstool." 6. The *limitation* of it as unto duration, "until."

1. The person *speaking* is the LORD, "The LORD said." In the Greek, both the person speaking and the person spoken unto are expressed by the same name, Κύριος, "Lord;" only the person spoken unto is not absolutely called so, but with relation to the psalmist, κυρίῳ μου, "to my lord." David calls him his lord, Matt. xxii. 45. But in the Hebrew they have different denominations. The person speaking is Jehovah, נְאֻם יְהוָה,—that is, God the Father; for though the name be often used where the Son is distinctly spoken of, and sometimes in the same place each of them is mentioned by that name, as Gen. xix. 24, Zech. ii. 8, 9, because of their equal participation of the same divine nature, signified thereby, yet where Jehovah speaketh unto the Son or of him, as here, it is the person of the Father that is distinctly denoted thereby, according as was showed at the entrance of this epistle.

2. The *person spoken unto* is the Son, אֲדֹנָי, "the Lord," David's Lord; in what respect we must now inquire. The Lord Christ, the Son, in respect of his divine nature, is of the same essence, power, and glory, with the Father, John x. 30. Absolutely, therefore, and naturally, in that respect he is capable of no subordination to the Father or exaltation by him, but what depends on and flows from his eternal generation, John v. 26. By dispensation he humbled himself, and emptied himself of this glory, Phil. ii. 7, 8; not by a real parting with it, but by the assumption of human nature into personal union with himself, being made flesh, John i. 14; wherein his eternal glory was clouded for a season, John xvii. 5, and his

person humbled to the discharge of those acts of his mediation which were to be performed in the human nature, Phil. ii. 9, 10. This person of Christ is here spoken unto, not in respect of his divine nature only, which is not capable of exaltation or glory by the way of free gift or donation; nor in respect of his human nature only, which is not the king and head of the church; but with respect unto his whole person, wherein the divine nature, exerting its power and glory with the will and understanding of the human nature, is the principle of those theandrical acts whereby Christ ruleth over all in the kingdom given him of his Father, Rev. i. 17, 18. As he was God, he was David's Lord, but not his son; as he was man, he was David's son, and so absolutely could not be his Lord; in his person, as he was God and man, he was his Lord and his son,—which is the intention of our Saviour's question, Matt. xxii. 45.

3. For the *nature* and manner of this speaking, when and how God said it, four things seem to be intended in it:—(1.) The eternal decree of God concerning the exaltation of the Son incarnate. So David calls this word the "decree," the statute or eternal appointment of God, Ps. ii. 7. This is λόγος ἐνδιάθετος, the internal and eternal word, or speaking of the mind, will, and counsel of God, referred unto by Peter, 1 Epist. i. 20. God said this in the eternal purpose of his will, to and concerning his Son. (2.) The covenant and compact that was between the Father and Son about and concerning the work of mediation is expressed also in this saying. That there was such a covenant, and the nature of it, I have elsewhere declared. See Prov. viii. 30, 31; Isa. liii. 10–12; Zech. vi. 12, 13; John xvii. 4–6. In this covenant God said unto him, "Sit thou at my right hand;" which he also pleaded in and upon the discharge of his work, Isa. l. 8, 9; John xvii. 4, 5. (3.) There is also in it the declaration of this decree and covenant in the prophecies and promises given out concerning their accomplishment and execution from the foundation of the world, Luke i. 70; 1 Pet. i. 11, 12; Gen. iii. 15. He said it "by the mouth of his holy prophets, which have been since the world began." And in this sense David only recounts the prophecies and promises that went before, Luke xxiv. 25–27. And all these are comprised in this speaking here mentioned,—thus "the LORD said unto him;" and all these were past when recorded by David. (4.) But he yet looks forward, by the Spirit of prophecy, unto the actual accomplishment of them all, when, upon the resurrection of Christ, and the fulfilling of his work of humiliation, God actually invested him with the promised glory, (which is the fourth thing intended in the expression,) Acts ii. 33, 36, v. 31; 1 Pet. i. 20, 21. All these four things centre in a new revelation now made to David by the Spirit of prophecy. This he here de-

clares as the stable purpose, covenant, and promise of God the Father, revealed unto him: "The LORD said."

And this also gives us an account of the manner of this expression, as to its imperative enunciation, "Sit thou." It hath in it the force of a promise that he should do so, as it respected the decree, covenant, and declaration thereof from the foundation of the world. God, engaging his faithfulness and power for the effecting of it in its appointed season, speaks concerning it as a thing instantly to be done. And as those words respect the glorious accomplishment of the thing itself, so they denote the acquiescence of God in the work of Christ, and his authority in his glorious exaltation.

4. The *thing spoken* about, is Christ's sitting at the right hand of God. Wherein that consists hath been declared on verse 3. In brief, it is the exaltation of Christ unto the glorious administration of the kingdom granted unto him, with honour, security, and power; or as in one word our apostle calls it, his reigning, 1 Cor. xv. 25; concerning which we have treated already at large.

And herein we shall acquiesce, and not trouble ourselves with the needless curiosity and speculation of some about these words. Such is that of Maldonate on Matt. xvi., before remarked on verse 3. Saith he, "Cum Filius dicitur sedere ad dextram Patris, denotatur comparatio virtutis Filii et Patris, et potentia Filii major dicitur ratione functionis officii et administrationis ecclesiæ. Paterque videtur fecisse Filium quodammodo se superiorem, et donasse illi nomen etiam supra ipsum Dei nomen, quod omnes Christiani tacitè significant, cùm audito nomine Jesu detegunt caput, audito autem nomine Dei, non item;"—than which nothing could be more presumptuously nor foolishly spoken; for there is not in the words the least intimation of any comparison between the power of the Father and the Son, but only the Father's exaltation of the Son unto power and glory expressed. But, as was said, these things have been already considered.

5. There is in the words the *end* aimed at in this sitting down at the right hand of God; and that is, the making of his enemies the footstool of his feet. This is that which is promised unto him in the state and condition whereunto he is exalted. For the opening of these words we must inquire,—(1.) Who are these enemies of Christ; (2.) How they are to be made his footstool; (3.) By whom.

(1.) For the first, we have showed that it is the glorious exaltation of Christ in his kingdom that is here spoken of; and therefore the enemies intended must be the enemies of his kingdom, or enemies unto him in his kingdom,—that is, as he sits on his throne carrying on the work designed and ends of it. Now, the kingdom of Christ may be considered two ways;—first, In respect of the internal, spiritual power and efficacy of it in the hearts of his subjects; secondly,

With respect unto the outward, glorious administration of it in the world. And in both these respects it hath enemies in abundance, all and every one whereof must be made his footstool. We shall consider them apart.

The kingdom, rule, or reigning of Christ in the *first* sense, is the authority and power which he puts forth for the conversion, sanctification, and salvation of his elect. As he is their king, he quickens them by his Spirit, sanctifies them by his grace, preserves them by his faithfulness, raiseth them from the dead at the last day by his power, and gloriously rewardeth them unto eternity in his righteousness. In this work the Lord Christ hath many enemies; as the law, sin, Satan, the world, death, the grave, and hell. All these are enemies to the work and kingdom of Christ, and consequently to his person, as having undertaken that work.

[1.] The *law* is an enemy unto Christ in his kingdom, not absolutely, but by accident, and by reason of the consequents that attend it where his subjects are obnoxious unto it. It slays them, Rom. vii. 9–11, which is the work of an enemy; is against them and contrary unto them, Col. ii. 14; and contributes strength to their other adversaries, 1 Cor. xv. 56; which discovers the nature of an enemy.

[2.] *Sin* is universally and in its whole nature an enemy unto Christ, Rom. viii. 7. Sinners and enemies are the same, Rom. v. 8, 10; Col. i. 21. It is that which makes special, direct, and immediate opposition to the quickening, sanctifying, and saving of his people, Rom. vii. 21, 23; James i. 14, 15; 1 Pet. ii. 11.

[3.] *Satan* is the sworn enemy of Christ, the adversary that openly, constantly, avowedly opposeth him in his throne, Matt. xvi. 18; Eph. vi. 12; 1 Pet. v. 8. And he exerts his enmity by temptations, 1 Cor. vii. 5; 1 Thess. iii. 5; accusations, Rev. xii. 10; persecutions, Rev. ii. 10;—all which are the works of an enemy.

[4.] The *world* is also a professed enemy of the kingdom of Christ, John xv. 18. In the things of it, the men of it, the rule of it, it sets itself against the work of the Lord Christ on his throne. The things of it, as under the curse and subject to vanity, are suited to alienate the hearts of men from Christ, and so act an enmity against him, James iv. 4; 1 John ii. 15–17; 1 Tim. vi. 9, 10; Matt. xiii. 22. The men of the world act the same part, Matt. x. 22, xxiv. 9. By examples, by temptations, by reproaches, by persecutions, by allurements, they make it their business to oppose the kingdom of Christ. But to that end, [that all things may be under his feet], is the rule of it for the most part directed or overruled, 1 Cor. xv. 24, 25.

[5.] *Death* is also an enemy; so it is expressly called, 1 Cor. xv. 26. It designs the execution of the first curse against all believers, and therein contributes aid and assistance unto all other

adversaries; giving up itself to the service of Satan, and therefore said to be in his power, chap. ii. 14 of this epistle; and it borrows a sting from sin, 1 Cor. xv. 56, to make itself the more terrible and sharp.

[6.] The *grave* is an adversary also. It fights against the faith of the subjects of Christ by reducing their mortality unto corruption, and holding fast the dead until they are powerfully rescued from the jaws of it.

[7.] Lastly, *hell* is that enemy in a subordination whereunto all these others do act. They all aim to bring men into hell; which is an eternal enemy where it prevails. This attends the workings and successes of those other adversaries, to consume and destroy, if it were possible, the whole inheritance of Christ, Rev. vi. 8. All these are enemies to Christ in his work and kingdom, with every thing that contributes aid or assistance unto them, every thing that they make use of in the pursuit of their enmity against him.

Now, all these enemies, as far as they oppose the spiritual, internal carrying on of the work of Christ, must be made the footstool of his feet.

The expression is metaphorical, and is to be interpreted and applied variously, according to the nature and condition of the enemies with whom he hath to do. The allusion in general is taken from what was done by Joshua, his type, towards the enemies of his people, Josh. x. 24. To show the ruin of their power, and his absolute prevalency against them, he caused the people to set their feet upon their necks. See 2 Sam. xxii. 39; Ps. viii. 6. To have his enemies, then, brought under his feet, is to have an absolute, complete conquest over them; and their being made his footstool implies their perpetual and unchangeable duration in that condition, under the weight of whatever burden he shall be pleased to lay upon them.

(2.) This being that which is to be done, we may consider how it is accomplished. Now, this whole work of conquest and prevalency over all his enemies is done,—[1.] Meritoriously; [2.] Exemplarily; [3.] Efficiently.

[1.] *Meritoriously.* By his death and blood-shedding he hath procured the sentence of condemnation in the cause depending between him and them to be pronounced against them; so that they shall have no more right to exert their enmity against him or his. He hath given them all their death's wounds, and leaves them to die at his pleasure. 1*st.* So hath he prevailed against the law, Gal. iii. 13; Col. ii. 14; Rom. vii. 6. He hath removed that strength which it gave to sin, 1 Cor. xv. 55, 56; so that it hath no right to disquiet or condemn any of his subjects for the future. And, 2*dly.* Against sin, Rom. viii. 2, 3, so that it should not reign in nor condemn his any more. And, 3*dly.* Satan also, Heb. ii. 14, 15, as to all pretence of liberty or right unto any part of his cursed work.

And, 4*thly*. So likewise the world, John xvi. 33; Gal. i. 4. And against, 5*thly*. Death, Heb. ii. 14, 15; 1 Cor. xv. 55, 56; with, 6*thly*. The grave; and, 7*thly*. Hell, or the wrath to come, 1 Thess. i. 10. They are all meritoriously conquered in his death and resurrection. And all this hath he done for his church.

[2.] *Exemplarily*. All these adversaries peculiarly exercised their enmity against and tried their strength and power upon his own person. The law brought its curse upon him, Gal. iii. 13; sin its guilt, 2 Cor. v. 21; Rom. viii. 2, 3; Satan put forth all his power against him, Col. ii. 15; as also did the world, in all sorts of things and persons, in all kinds of oppositions and persecutions; death also he tasted of, Heb. ii. 9; and lay in the grave, descending into the lower parts of the earth, Eph. iv. 9; and he was not unassaulted by the pains of hell when he bare our iniquities, Isa. liii. 4–6, 10. Now all of them did he absolutely conquer in his own person: for he satisfied the law, removed the curse, and took it away, Rom. viii. 3; made an end of sin, Dan. ix. 24; destroyed the devil, Heb. ii. 14, and triumphed over him, Col. ii. 15; subdued the world, John xvi. 33; conquered death, Acts ii. 24, and the grave, verse 27, and hell also. And in his own person hath he set an example of what shall be done in and for the whole church.

[3.] It is done *efficiently* in, by, and for his whole church; and this in three instances:—1*st*. *Initially*, in their union with himself. When and as he unites any of them unto himself, he begins the conquest of all enemies in them and for them, giving them a right to the complete, total, and final victory over them all. 2*dly*. *Gradually* he carries them on in their several seasons towards perfection, treading down their enemies by degrees under them. And 3*dly*. *Perfectly* at the last day, when, having freed them from the law and sin, trodden down Satan, prevailed against the world, recovered them from death, rescued them from the grave, and delivered them from hell, he shall be himself perfectly victorious in them, and they made completely sharers in his victory; wherein the making of all his enemies his footstool consisteth.

Secondly, The kingdom of Christ respects his *administration* of it visibly in this world, in the profession and obedience of his subjects unto him; and this also, with the opposition made unto it, is respected in this expression. God the Father, in the exaltation of Jesus Christ, hath given unto him all nations for his inheritance, and the utmost parts of the earth for his possession, Ps. ii. 8. Upon this grant a twofold right ensued:—[1.] A right to call, gather, and erect his church, in any nation, in any part of the world, and to give unto it his laws and ordinances of worship, to be owned and observed by them in a visible and peaceable manner, Matt. xxviii. 18–20. [2.] A right, power, and authority to dispose of and order

all nations and persons for the good, benefit, and advantage of his kingdom. In pursuit of this grant and right, erecting his church, and therein his visible kingdom, in the world, great opposition is made unto him by all sorts of persons, stirred, excited, and instigated thereunto by Satan. And as this enmity was first acted against himself in his own person, Ps. ii. 1–3, so it hath continued against him in his church in all ages and places, and will do so unto the end of the world. The world understands not his right, hates his government, and would not have him to reign. Hence hath been all that rage which hath been executed upon the professors of his name. Kings, rulers, potentates, counsellors, the multitude, have set themselves against him. They are and have been, many of them, his enemies. Great havoc and destruction have they made of his subjects all the world over, and continue to do so in most places unto this very day. Especially, in these later ages, after other means failed him, Satan hath stirred up a fierce, cruel, subtle adversary unto him, whom he hath foretold his disciples of under the name of antichrist, the beast, and false prophet. After the ruin of many others, this enemy by various subtleties and pretences hath drawn the world into a new combination against him, and is at this day become the greatest and most pernicious adversary that he hath in this world. Now, the aim and design of all these is to dethrone him, by the ruin of his kingdom which he hath set up in the world. And this in every age they have hoped to accomplish, and continue to do so unto this day, but in vain; for as hitherto his kingdom and interest in the world have been maintained against all their enmity and opposition, themselves been frustrated and brought to destruction one after another, so by virtue of this promise he shall reign in security and glory until all their heads be broken, their strength ruined, their opposition finished, and themselves brought under his feet unto all eternity, as our apostle declares, 1 Cor. xv. 24, 25. And this may suffice to declare the meaning of these words.

(3.) We are to consider *by whom* these enemies of Christ shall be made thus his footstool. 'I will make them,' saith God the Father unto him. And this expression wanteth not its difficulty; for is it not the work of Christ himself to subdue and conquer his enemies? is it not said that he shall do so? So doing is he described in the Revelation with glory and power, chap. xix. 11–16, from Isa. lxiii. 1–6. Whom should this work more become or belong unto than him who was persecuted and oppressed by them? And doth it not directly belong unto his kingly power? Whence is it, then, that he is here described as one resting in glory and security at his Father's right hand, whilst he subdues his enemies?

Ans. There is no doubt but that the work of subduing the enemies of the mediation and kingdom of Christ is immediately wrought by himself. All prophecies of him, all promises made unto him, the nature of his office, do all require that so it should be; and so the apostle directly expresseth it, 1 Cor. xv. 26. But yet there are sundry reasons why that work which is immediately wrought by the Son may by the way of eminency be ascribed unto the Father, as we see this to be.

[1.] Power and authority to subdue and conquer all his enemies is given unto the Lord Christ by the Father in the way of reward; and it is therefore said to be his work, because the authority for it is from him. See Isa. liii. 12; John v. 27; Phil. ii. 9; Rom. xiv. 9. This power then, I say, of subduing all his enemies being granted unto the Lord Christ in the love of the Father, as a reward of the travail of his soul which he underwent in his work on the earth, is ascribed unto the Father as his. And this expression signifies no more but that as God hath given him authority for it, so he will abide by him in it until it be accomplished; and on this account he takes it on himself as his own.

[2.] The work of subduing enemies is a work of power and authority. Now, in the economy of the holy Trinity, among the works that outwardly are of God, those of power and authority are peculiarly ascribed unto the Father; as those of wisdom, or wisdom in the works of God, are unto the Son, who is the eternal Wisdom of the Father. And on this account the same works are ascribed unto the Father and the Son. Not as though the Father did them first, or only used the Son as an immediate instrumental cause of them, but that he worketh by him as his own eternal and essential Wisdom, John v. 17, 19. But there is also more in it, as the Son is considered as mediator, God and man; for so he receives and holds his especial kingdom by grant from his Father, and therefore the works of it may be said to be his.

6. The last thing remaining for the exposition of these words, is the consideration of the appearing limitation of this administration of the kingdom of Christ, in his sitting at the right hand of God: עַד, ἕως ἄν, "until:" "Until I make thine enemies," etc.

First, it is confessed, and may be proved by instances, that those particles thus used are sometimes *exclusive* of all things to the contrary before the time designed in them, but not *assertive* of any such thing afterwards. In this sense no limitation of the duration of the kingdom of Christ is here intimated, but only his secure and glorious reign unto the accomplishment of his work in the subduing of his enemies is asserted. The only time of danger is whilst there is opposition; but this saith God, 'I will carry it through unto the end.' And this sense is embraced by many, to secure thereby the

promises that are made unto the Lord Christ of the perpetuity of his kingdom. So Isa. ix. 7, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." His "kingdom shall never be destroyed," but "shall stand for ever," Dan. ii. 44; it is an "everlasting kingdom," chap. vii. 27.

Others suppose that this perpetuity of the kingdom of Christ is not absolutely exclusive of all limitation, but that these two things only are intimated in those prophecies and promises:—

(1.) That his kingdom shall not be like the kingdoms of the earth, obnoxious to change and mutation, by intestine divisions, or outward force, or secret decay; by which means all the kingdoms of the earth have been ruined and brought to nought. In opposition hereunto, the kingdom of Christ is asserted to be perpetual, as that which no opposition shall ever prevail against, no means ever impair; which yet hinders not but that a day may be prefixed for its end.

(2.) The continuance of it unto the total, full accomplishment of all that is to be performed in it or by it, in the eternal salvation of all his subjects and final destruction of all his enemies, is in these and the like places foretold; but yet when that work is done, that kingdom and rule of his may have an end.

And in this sense the term of limitation here expressed seems to be expounded by the apostle, 1 Cor. xv. 24, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father;" for although these words may admit of another interpretation,—namely, that he shall give up an account unto the Father of the accomplishment of the whole work committed unto him as king of his church, which he may do and not cease from holding the same kingdom still,—yet as they are further interpreted by the Son's coming into a *new subjection* unto the Father, "that God may be all in all," as verse 28, they seem to imply directly the ceasing of his kingdom.

Though this matter be not indeed without its difficulty, yet the different opinions about it seem capable of a fair reconciliation, which we shall attempt in the ensuing proposals:—

(1.) The Lord Christ, as the Son of God, shall unto all eternity continue in the essential and *natural dominion* over all creatures, and they in their dependence upon him and subjection unto him. He can no more divest himself of that dominion and kingdom than he can cease to be God. Suppose the being of any creatures, and that subjection unto him which is the rise of this kingdom is natural and indispensable.

(2.) As to the economical kingdom of Christ over the church, and all things in order unto the protection and salvation thereof, the

immediate ends of it will cease. All his saints being saved, all his sons brought unto glory, all his enemies subdued, the end of that rule, which consisted in the guidance and preservation of the one, and in the restraint and ruin of the other, must necessarily cease.

(3.) The Lord Christ shall not so leave his kingdom at the last day as that the Father should take upon himself the administration of it. Upon the giving up of his kingdom, whatever it be, the apostle doth not say the Father shall rule, or reign, as though he should exercise the same dominion, but that "God shall be all in all;" that is, God the Father, Son, and Holy Ghost, without the use or intervention of such ways or means as were in use before, during the full continuance of the dispensatory kingdom of Christ, shall fill and satisfy all his saints, support and dispose of the remanent creation.

(4.) This ceasing of the kingdom of Christ is no way derogatory unto his glory or the perpetuity of his kingdom, no more than his ceasing to intercede for his people is to that perpetuity of his priesthood which he hath by oath confirmed unto him. His prophetical office also seems to cease, when he shall teach his people no more by his word and Spirit.

(5.) In three respects the kingdom of Christ may be said to abide unto eternity:—[1.] In that all his saints and angels shall eternally adore and worship him, on the account of the glory which he hath received as the king and head of the church, and be filled with joy in beholding of him, John xvii. 22, 24. [2.] In that all the saints shall abide in their state of union unto God through him as their head, God communicating of his fulness to them through him; which will be his eternal glory when all his enemies shall be his footstool. [3.] In that, as the righteous judge of all, he shall to all eternity continue the punishment of his adversaries.

And this is the last testimony insisted on by the apostle to prove the pre-eminence of Christ above angels, and consequently above all that were used or employed of old in the disposition and administration of the law; which was the thing he had undertaken to make good. And therefore, in the close of this chapter, having denied that any of these things are spoken concerning angels, he shuts up all with a description of their nature and office, such as was then known and received among the Jews; before the consideration whereof, we must draw out, from what hath been insisted on, some observations for our own instruction, which are these that follow:—

I. The authority of God the Father, in the exaltation of Jesus Christ as the head and mediator of the church, is greatly to be regarded by believers. He says unto him, "Sit thou at my right hand." Much of the consolation and security of the church depend on this consideration.

II. The exaltation of Christ is the great pledge of the accepta-

tion of the work of mediation performed in the behalf of the church. 'Now,' saith God, 'sit thou at my right hand;'—'the work is done wherein my soul is well pleased.'

III. Christ hath many enemies unto his kingdom; saith God, 'I will deal with all of them.'

IV. The kingdom and rule of Christ is perpetual and abiding, notwithstanding all the opposition that is made against it. His enemies rage, indeed, as though they would pull him out of his throne, but altogether in vain; he hath the faithfulness and power, the word and right hand of God, for the security of his kingdom.

V. The end whereunto the Lord Jesus Christ will assuredly bring all his enemies, let them bluster whilst they please, shall be unto them miserable and shameful, to the saints joyful, to himself victorious and triumphant.

It is the administration of the kingdom of Christ in the world that this truth principally respects. Great is the enmity of this world against it; great the opposition that is and hath always been made unto it. But this will be the assured issue of it,—ruin to the enemies, joy to the saints, glory to Christ. This is that which is typed unto us in the prophecy of Gog. That prophecy is a recapitulation of all the enmity that is acted in the world against the interest of Christ. What his counsel is the prophet declares: Ezek. xxxviii. 11, "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." They look upon the church of Christ as a feeble people, that hath no visible power or defence, and therefore easy to be destroyed; this encourageth them to their work. Who or what can deliver them out of their hand? With this resolution they come up on the breadth of the earth, and compass the camp of the saints, and the beloved city, Rev. xx. 9. They go about their work with glory and terror, as if they would do it in a day. So they have done in all ages; so they continue to do to this day. And what is the issue? The city, which they look on as an unwalled town, no way defensible or tenable, is not yet taken by them, nor ever shall be; but there they fall before it, one after another, and their bones lie under the walls of the city they oppose. They fall upon the mountains of Israel, and leave a stink behind them, the shame and reproach of their names unto eternity. Sometimes, they seem to have prevailed, and to have done their work; but still the issue is that they die, or are destroyed and go down to the pit, and come under the feet of Christ, leaving the city untaken. Disappointment, shame, and everlasting punishment, is their portion. And they find at last by experience that this "feeble folk," whom they so despise, are wise, and have their habitation in a rock. This pledge we have already of the truth proposed, that all who have formerly risen up in enmity to the kingdom of Christ are dead, gone,

perished under his feet, and have left their work undone, as far from accomplishment as the first day they undertook it. The same shall be the lot of those that are, and those that follow, to the end of the world. And when they have all done their utmost, then shall the end be; then shall all their misery be completed, the joy of the saints filled, and the glory of Christ exalted.

For the enemies themselves, what can be more shameful unto them, than to be so stupid as not to learn from the experience of so many hundreds of years to give over a work wherein never any prospered? more miserable, than to engage in that design wherein they must necessarily fail and be ruined? more woful, than to work out their own eternal destruction under the wrath of Christ, in a business wherein they had no success? And what profit is it if for the present they grow a little rich with the gain of oppression, if there be a worm in it that will devour both it and them? what advantage if they drink a little precious blood and find sweetness in it, if it make them sick, and swell, and die? The beloved city still abides, and their misery shall never end.

For the saints, what more joyful thing can there be, than for them to take a view of these things, to look backward and see all the Nimrods of the earth, that have opposed the kingdom of Christ, lying in shame and misery, with their necks under the footstool of his feet? There they may see Pharaoh lying, and Nebuchadnezzar, Nero, Domitian, Diocletian, with all their multitudes, and all that have walked in their steps, "brought down to the sides of the pit," in shame and eternal misery, for their opposition to the kingdom of Christ. There are they fallen and perished "all of them, who laid their swords under their heads, and caused terror in the land of the living."

And the like prospect may they take of what is to come. They may by faith see Babylon fallen, the whole conspiracy that is in the world against them and their Lord disappointed, and all his enemies that shall arise, even to the consummation of all things, brought to ruin. How may they triumph in a glorious prospect of this certain and unavoidable issue of the opposition that is made to the kingdom of their Redeemer! And this must be the issue of these things; for,—

1. God hath *promised unto the Lord Christ* from the foundation of the world that so it should be. It was part of his eternal covenant and compact with him, as hath been declared. And after the first promise of breaking the serpent's head, and prevailing therein against the enmity of his seed, no season of the church passed wherein the promises of the same success and issue were not renewed; and hereunto do the writings of Moses, the Psalms, and the prophets bear witness. And hereof it was that Enoch, the seventh from Adam, prophesied so expressly unto the old world before the flood, Jude 14, 15. Other prophecies and promises to the same purpose occur everywhere in the Scripture. And this God also in

several ages, for the greater pledge of his veracity, typed out: as in the victory of Abraham over the four kings, representing the great monarchies of the world, wherein he had a pledge that he should be heir of the world in his Seed; in the conquest of Canaan, the seat and inheritance of the church, by Joshua; in the successes and victories of David; and by many signal instances given in the visible ruin of the most potent opposers of his interest in the world. And it cannot be that this word of God should be of none effect.

2. The Lord Christ expects this issue and event of all things, and shall not be frustrated in his expectation. Having received the engagement and faithful promise of his Father, he rests in the foresight of its accomplishment. And hence it is that he bears all the affronts that are put upon him, all the opposition that is made unto him and his kingdom, with patience, long-suffering, and forbearance. When we consider the injuries, reproaches, oppressions, persecutions, blasphemies, that he is exposed unto, in his ways, his servants, his Spirit, and worship, we are ready to admire at his patience (as we ought to do) that he breaks not forth against his enemies as a consuming fire. But he knows the time and season that is allotted for the execution of vengeance upon them, and nothing of their pride, rage, boasting, or triumphing against him, shall ever provoke him to anticipate their ruin; so secure he is of their destruction in the appointed season, and so certain of their day that is coming.

3. He is himself furnished with authority and power for the accomplishment of this work, when and how he pleaseth. He hath not only assurance of the Father's concurrence, but is himself also thoroughly armed and furnished with power to destroy all his enemies, even in a moment. And he will not fail to put forth his power in the appointed season; he will "bruise them all with a rod of iron, and dash them in pieces like a potter's vessel." Though all his enemies should at once combine themselves against him, should the world receive the utmost contribution of craft, subtlety, and strength, that hell is able to afford unto it, what is it all to stand before the incomprehensible power of Jesus Christ? See Rev. vi. 16.

4. His glory and honour requires that it should be so. This is a thing that he is very tender in. God hath raised him up, and given him glory and honour, and care must be taken that it be not lost or impaired. Now, if his enemies should go free, if they could by any means subduct themselves from under his power, or be delivered from his wrath, where would be his glory, where his honour? Here they reproach him, blaspheme him, despise him, persecute him. Shall they escape and go free? shall they always prosper? What then would he do to his great name? The glory of Christ indispensably requires that there be a season, a day, appointed for the eternal ruin of all his stubborn adversaries.

5. His saints pray that it may be so; and that both upon his ac-

count and their own:—Upon his, that his glory, which is dearer to them than their lives, may be vindicated and exalted; their own, that their miseries may be ended, that the blood of their fellow-servants may be avenged, that the whole church may be delivered, and all promises fulfilled. Now, he will not disappoint their prayers nor frustrate their expectations in any thing, much less in those that are of so great importance. He will avenge his elect; he will avenge them speedily.

6. His enemies deserve it unto the utmost; so that as well his justice, as his glory, and interest, and people, is concerned in their destruction. In the *most of them* their rage against him is notorious, and visible to the eyes of men and angels; in *all of them* there is a cruel, old, lasting enmity and hatred, which he will lay open and discover at the last day, so that all shall see the righteousness of his judgments against them. God hath given him a kingdom, appointed him to reign; they declare that he shall not do so, and endeavour their utmost to keep him from his throne, and that with scorn, spite, and malice. So that whilst God is righteous, and the sceptre of Christ's kingdom a sceptre of righteousness, themselves call aloud for their own destruction.

The uses of this truth, in the comfort of the disciples of Christ against all fears, despondencies, and other effects of unbelief, with the terror of wicked men, are obvious and exposed unto all.

VERSE 14.

The apostle having proved the pre-eminence of the Son, as mediator of the new testament, above all the angels, from those attributions of honour and glory that are made unto him in the Scriptures, the like whereunto are nowhere made or given unto angels, that he may not appear to argue merely *negatively*, from what is not said concerning them, adds in this last verse such a description of their nature and office, or work and employment, as shows that indeed no such thing can be rightly spoken or affirmed concerning them as he hath before manifested to be spoken and recorded concerning the Son.

Ver. 14.—Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

There is no difference in the reading, nor much about the translation of these words.[1]

Ver. 14.—Are they not all ministering spirits, sent out to minister to [*unto a ministry for*] them that shall inherit salvation?

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[1] TRANSLATION.—Are they not all ministering spirits, sent forth to execute His service, for the sake of those who shall inherit salvation?—*Conybeare and Howson.*—ED.

This was the common received doctrine of the church concerning angels, suitable unto the Scripture and to the purpose of the apostle, as manifesting their disinterest in the glory before ascribed unto the Son.

Sundry things are here expressed concerning angels, which we must briefly pass through the consideration of; as,—

Πνεύματα. 1. Their *nature*. They are πνεύματα, רוחות, "ruchoth," "spirits,"—spiritual subsistences; not qualities, or natural faculties, as the Sadducees imagined, and which, by a homonymy of the name, Maimonides, More Nebuch. part. ii. cap. iii., admits also to be angels, but falsely, and without authority from Scripture or reason. This is their nature, this the Hebrews acknowledged so to be; they are created spirits, not to be compared with or equalled unto Him that made and created all things.

Λειτουργικά. 2. Their *office*. They are πνεύματα λειτουργικά, "ministering spirits." So are they termed, Ps. ciii. 21, "Praise the LORD, all his hosts," מְשָׁרְתָיו; LXX., λειτουργοὶ αὐτοῦ, "his ministers doing his will." Hence in general the Jews call them מישרתים, "ministers;" and among other titles assign this unto God, that he is יוצר משרתים, "the Creator of ministering spirits or angels." And expressly in the Talmud they are called מלאכי דשירותא; and more frequently by the rabbins in the Hebrew dialect, מלאכי חשרת, "angels of ministry;" above whom that the Messiah was to be, we have formerly showed from themselves.

Now, what kind of office or ministry it is that is ascribed unto them, the word itself doth in part declare. שָׁרַת is to minister principally about holy things; nor is it above once applied unto any other ministry. And such a ministry it signifies as is performed with honour and ease; and is opposed unto עָבַד, which is to minister with labour and burden. So the ministry of the Levites in bearing the burden of the tabernacle is called עֲבוֹדָה, "a ministry with labour;" while the more easy and honourable employment, which was attended to by them who, by reason of their age, were exempted from bearing of burdens, is called שֵׁרֵת, Num. viii. 11, Deut. xviii. 7. Such is the ministry of angels. It is in and about holy things, and unto themselves honourable and easy. And this שֵׁרֵת, is rendered Λειτουργία, which expresseth sometimes such a general ministry as compriseth the whole service and worship of the church: Acts xiii. 2, Λειτουργούντων αὐτῶν τῷ Κυρίῳ,—"As they ministered unto the Lord;" that is, attended unto the performance of all the duties of the church.

This, then, in general is the office of the angels: they are מלאכי השרת, or רוחות. πνεύματα λειτουργικά,—"ministering spirits," that wait on God in and about his holy services for the good of the church; which also in the like manner ministereth unto God in its own state

and condition. And hence it is that the church and they do make up one family, Eph. iii. 15; and they are all fellow-servants in the same family with them that keep the testimony of Jesus, Rev. xix. 10.

And this some of the later Jews have retained the tradition of; whence is that of Maimonides, More Nebuch. part. ii. cap. vi., which he citeth out of the Talmud: אין הקבה עושה דבר עד שנמלר בפמליא של מעלה;—"The holy, blessed God doth nothing unless he consult with his superior family." Only, not knowing the rise of the word פמליא, nor what it should signify, he tells us, פמליא הוא המחנה בלשון יון, "that in the Greek tongue it signifies a host;" whereas it is purely the Latin "familia," without the least alteration. And the description of this superior part of the family of God is given us, Dan. vii. 10, "Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." In which words Pseudo-Dionysius, Gregory, and Aquinas, with sundry of the schoolmen, have coined a distinction of angels, into "ministrantes," those that minister unto God, and "assistentes," those that stand before him; whereas the whole intendment of the expression is, that all the angels stood ministering before him, as John declares the matter, Rev. v. 11. And therefore the apostle expressly here affirms that they are "all ministering spirits," cutting off one member of their distinction. Neither is there more intended in the ministry of that upper part of the family of God than is expressed concerning the lower part of it of old: Deut. xviii. 5, God chose the priests and the Levites לַעֲמֹד לְשָׁרֵת,"—"to stand and to minister in the name of the LORD." The same persons were both "assistentes" and "ministrantes;" they stood to minister before the Lord.

Now, because of this standing and ministering of angels,—that is, their waiting on God in a readiness to do his will,—they may be said in some sense to be the throne of God, from whence he executeth justice and judgment: for as he is called יֹשֵׁב הַכְּרוּבִים, Ps. lxxx. 2, "He that dwelleth between the cherubim," as also Ps. xcix. 1; so the Jews say that the thrones mentioned Dan. vii. were שרים העליונים, "the higher princes" or "angels," as Abarbanel on the place. This, then, is their office,—they are "all ministering spirits."

3. Their execution of their office in their actual employment is here also expressed. They are "ministering spirits, *εἰς διακονίαν ἀποστελλόμενα*,"—"sent out unto a ministry." "Sent out,"—that is, they are *daily so*, continually so, the word denoting the present time, which is always. They stand before the presence of God, and are continually sent out by him, sometimes some, sometimes others,—always those that are sufficient for his work.

Εἰς διακονίαν ἀποστελλόμενα.

Now, as we observed before that λειτουργία denotes the whole family service of God, which in general is ascribed unto these children and servants of his in the upper part thereof, they being πνεύματα λειτουργικά, "ministering spirits;" so here the execution of their work is expressed by two words, which comprise the *whole ministry of the church*, ἀποστολή and διακονία,—"apostleship" and "labouring ministry;" and therein the harmony is still preserved that is between both parts of the family of God. And as in the service of the church, the ministers thereof do not minister unto men, but unto the Lord for and in the behalf of men, Acts xiii. 2; so is it with these spirits also,—they are sent out to minister for the good of men, but it is the Lord unto whom they minister; his ministers they are, not ours, Ps. ciii. 21, though in their ministry, belonging unto the same family with believers, they are their fellow-servants: as all the servants of a king, though otherwise greatly differenced, agree in this, that they are all servants unto the same person. And these two words express both their honour, that they are immediately sent out from the presence of God, they are his apostles, as also their obedience and diligence, they undertake διακονίαν, a "ministry," to be discharged with care and due observance of him by whom they are sent.

Διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν.

4. There is expressed the restriction of their ministry unto the especial object of their work and employment. It is "for them that shall be heirs of salvation." Διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν,—"for them," for their sakes, for their good, in their behalf, "who shall inherit salvation." Heirs they are at present, and hereafter shall inherit, or actually obtain salvation, by virtue of their heirship; that is, elect believers. Yet the apostle speaketh not of them as elect, nor yet absolutely as believers, but as heirs; which they obtain by the privilege of adoption. This gives them heirship and an interest in the family of God. And the ministry of the superior part of the family in behalf of the lower respects them as such; that is, as adopted, as children, as heirs, as co-heirs with Christ, Rom. viii. 16, 17. This privilege, I say, amongst others innumerable and inexpressible, we have by our adoption, that being admitted into the family of God, those blessed angels whose special ministry respects that family, have us under their constant care.

It is true, that the ministry of angels is not always absolutely restrained unto the church or family of God; they are employed also in the government of the world. So the angel that was sent unto Daniel affirms, "that in the first year of Darius he stood to confirm and strengthen him," Dan. xi. 1; that is, to assist him in the wielding of his new-gotten empire: as also chap. x. 13, 20, 21, he declares how he acted in opposition to the prince of Persia, and stirred up

the prince of Grecia; that is, how he should do so in the appointed time. And so also, doubtless, are they employed about other affairs in the world, from whence much good redounds unto many who yet belong not unto the family of God. But yet two things we may here observe:—First, That though this ministry of theirs was not *immediately*, yet it was *ultimately* for the church. For their sake were those mighty empires first raised, and afterwards razed to the ground. And this is that which they consider in their ministry. See Zech. i. 8–12. And thence it appears that the prince of the kingdom of Persia, who withstood the angel, was not any angel of God, but the king of Persia himself, who laboured to obstruct the work committed unto him. Secondly, That the apostle treats in this place of that immediate respect which the ministry of the angels had unto the church, because in that regard alone he carries on his comparison between them and the Son, that only being unto his purpose in hand.

But it may be objected that this their *ministry will not clearly evince their inferiority* and subordination unto Christ, seeing he himself also was sent, and that for the good of them who shall inherit salvation, and is thence called "The apostle of our profession." But the differences between him and them in their being sent are so great and manifest, that his superiority unto them and pre-eminence above them is not in the least thereby impeached. He was sent by his own *voluntary* previous choice and condescension; they are so in pursuit of the state and condition of their creation. He was sent to minister in the "form of a servant" only for a short season, in the days of his flesh; they continue to be so from the beginning to the end of the world. He was sent unto that great and mighty work of mediation which none was worthy to undertake, none able to go through withal but himself alone, the only begotten Son of God; they are sent about the ordinary concernments of the saints: he as the Son; they as servants: he as the *author* of the whole work of redemption and salvation of the church; they as *subordinate assistants* in the particular promotion of it. The general agreement, then, of his and their being sent for the good of the church, hath so many and so great differences, in the manner, causes, and ends of it, that it no way takes off from the *evidence* of their subordination and subjection unto him. And with this demonstration the apostle closeth the argument he hath so long insisted on.

Of the nature of this ministry of angels for the good of them that shall inherit salvation, because it belongs not directly unto the present design of the apostle, and would, in the full consideration of it, cause a long diversion from the work in hand, I shall not treat, although it be a matter singularly deserving our meditation.

For the present it may suffice us to observe, that in the government and protection of his saints here below, both as to the dispensation of grace and providence, God is pleased to make use of the ministry of angels, wherein much of their honour and our safety do consist. For a close of the whole, we may only observe the way and manner whereby the apostle proposeth this doctrine of the ministry of angels unto the Hebrews. "Are they not?" saith he. He speaks of it as a matter well known unto them, and acknowledged by them. Their nature, their dignity, and their office, were declared in the Old Testament. Thence were they instructed, that as to their *nature* they were spirits; in *dignity*, thrones, principalities, and powers; in *office*, ministers unto God, sent out for the good of his church. And therefore these things the apostle in sundry places takes for granted, as those that were already known and received in the church of God, Rom. viii. 38; Eph. i. 20, 21; Col. i. 16. This doctrine, then, I say, was propagated from the Jews unto the Christians. And from them also came forth much of that curiosity and superstition about angels which afterwards infected the minds of many in the Christian church; for after they were forsaken of God, and began to give up themselves unto vain speculations, there was not any thing wherein the vanity of their minds did more early manifest itself than in their imaginations about angels,—wherein they exercise themselves unto this day. For, to omit their monstrous figments about the original of devils,—most of whom they affirm to have been begotten by Adam on Lilith, before God formed Eve, and many to have issued from Adam and Eve severally whilst they lived separate an hundred and fifty years after the death of Abel,—as later follies, it is certain that some of them began to vent curiosities about angels in the apostle's time, Col. ii. 18, and to express their fancies about their names, orders, degrees, and employments. And this they continue yet to do; although they peremptorily deny that they are to be invocated, or prayed unto,—wherein they are outdone by others. Names they have invented for them innumerable, and those many of them uncouth and insignificant. Orders also, or degrees, they assign unto them; some four, some five, some seven, some nine, some thirteen, according as it hath seemed good unto this or that great master among them. From them the pseudo Dionysius, about the fourth or fifth century after Christ, took the occasion and rise of his operose figment about the celestial hierarchy; though he mixed their inventions with many Peripatetical and Pythagorean notions. Aristotle proportioned the number of the intelligences unto the spheres of the heavens; more he granted not. The Pythagoreans and Platonics asserted all things here below to be influenced by the planets in their orbs, the inferior receiving a communication of virtue from the higher, and imparting

it unto them beneath. So they interpreted the exsection of Saturn by Jupiter, as that of Cœlum by Saturn, to be the interception of their procreative influence, that it should not immediately be communicated unto things below but by them. Out of all these fancies did Dionysius raise his hierarchy. From the Jews he took the disposition of his angels into orders of superiority and rule; from Aristotle their number, placing an order instead of a single intelligence, to answer what is taught in the Scripture concerning their multitude; and from the Pythagorean Platonics the communication of light, knowledge, and illumination from God, by the highest to the lowest series or order, and from them to men on earth. And on this foundation, such as it is, are built the discourses of many commentators on this place, in their inquiries whether angels of the superior orders are sent forth to minister for the good of believers; which is denied by many, though by some later expositors, as Estius, Ribera, Tena, à Lapide, granted and proved, not without much ado. So hard is it sometimes for men to cast down scarecrows of their own setting up.

It remaineth only that we close our whole discourses on this chapter with some observations for our own use and instruction from this last verse; as,—

I. The highest honour of the most glorious spirits in heaven is to minister unto the Lord in the service whereunto he appoints them.

This is the office, this the work of angels; and this is their honour and glory. For what greater honour can a *creature* be made partaker of, than to be employed in the service of his *Creator?* what greater glory, than to stand in the presence and to do the will of the King of heaven? If it be an honour on earth to stand before princes, dying, perishing men, and that unto them in nature and kind equal unto those before whom they stand, what is it for them who by nature are at an infinite distance from the glory of God, to stand before Him who lives for ever and ever? And surely it will be unconceivably woful unto poor souls at the last day, to find how they despised in this world a share and interest in that service which is, and ever was, the glory and honour of angels.

II. Such is the love and care of God towards his saints labouring here below, that he sends the most glorious attendants on his throne to minister unto him in taking care of them. He who gave his only-begotten Son for them will not spare to send his holy angels unto them. Heaven and earth shall be witnesses of his care of them, and the value that he puts upon them.

Now, this being a matter of so great importance as it is unto the church's consolation, and the doctrine directly taught in the text, we may a little further inquire into it, in answer unto these two questions:—

First, Wherefore is God pleased to use the ministry of angels in the dispensation of his care and good-will unto the church, the heirs of salvation, seeing he can by an almighty facility exert all the effects of it by his own immediate power?

Secondly, Unto what especial ends and purposes doth God make use of the ministry of angels for the good of them that believe?

For the FIRST of these, the principal account of it is to be resolved into his own sovereign will, wisdom, and pleasure. Thus are we always to live in a holy admiration of him, whenever we consider any of his works or ways, Rom. xi. 33. Herein are we to rest, and to put a stop unto all our inquiries. So it pleased him, Matt. xi. 26; and he giveth no account of his matters, Job xxxiii. 12, 13. This we are to acquiesce in as the great reason of all God's dispensations and ways, even his own infinite wisdom and sovereign pleasure. He alone knows what becomes his own goodness and greatness, and of creatures not one, but as he is pleased to reveal it. For can we find out the Almighty unto perfection? can we by searching find out God? Job xi. 7. How shall poor, limited, finite creatures come to know what beseems the infinite Holy One to do, any otherwise but as himself declareth that he hath done it? And then we know the work is holy and wise, and such as becometh infinite perfection, because he hath done it. Herein, then, we principally rest, as to the meetness and condecency of the ministry of angels,—God hath appointed it. Whereunto we may add those other reasons which the Scripture suggests unto us, as,—

1. God doth it for the preserving and manifestation of the glorious order of his kingdom. God is pleased to rule his creation as a supreme Lord and King. Hence there is so often mention made in the Scripture that he is the King, the only Potentate, the Lord of lords and King of kings; as also of his throne, his kingdom, dominion, reign, and government. And God doth this, that he might thereby give an understanding of his sovereignty unto his creatures, and make way thereby for the manifestation of his glory. Now, unto a kingdom there are three things essential, rule, obedience, and order. In this kingdom, the sovereign rule is in the hand of God alone; the kingdom or monarchy is his. Obedience is the work and duty of the whole creation, every thing according to its nature, capacity, and condition. The glory of both these lies in order. Hereof there are two parts:—first, That which respects the *being* of the creatures in their dependence on God; secondly, That which respects their *operation* in obedience unto him. God hath in infinite wisdom endowed the works of his hands with such various natures, whereon their uses do depend, as that they are placed thereby in several ranks, series, and orders, in a useful subserviency unto one another, so far as they are advantaged thereby in their common and absolute subjection to

himself. This is the order of their being. The order of their operation is such as they are fitted for by their natures, and whereby they set out the glory of this kingdom of God. Thus he takes the angels, being fitted thereunto by that place which they hold in the order of nature and being, unto the next and immediate attendance upon the throne of his kingdom. There they wait upon him, to receive and execute his commands in all the affairs of his kingdom. So are they everywhere described in the Scripture, Ps. lxviii. and ciii.; Dan. vii.; Rev. v.; Isa. vi., and elsewhere. And by this ministry of angels doth God intimate unto us the glory and order of his kingdom, his glorious and fiery throne being attended with millions of these mighty angels, ready to accomplish his will. And whereas God hath erected "imperium in imperio," "a kingdom in a kingdom," like the wheels within the wheels in Ezekiel's vision, namely, the economical, dispensatory kingdom of Christ in his œcumenical kingdom over the whole creation, and hath annexed thereunto the principal manifestation of his glory, rule, and dominion, those blessed ministers do principally attend the affairs thereof. And thus, though God can govern and dispose of all things "solo nutu," by the almighty, immediate emanations of his own power, yet, for the manifestation of the glory of his kingdom, especially of that rule which is committed unto the Lord Christ, he useth the ministry of his creatures, in that order which his infinite wisdom had disposed them unto at their first creation.

2. God is pleased to do this *to exercise the obedience of the angels themselves;* and that upon a threefold account:—First, To keep, preserve, and rule them *fitly* to their state and condition. Being creatures, they have a *natural* and necessary *dependence* on God their creator; and being intellectual creatures, they have a *moral dependence* on him, according to a law and rule, with reference unto the utmost end whereunto they were created. This requires their constant obedience unto the will of God, without which they leave and forsake the law of their creation and condition, and also deviate from the end for which they were made. Wherefore, to exercise them unto and in this their obedience, God makes use of their ministry and service in his government of the church. And this they shall continue to do unto the end of the world, when, the course of their obedience being accomplished, they shall be everlastingly satiated with the contemplation of God's infinite excellencies, and enjoyment of him as their reward. Secondly, That in them he might give an *example* of ready obedience unto the church. These angels of God, being in their nature excellent, and great in power, always ready, watchful, and free from all diversions or avocations, eminent in light and holiness, as always beholding the face of God, and filled with his grace, are proposed unto us,

in their obedience and readiness to do the will of God, as an example and pattern which we are to imitate unto our utmost, though we are never able perfectly to express. And thence are we directed by our Saviour to pray that we may do the will of God on earth as it is done by them in heaven. Thirdly, That they themselves may be made partakers of this singular honour and glory, to serve the most high God in his most glorious work, the preservation and salvation of his church; for that this is their honour was before declared.

3. God employeth them in an especial manner in this ministry, for the good of them that are heirs of salvation, to manifest unto them the greatness and glory of the work of the gathering, preserving, and redemption of his church, with the value that he puts upon all the fruits of the death and concernments of the mediation of his Son Jesus Christ: for as of themselves they desire to look particularly into these things, which in general appear so glorious unto them, 1 Pet. i. 12, that their delight in the wisdom and love of God may be more and more increased; so by God's dealings with his church, in whose behalf they are employed, they learn therein "the manifold wisdom of God," and riches of his grace, Eph. iii. 10. And thus in all their employment about the saints, wherein they are sent out to minister for their good, they learn much of the wisdom and love of God; and are thereby excited to honour, applaud, glorify, and praise him. Somewhat of this they shall see in the least and meanest work toward any believer that is committed unto them. And they eternally rejoice in the overflowings of the love and grace of God, taking care of all the concernments of the poorest and meanest of his servants.

4. This is done that God may in an especial manner give glory and honour unto Jesus Christ thereby. This is his will, "that all men should honour the Son, as they honour the Father," John v. 23. He hath therefore raised him up, and given him honour and glory, and in particular exalted him far above the angels, putting them in subjection unto him, as their head, prince, ruler, and governor, Eph. i. 20–22. Neither is it a show of glory, or a titular kingdom and dominion, that he hath given to Jesus Christ, but a real and absolute sovereignty, wherein all things subject unto him are at his absolute disposal; and therefore must the angels themselves be at his service in the affairs of his kingdom; and so they acknowledge themselves to be, and the fellow-servants of them that keep his testimony, Rev. xix. 10. Now, the heart and love of Jesus Christ is greatly set upon that part of his church or people which are labouring with sin, affliction, and persecution here below, Heb. ii. 17, iv. 15. It is, then, greatly for his honour and glory (which in all things the Father aimeth at, Col. i. 18, 19) that the glorious angels should be

employed for the good and in the behalf of all his poor labouring saints. This honour is done to Jesus Christ in heaven, when all the attendants of the throne of God do see the care that is taken about the meanest that believe in him.

5. The *love, and care, and condescension of God unto his saints* are hereby manifested unto the saints themselves. God employeth the angels for their good, that they may know how he careth for them, and be comforted thereby, Ps. xci. 11. The saints of God have mean and low thoughts of themselves,—as it becomes them to have. They know and confess that they are less than all the mercies of God, and unworthy that he should have any regard of them. Such thoughts as these their mean terrene condition, and their manifold sins and failings, do fill them withal. Of the glorious angels their thoughts and apprehensions are high and honourable. Their nature, their state and condition, their power and greatness, their holiness, and enjoyment of the presence of God, do all present them unto their minds under a notion of much excellency and glory. Hence some weak, superstitious, and curious minds, have been drawn to adore them with religious worship and adoration. The saints know sufficiently the folly hereof. But yet, when they consider that God is pleased to use, employ, and send out these glorious spirits, to take care of them, to do them good, to watch over them and round about them, to keep them from evil, this fills them as with a holy admiration of the infinite love and condescension of God towards them, so also of the excellency of the mediation of the Lord Christ, who hath brought them into this condition of favour; from both which much spiritual comfort and rejoicing in the Lord do arise. And for this end also doth God choose to do that mediately, by the ministry of angels, which otherwise, by an inconceivable facility, he could do by his own immediate power.

6. A blessed *intercourse, society, communion, and fellowship is maintained and kept up between the several parts of the family of God,*—that of angels above, and this of believers below. It hath been formerly declared how the angels in heaven and all elect believers were reduced into one family, when God reconciled the things in heaven and earth unto himself, and brought them all into subjection unto and dependence upon one common head, Christ Jesus, Eph. i. 10. From hence are angels and men reduced into one family, the family in heaven and earth; the angels by transition, men by adoption. Now it is the will of God, that, for the honour of our Lord Jesus Christ, the immediate head of this family, there should be an intercourse and a helpful communion between the several parts of it; for to this end are we brought into the society of the "innumerable company of angels," Heb. xii. 22. Now, because our goodness, our usefulness, our helpfulness, are confined and

limited unto the "saints that are on the earth," Ps. xvi. 2, 3, not extending itself unto God, or any of his holy ones above, we cannot help, assist, counsel, nor advise the angels; nor do they in any thing stand in need of our aid or assistance. And since the communication of our minds unto them, by way of religious subjection, adoration, faith, trust, affiance, is absolutely forbidden unto us, it remaineth that this fellowship and society must be maintained by the aid, help, and assistance which they are able to afford unto us, and which we stand in need of. And on this account doth God employ them about the affairs and concernments of believers, that so a becoming fellowship may be kept up in the family of Christ, and a usefulness between the several parts thereof.

7. God makes use of the ministry of angels in the service of the church *to reproach, awe, restrain, and torment the devil.* It is a continual reproach cast upon Satan, when he sees those unto whom he is like in nature, and with whom he was some time a companion in glory, willingly, cheerfully, triumphantly obeying the will of God in the service of Christ; having by his wickedness cast out himself from the same honourable employment, and mancipated himself to the vilest services that any part of the creation of God is cast down unto. The whole work of the angels is a continual reproach unto Satan for his sin and folly. It cries unto him, 'This might have been thy work, this might have been thy condition;' the gnawing of which consideration is no small part of his torment and present restless vexation. They also put an awe upon him in all his attempts. He knows well their power, their authority, their commission, and that it is not for him to contend with them. With one word they can at any time defeat him: "The Lord rebuke thee, Satan; the Lord rebuke thee." And he knows not where he may meet with them in his attempts. And this keeps him in continual awe and perpetual uncertainty of success in all that he undertakes or goes about. And hereby God also in many things frustrates his endeavours, restrains his power, and disappoints his malice. It is inconceivable what havoc he would make of the lives, and liberties, and estates of the saints, did not these watchers from the Holy One disappoint him. And all these things add to his torment. Much of his present punishment consists in the endless workings of wrath, envy, malice, blood-thirstiness, and rage. Now, as these, wherever they are found but in the least degree, are tormenting passions, so where they are all in their height, rage, and fury, and are not by any considerable vent abated or slacked, what can be worse in hell itself but only the immediate wrath of God? But thus it is with Satan from this ministry of angels. He sees the church and every member of it, all whom he seeks to devour, encamped about, protected, and defended by this heavenly host, so that he cannot in any

measure have his will of them; nay, that he cannot touch the soul of any one of them, nor cause a hair of the head of any one of them to perish. This fills him with self-devouring rage, envy, and wrath. And thus doth God by this way accomplish his judgment upon him.

And these are some of the reasons which the Scripture intimates unto us why the Lord is pleased thus to make use of the ministry of angels; which may suffice for an answer to the first question before proposed.

The SECOND is, Unto what ends and purposes doth God make use of the ministry of angels for the good of them that do believe?

The thing itself we suppose in both these questions. It is so directly asserted in the words of the apostle, and so many instances are given of it elsewhere in the Scripture, that it needs not any especial confirmation. It will also be further declared in our enumeration of the ends and purposes of it ensuing; as,—

1. In general, God doth it to communicate by them the *effects of his care and love* unto the church by Jesus Christ. This God represented unto Jacob in the vision that he gave him of the ladder which stood upon the earth, and whose top reached unto heaven, Gen. xxviii. 12, 13; for although the Jews say somewhat to the purpose when they affirm this ladder to have denoted the dependence of all things here below on them above, under the rule of the providence of God, yet they say not *all* that was signified thereby. Our Saviour tells us, John i. 51, that hereafter his disciples should see "heaven open, and angels ascending and descending upon the Son of man," —plainly alluding unto this vision of Jacob: for these words ἐπὶ τὸν Υἱὸν τοῦ ἀνθρώπου, "upon the Son of man," cannot denote merely the object of angelical ministration, that they should be exercised in their work about his person; but also that by him, by means of his mediation, the angels ascend and descend in the work of ministering unto the saints. It is true, the great instance of their ministry was given in and about the person of Christ, as head of the church. They declared his conception and nativity, Matt. i. 20, 21; Luke i. 35, ii. 10–14;—they ministered unto him after his temptation, Matt. iv. 11;—they strengthened him in his agony, Luke xxii. 43;—they were witnesses of his resurrection and ascension, Luke xxiv. 4, Acts i. 10, 11. But by him and on his account they perform the offices of their mission towards others also, even all the heirs of salvation, but this still upon the account of Christ. They ascend and descend on his mediation, sent by his authority, aiming at his glory, doing his work, carrying on his interest, as in the following particulars will appear: for,—

1. They are sent in an *extraordinary manner to make revelations* of the will of God, about things tending unto the obedience and spiritual advantage of them that do believe. Hereof we have

many instances in the Old Testament, especially in God's dealing with the patriarchs before the giving of the law. For although the second person of the Trinity, the Son of God himself, did often appear unto them,—as to Abraham, Gen. xviii. 1, 2, with chap. xix. 24; and unto Jacob, chap. xxxii. 24, whom he calls הַמַּלְאָךְ הַגֹּאֵל, Gen. xlviii. 16;—yet God also made frequent use of created angels in the revelation and discovery of his mind and will unto them, as is evident from many passages in their story. That he used their ministration in the giving of the law we have before abundantly showed, the Holy Ghost declaring and affirming it, Ps. lxviii. 17, 18; Acts vii. 53. The like also he continued to do in the visions of them granted unto the prophets that ensued unto the end of that dispensation, especially unto Ezekiel and Zechariah. So also the same was done under the New Testament, as, to omit others, we have an especial instance, Rev. i. 1. How far God is pleased to continue this ministration of angels unto this day is hard to determine: for as many have pretended unto revelations by angels, which have been mere delusions of Satan or imaginations of their own brains, so to say that God doth not or may not send his angels unto any of his saints, to communicate his mind unto them as to some particulars of their own duty, according unto his word, or to foreshow unto them somewhat of his own approaching work, seems, in my judgment, unwarrantably to limit the Holy One of Israel. Howbeit such things in particular are to be duly weighed with sobriety and reverence.

2. God by them *suggests good motions unto the minds of his saints.* As the devil sets himself on work to tempt them unto evil, by suggestions suited unto the principle of sin within them, so God employs his holy angels to provoke them to that which is good, by suggesting that unto them which is suitable unto the principle of spiritual life and grace that is in them. And as it is difficult to discover the suggestions of Satan in most cases from the workings of our own minds and our unbelief in them; partly because of their connaturalness one to the other, and partly because his impressions are not sensible, nor produce any effects but as they mix themselves with our own darkness and lusts: so it is no less difficult distinctly to take notice of these angelical motions, upon the like account on the other hand; for being suitable unto the inclinations of that principle of grace which is in the hearts of believers, and producing no effect but by them, they are hardly discerned. So that we may have the benefit of many angelical suggestions of good things which we ourselves take no notice of. And if it be inquired how these good motions from angels are or may be distinguished from the motions of the Holy Ghost, and his actings in believers, I answer, that they are differenced sundry ways; as,—(1.) These angelical motions are "ab extra," from without. Angels have no inbeing in us, no resi-

dence in our souls, but work upon us as an *external principle;* whereas the Holy Spirit abideth with us, and dwelleth in us, and works "ab intra," from within the very principles of our souls and minds. Whence it follows, (2.) That these angelical motions consist in occasional *impressions on the mind,* fancy, and imagination, by advantages taken from outward objects and present disposition of the mind, rendering it meet to receive such impressions, and so disposing it to affect the heart, the will, and the affections; whereas the Holy Ghost closeth in his operations with all the faculties of the soul, really and immediately exciting every one of them to gracious actings, according to their nature and quality. Whence also it appears, (3.) That *angelical motions communicate no strength,* power, or ability unto men to act, do, or perform the good which they guide and direct unto; only, they provoke and stir up men to act and exert the strength which they have in the duties that they are minded of; but the Holy Ghost in his motions doth really communicate spiritual grace, strength, and power unto the faculties of the soul, enabling them unto a right performance of the duties proposed unto them. And, (4.) Whereas *angelical impressions are transient,* and abide not at all in themselves, but only in the effects which the mind warned and excited by them doth produce, there is a constant, abiding, effectual work of the Holy Ghost in the hearts of believers, enabling them to will and to do according unto his good pleasure. And this is a second part of the ministry of angels in particular, the benefit whereof we are oftener made partakers of than perhaps we are aware. And these motions, which are an effect of their ministry, the Sadducees of old took to be angels, denying all spiritual subsistences from whom they should proceed.

3. God sends forth his angels unto this ministry for the good of believers, to *preserve them from many dangers* and ruinous casualties that would otherwise befall them. Much of the design of Ps. xci. is to acquaint us therewithal; for though the charge of angels is expressed only in verses 11, 12, yet as the expression there, of keeping us in all our ways, that we stumble not, is comprehensive of all the dangers which we are or may be exposed unto, so this same work of theirs respects all the evils and casualties enumerated in the beginning of the psalm. And to this purpose also is it said that the angel of the Lord encampeth about them that fear him, as they did about Elisha of old,—namely, to preserve them from the dangers that they are exposed unto. Nor is this impeached by the observation of the evils, troubles, calamities, and miseries that befall the people of God; for God hath not given his angels a commission to act "ad ultimum virium," to the utmost of their strength, "viis et modis," for the preservation of his, but only to act according to his especial good pleasure; and this they always do. Now,

it is the will of God that his saints should be exercised with various troubles and calamities, for the trial of their faith and obedience. But yet, in the ordering and management of these calamitous accidents or troubles, they have no less benefit by the ministry of angels than they have in respect of those from which they are preserved by them; for inasmuch as they also are designed and ordered for their good, their exposing to them in their seasons, supportment under them during their continuance, and deliverance from them in the appointed time thereof, are all signal mercies which they receive by the ministry of angels.

4. By this ministry of angels doth God in particular *preserve us from the sudden and violent incursions of Satan.* Satan in the Scripture is called a serpent, from his subtlety and lying in wait to do mischief; and a lion, from his rage, and fury, and spoiling from his lurking-places. And as the one or the other he continually seeks the harm, mischief, and ruin of the whole man; not only of our souls, in sin and desert of punishment, but of our bodies, in our lives, health, and welfare. Hence we find so many in the Gospel troubled with bodily infirmities from the assaults and impressions of Satan. And what he prevails to do against any one, that he is continually attempting against all the whole seed of Abraham. Hereunto also belong all those hurtful terrors, affrightments, and surprisals, which he endeavoureth by himself and his agents to cast upon us. Had he his liberty, he would make our whole lives to be filled with disappointments, horrors, vain fears, and perplexities, if he could proceed no further. Now in all these designs it is more than probable that he is prevented by the ministry of angels. We find, in the 1st of Job, that in all the devil's walks in the earth for the executing of his malice, the angels still observe him, and are ready to answer him when he comes with his accusations against the saints into the presence of the Lord. And hereon depends the safety and security of our lives, without which Satan would by all means continually attempt to fill them with terrors, vexations, losses, and troubles. Not one of us should escape him any better than Job did, when God for a season suspended his protection over his relations, possessions, and enjoyments.

5. They are in their ministry appointed to be *witnesses of the obedience, sufferings, and worship of the disciples of Christ,* that they may give testimony unto them before God, and in the great assembly of the last day; so glorifying God for the grace bestowed upon them and the assistance afforded unto them. Thus Paul tells us that the apostles in their preaching and sufferings were made "a spectacle unto angels," 1 Cor. iv. 9. The holy angels of God looked on, rejoicing to behold how gloriously they acquitted themselves in the work and ministry committed unto them. And to this end doth

he charge Timothy before "the elect angels" to look unto and discharge aright the work of an evangelist, 1 Tim. v. 21, because they were appointed of God to be witnesses of his faithfulness and diligence therein. And it is not improbable but he hath respect unto the presence of angels in the assemblies of the saints for the worship of God, where he enjoins modesty and sobriety unto women in them on their account, 1 Cor. xi. 10. And from that particular instance a general rule may be drawn for the observation of comeliness and order in all our assemblies,—namely, from the presence of these holy witnesses at all our solemn worship; for church-assemblies are the court, the dwelling-place, the throne of Jesus Christ, and therefore in them he is in an especial manner attended by these glorious ministers of his presence. And therefore, although a holy regard unto God and our Lord Jesus Christ himself be the first and principal motive unto a right and holy acquitment of ourselves in all our obedience, sufferings, and worship, yet in subordination thereunto we may have also respect unto the angels, as those who are employed by him to be witnesses of our ways and carriage,—such a respect, I mean, as may administer occasion unto them to glorify God in Christ on our behalf, that so all the honour may finally redound unto him alone.

6. God useth the ministry of angels to *avenge his elect of their enemies* and persecutors, to render unto them a recompense and vengeance even in this world, in the due and appointed season. Thus by an angel he destroyed the army of Sennacherib, when he intended and threatened the destruction of Jerusalem; and by an angel he smote Herod, in the midst of his pride and persecution, Acts xii. And this ministry of theirs is in an especial manner pointed unto in several places of the Revelation, where the judgments of God are foretold to be executed on the persecutors of the world. And this work they wait for in a holy admiration of the patience of God towards many a provoking generation, and are in a continual readiness to discharge it unto the uttermost when they shall receive their commission so to do, Dan. vii.

7. They *carry the souls departed into Abraham's bosom,* Luke xvi. 22.

8. Lastly, The ministry of angels respects *the general resurrection* and day of judgment. The Lord Christ is everywhere described coming to judgment at the last day attended with all his holy and glorious angels, Matt. xxiv. 31, xxv. 31; 2 Thess. i. 7, 8; Jude 14, 15. And great shall be their work towards the elect in that day, when the Lord Christ "shall be glorified in his saints, and admired in all them that believe;" for although the work of the resurrection, like that of the creation, is to be effected by the immediate operation of almighty power, without the interveniency of any secondary, finite agents,

limited in their power and operation, yet many things preparatory thereunto and consequent thereon shall be committed unto the ministry of angels. By them are the signs and tokens of it to be proclaimed unto the world; to them is the sounding of the last trumpet and general summons given out unto all flesh to appear before Jesus Christ committed, with all the glorious solemnity of the judgment itself. And as they bear and accompany the departing souls of the saints into the receptacles of their rest in heaven, so doubtless also shall they accompany them in their joyful return unto their beloved old habitations. By them also will the Lord Christ gather them together from all parts wherein their redeemed bodies have been reduced into dust; and so also at length by them bring all the heirs of salvation triumphantly into the full possession of their inheritance.

And thus much may suffice to have spoken about the ministry of angels, here mentioned by the apostle; by all which it further appears how neither in their nature nor their office they are any way to be compared with the Son of God in his ministry towards the church. Some deductions also, for our special use and instruction, may here be added from what hath been spoken; as,—

1. That we ought to *be very careful to use sobriety* in our speculations and meditations about this matter. Herein doth the caution of the apostle take place in an especial manner, that we should be wise unto sobriety, Rom. xii. 3, and not to think ourselves wise above that which is written. This some neglecting of old, and endeavouring to intrude themselves into the things which they had not seen, Col. ii. 18,—that is, boasting of the knowledge and acquaintance with angels, which they had no ground for nor any safe instruction in,—fell into pride, curiosity, superstition, and idolatry, as the apostle in that place declareth. And almost in all ages of the church men have failed on this account. The curiosity of the Jews we did in some measure before manifest. To them in their imaginations succeeded the Gnostics, whose portentous æons and genealogies of inferior deities, recounted by Irenæus, Origen, Tertullian, Epiphanius, and others of the ancients, were nothing but wicked and foolish imaginations about angels. Unto them succeeded those about the beginning of the fourth century, who flatly worshipped angels, and had conventicles, or private meetings, for that purpose, who are expressly condemned in the 35th canon of the council of Laodicea, anno 364, in these words: Ὅτι οὐ δεῖ Χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ὀνομάζειν καὶ συνάξεις ποιεῖν, ἅπερ ἀπαγορεύεται· εἴ τις οὖν εὑρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρείᾳ σχολάζων ἔστω ἀνάθεμα· ὅτι ἐγκατέλιπε τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν τὸν Υἱὸν τοῦ Θεοῦ καὶ εἰδωλολατρίᾳ προσῆλθον· wherein they plainly adjudge that practice to be idolatry and apos-

tasy from Jesus Christ. After these, about the end of the fourth or beginning of the fifth century, he vented his curious speculations about their hierarchy, orders, and operations, who personated Dionysius the Areopagite; of whom we spake before. From them all did that sink of idolatry, superstition, and heresies, the church of Rome, derive her present speculations, adoration, worship, and invocation of angels. But as these things are all of them without, beside, and against the word in general, so they are in particular expressly prejudged and condemned by the apostle, in the place to the Colossians before mentioned. And of such kind of needless, useless, unprofitable, dangerous speculations we are to beware; and many of them I could in particular recite, but that I would not teach them unto any by condemning them before all. But yet,—

2. *Danger should not deter us from duty.* Because some have miscarried in this matter, we ought not therefore wholly to neglect it, there being so great a concernment of the glory of God and our own good enwrapped therein. Had others erred or wandered indeed, because they had neither way to walk in nor guide to attend unto, it had been sufficient to restrain us from attempting any thing in this matter; but whereas it is evident that they wilfully neglected the way, or pressed farther than the paths of it led them, and despised their guide, following their own imagination instead thereof, shall others be discouraged in their duty, whereas they may avoid their miscarriages? Wary, indeed, this may and ought to make us in our inquiries, but not neglective of our duties. We have the word of God for our way and guide. If we go not besides it, if we go not beyond it, we are as safe when we treat of angels as if we treated of worms. We have seen in part of what signal use their ministry is as unto our good, and the glory of Jesus Christ. And it is pride to the height, not to inquire after what may be known, because there are many things that we may not know nor comprehend. If that take place, it will debar us from all search into the mysteries of the gospel; for upon our utmost attainment we know but in part. God's revelation is the object of our knowledge. So far as that is made and given, so far we may inquire and learn. Besides, it is the height of ingratitude, not to search after what may be known of this great privilege and mercy whereof we are made partakers in the ministry of angels. God hath neither appointed nor revealed it for nothing; he expects a revenue of praise and glory for it; but how can we bless him for it when we know nothing of it? This ministry of angels, then, is that which, with sobriety, we are in a way of duty to inquire into.

3. Let us on this account *glorify God and be thankful.* Great is the privilege, manifold are the blessings and benefits, that we are made partakers of by this ministry of angels. Some of them have

been before recounted. What shall we render for them? and to whom? Shall we go and bow ourselves down to the angels themselves, and pay our homage of obedience unto them? They all cry out with one accord, "See you do it not; we are your fellow-servants." What shall we do then? Why, say they, "Worship God." Glorify and praise him who is the God of all angels, who sends them, who employs them, unto whom they minister in all that they do for us. Let us bless God, I say, for the ministry of angels.

Moreover, these words afford us other instructions, which I shall only name, and put a close unto our discourses on this chapter; as,—

III. The Socratical fancy of one single guardian angel attending every one, as it is, if admitted, a real impeachment of the consolation of believers, so a great inducement unto superstition and idolatry. The further evidencing of this truth I remit unto what hath been already delivered about the ministry of angels in general.

IV. Believers obtain heaven by inheritance and free gift of their Father, and not by any merit of their own. Heirs among men claim their inheritance "jure nascendi," because they are born unto it, not because they deserve it better than others. Believers look for theirs "jure adoptionis," by right of adoption, whereby they become sons, heirs of God, and co-heirs with Jesus Christ.

CHAPTER II.

In this second chapter the apostle declares his design, and what his especial aim was with respect unto them to whom he wrote. It was not merely their instruction, or the information of their minds and judgments that he intended; though that also was in his eye, and necessary unto his principal purpose. They had, by their instability and fainting in trials, administered occasion unto him of other discourse. Besides, he foresaw that they had great difficulties and temptations to contend withal, and was jealous lest they should miscarry under them, as he also was over other professors, 2 Cor. xi. 2, 3. His principal end, therefore, in this whole epistle, (as hath been declared,) was to prevail with the Hebrews unto steadfastness in the faith of the gospel, and diligence in attendance unto all those ways and means whereby they might be established. The foundation of his exhortations unto this purpose he lays in the incomparable excellency of the Author of the gospel. Hence just and cogent inferences unto constancy in the profession of his doctrine and obedience unto him, both absolutely and in respect of the competition set up against it by Mosaical institutions, do naturally flow.

And these considerations doth the apostle divide into several parts, interposing, in great wisdom, between the handling of them, those exhortations which pressed towards his especial end, before mentioned. And this course he proceeds in for several reasons; for,—

First, He minds them and us in general, that in handling of the doctrines of the gospel concerning the person and offices of Jesus Christ, we should not satisfy ourselves in a bare *notional speculation* of them, but endeavour to get our hearts excited by them unto faith, love, obedience, and steadfastness in our profession. This doth he immediately apply them unto. Instances unto this purpose doth he give us in this chapter, upon his foregoing declaration of the excellencies of Christ and the glory of his kingdom, that so his hearers might not be barren and unfruitful in the knowledge of him.

Secondly, As to the Hebrews in particular, he had, as it were, so overwhelmed them with that flood of divine testimonies which he had poured out in the beginning of his epistle, and that heavenly, glorious declaration which he had made of the person of the Messiah, that he thought it needful to give them time to consider what was the *tendency of that sublime discourse*, and what was their especial concernment therein.

Thirdly, The apostle interposeth his exhortation in this place, as to be an application of what was before delivered, so to lead them on thereby unto the consideration of arguments of another nature (though of the same use and tendency), taken from the sacerdotal or priestly office of Christ, and the works or effects thereof. And herein doth a great part of the apostolical wisdom, in the various intertexture of doctrines and exhortations, in this epistle consist, that as every exhortation flows naturally from the doctrine that doth precede it, so always the principal matter of it leads directly unto some other doctrinal argument, which he intends nextly to insist upon. And this we shall see evidenced in the transition that he makes from the exhortation laid down in the beginning of this chapter, unto the sacerdotal office of Christ, verses 6–9.

The first verses, then, of this chapter are purely parenetical or hortatory, with a mixture of some considerations serving to make the exhortation weighty and cogent.

VERSE 1.

The first verse contains the exhortation itself intended by the apostle, those following the especial enforcements of it.

Ver. 1.—*Διὰ τοῦτο δεῖ περισσοτέρως ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραῤῥυῶμεν.*

Περισσοτέρως, "abundantius," V. L., Arias, "more abundantly;" "eò amplius," Beza, "so much the more;" יתיתראית, Syr., "magis," "the rather;" "ut magis," "ut abundantius,"—"as the rather," "as more abundantly;" "summa attentione," Arab., "with all attention." The word denotes some-

what more than ordinary in the act it relates unto, or the persons to whom it is applied. And diligence being especially required in attention unto any thing, or in those that attend, which extends itself unto the whole deportment of the mind in that work (if that be respected herein, which we shall consider), it may be not unmeetly rendered "more diligently," directly; "more abundantly."

Προσέχειν, "observare," V. L., "to observe,"—improperly; "adhibere," Ar. M.: a word of an imperfect sense, unless supplied with *our minds*, or *understandings*, or *diligence*,—"adhibere animum," "adhibere diligentiam;" but immediately affecting the object, as "adhibere auditis," it gives no perfect sense. "Attendere," Beza, "to attend unto," "to give heed;" וְנַחֲזִיר, "simus cauti, attenti," Syr., "that we be wary," or "heedful." Προσέχω is usually in other authors, when it refers to persons, "ausculto," or "obtempero," to hearken, attend, and give heed to any one with an observant or obedient mind. And sometimes it signifies to hope, or place trust or confidence in him that is attended unto. It is also used for to assent, to agree, or subscribe unto what is spoken by another. In the New Testament it is principally used in two senses:—1. To beware, or look to ourselves, as to things or persons that might hurt us; and then it is attended with ἀπό or ἐπί, as Matt. vii. 15, x. 17, xvi. 6, 11, 12; Luke xii. 1;—or so to beware as to look diligently unto our own concernments absolutely, Luke xvii. 3, xxi. 34; Matt. vi. 1; Acts xx. 28. 2. To attend with diligence and submission of mind unto the words of another, or unto any business that we are employed in, Acts viii. 6, xvi. 14; 1 Tim. i. 4, iv. 1, 13; Titus i. 14. So it is said of the Samaritans, that they much heeded Simon Magus: Προσεῖχον αὐτῷ πάντες, Acts viii. 10. And it is the same word whereby the reverential obedience of that people unto the preaching of Philip is expressed, verse 6. An attendance, then, with a mind ready for obedience is that which the word imports.

Τοῖς ἀκουσθεῖσι, "auditis," "to the things heard;" בְּמַה דִּשְׁמַעְנָן, Syr., "in eo quod audivimus," "in that which we have heard,"—to the things heard, that is by us, who are required to attend unto them.

Παραῤῥυῶμεν. This word is nowhere else used in the New Testament. In other authors it is as much as "præterfluo," "to run by." So Xenoph. Cyropæd., lib. iv., Πιεῖν ἀπὸ τοῦ παραῤῥέοντος ποταμοῦ,—"to drink of the river running by." "Pereffluamus," V. L., "ne forte pereffluamus," "lest perhaps we should run out." Μήποτε, "ne forte," "lest perhaps," improperly; it respects times and seasons,—"lest at any time;" פֶּן נִפֹּל, "ne forte cadamus," "decidamus," "lest we fall," "fall down," that is, "perish." So is the word also interpreted by Chrysostom, Μήποτε παραῤῥυῶμεν, τουτέστι μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν,—"that we perish not," "that we fall not." And he confirms this sense from that saying in the Proverbs, chap. iii. 21, Υἱὲ μὴ παραῤῥυῇς, "My Son, fall not." So he interprets the word. In the original it is, אַל־יָלֻזוּ, "Let them not depart," the word respecting not the person spoken unto, but the things spoken of. Nor do the LXX. in any other place render לוּז by παραῤῥέω, but by ἐκλείπω, as in the next chapter, verse 21, and words of the like signification, "to decline," "draw back," "give over," by negligence or weariness. Other ancient translations read, "ne decidamus ab honestate," "that we fall not from honesty," and, "et nequaquam rejicias," "and by no means to reject." What sense of the word is most proper to the place we shall afterwards consider.[1]

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[1] VARIOUS READINGS.—Tischendorf reads παραρυῶμεν, on the authority of A B D J; which, says Ebrard, is nothing more than an Alexandrine orthography.

EXPOSITION.—Παραρ. Stuart remarks, that two senses have been attached to the word:—1. To *fall, stumble*, or *perish*. Chrysostom, Theophylact, Theodoret, and others, render the clause, "So that we may not stumble," or "fall." And, 2. *To suffer to flow from the mind;* in proof of which he quotes from Clem. Alex. Pædagog., iii. p. 246, and he shows that Prov. iii. 21 really bears the same

Ver. 1.—Therefore [*for this cause*] the more abundantly ought we to attend [or, *give heed*] to the things heard [*by us*], lest at any time we should flow out [or, *pass away*].

Διὰ τοῦτο.

Διὰ τοῦτο, "for this cause;" as much as διό, "therefore," "wherefore." There is in the words an illation from the precedent discourse, and the whole verse is a hortatory conclusion from thence. From the proposition that he hath made of the glory and excellency of the Author of the gospel he draws this inference, "Therefore ought we,"—for the reasons and causes insisted on. And thus the word παραῤῥυῶμεν, "flow out," expresseth their losing by any ways or means the doctrine of the gospel wherein they had been instructed, and the benefits thereof. Seeing the gospel hath such a blessed Author, we ought to take care that we forfeit not our interest in it. But if we take παραῤῥυῶμεν in the sense chosen by Chrysostom, to express the fall and perishing of them that attend not as they ought unto the word (which interpretation is favoured by the Syriac translation), then the word, "therefore," "for this cause," respects the commination or threatening included therein. As if the apostle had said, 'Therefore ought you to attend;' that is, 'Look to it that you do attend, lest you fall and perish.' I rather embrace the former sense, both because the interpretation of the word used by Chrysostom is strained, as also because the apostle doth evidently in these words enter upon an exhortation unto obedience, upon his former discourse about the person of Christ; nor without an especial regard thereunto had he laid any foundation for such a threatening unto disobedience as is pretended to be in the words; of which yet further afterwards.

Δεῖ ἡμᾶς.

Δεῖ ἡμᾶς, "Ought we,"—the persons unto whom he makes the application of his doctrine, and directs his exhortation. Some think that Paul joins himself here with all the Hebrews upon the account of cognation and country, as being himself also a Hebrew, Phil. iii. 5, and therefore affectionately respecting them, Rom. ix. 3; but the expression is to be regulated by the words that follow, 'All we, who have heard the gospel preached, and made profession thereof.' And the apostle joins himself with them, not that there was any danger on his part lest he should not constantly obey the word, or [as if he] were of them whose wavering and instability gave occasion to this caution; but,

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meaning, "Do not pass by, but keep my counsel." The translation, therefore, which he proposes for this verse is, "Lest we should slight them." Παραρ. "'Allow them to flow past us;' *i. e.*, 'allow them to pass by our ears without being listened to.' Erasmus Schmid. Bos, in like manner. Any place which a river flows past is said παραῤῥυεῖσθαι. Metaphorically, any thing is said in general παραῤῥυεῖσθαι which is passed by and omitted through carelessness."—*Wolfius.*—Ed.

1. To manifest that the duty which he exhorts them unto is of general concernment unto all to whom the gospel is preached,—so that he lays no singular burden on them; and, 2. That he might not as yet discover unto them any jealousy of their inconstancy, or that he had entertained any severe thoughts concerning them,—apprehensions whereof are apt to render exhortations suspected, the minds of men being ready enough to disregard that which they are persuaded unto, if they suspect that undeserved blame lies at the bottom of the exhortation. The like condescension hereunto, upon the like account, we may see in Peter, 1 Epist. iv. 3.

These are the persons spoken unto. That which is spoken to them consists in an exhortation unto a duty, and an especial enforcement of it. The exhortation and duty in the first words,—"The more abundantly to attend unto the things heard;" and the enforcement in the close of them, "Lest at any time we should flow out."

In the exhortation is expressed an especial *circumstance* of it, the *duty* itself, and the *manner* of its performance.

The first is included in that word, "more abundantly;" which may refer either unto the causes of the attendance required, or unto the manner of its performance.

In the words as they lie in the text, Διὰ τοῦτο περισσοτέρως δεῖ ἡμας προσέχειν, the word περισσοτέρως, "more abundantly," is joined unto διὰ τοῦτο, "therefore," "for this cause," and seems immediately to respect it, and so to intimate the excellent and abundant reason that we have to attend unto the gospel. But if we transpose the words, and read them as if they lay thus, Δεῖ ἡμᾶς περισσοτέρως προσέχειν, then the word περισσοτέρως, "more abundantly," respects the following word προσέχειν, "to attend unto," and so expresseth somewhat of the manner of the performance of the duty proposed. And so our translators report the sense, "We ought to give the more diligent heed," or "give heed the more diligently." The reader may embrace whether sense he judgeth most agreeable to the scope of the place. The former construction of the word, expressing the necessity of our attention to be intimated from the cogency of the reasons thereof before insisted on, is not without its probability. And this the meaning of the word agrees unto, whether we take it absolutely (for so, as Chrysostom observes, it may be taken, though of itself it be of another form) or comparatively, in which form it is. Take it absolutely, and the apostle informs them that they have abundant cause to attend unto the things spoken or heard, because of him that spake them; for concerning him alone came that voice from the excellent glory, "This is my beloved Son, hear him." So also in the other sense, the apostle is not comparing the manner of their attending unto the doctrine of the law (which certainly they ought to have done with all diligence) and their attend-

ance unto the gospel, but shows the reasons which they had to attend unto the one and the other, as the following verses clearly manifest. This, then, may be that which the apostle intimates in this word, namely, that they had more abundant cause and a more excellent reason for their attending unto the doctrine of the gospel than they had unto that of the law, on this account, that he by whom the gospel was immediately preached unto us was the Son of God himself. But the other application of the word is more commonly received, wherein it intends the duty enjoined.

In reference unto the duty *exhorted unto*, there is expressed the *object* of it, "the things heard." Thus the apostle chooseth to express the doctrine of the gospel, with respect unto the way and manner whereby it was communicated unto them, namely, by preaching; for "faith cometh by hearing, and hearing is of the word preached," Rom. x. 14, 15, 17. And herein doth he magnify the great ordinance of preaching, as everywhere else he maketh it the great means of begetting faith in men. The Lord Christ himself first preached the gospel, Acts i. 1, and verse 3 of this chapter. Concerning him it was said from heaven, "Hear him," Matt. xvii. 5, as he who revealed the Father from his own bosom, John i. 18. From him the gospel came to be the *word heard*. When he had finished the course of his personal ministry, he committed the same work unto others, sending them as the Father sent him. They also preached the gospel, and called it "the word;" that is, that which they preached. See 2 Cor. i. 18. So in the Old Testament it is called שְׁמֻעָה, Isa. liii. 1, "auditus," "a hearing," or that which was heard, being preached. So that the apostle insists on and commends unto them not only the things themselves wherein they had been instructed, but also the way whereby they were communicated unto them, namely, by the great ordinance of preaching, as he further declares, verse 3. This as the means of their believing, as the ground of their profession, they were diligently to remember, consider, and attend unto. Τοῖς ἀκουσθεῖσι.

The duty itself directed unto, and the manner of its performance, are expressed in the word προσέχειν, to "attend," or "give heed." What kind of attendance is denoted by this word was in part before declared. An attendance it is with reverence, assent, and readiness to obey. So Acts xvi. 14, "God opened the heart of Lydia, προσέχειν τοῖς λαλουμένοις,"—"to attend unto the things that were spoken;" not to give them the hearing only; there was no need of the opening of her heart for the mere attention of her ear; but she attended with readiness, humility, and resolution to obey the word. The effect of which attention is expressed by the apostle, Rom. vi. 17. To attend, then, unto the word preached, is to consider the *author* of it, the *matter* of it, the *weight* and Προσέχειν.

concernment of it, the *ends* of it, with faith, subjection of spirit, and constancy, as we shall with our apostle more at large afterwards explain.

The duty exhorted unto being laid down, a motive or enforcement unto it is subjoined, taken from the danger that would ensue from the neglect thereof. And this is either from the sin or punishment that would attend it, according unto the various interpretations of the word παραῤῥυῶμεν, "flow out," or "fall," before mentioned. If it signify to "fall" or "perish," then the punishment of the neglect of this duty is intimated. We shall perish as water that is poured on the earth.* Thereunto is the frail life of man compared, 2 Sam. xiv. 14. This sense of the word is embraced by few expositors, yet hath it great countenance given unto it by the ensuing discourse, verses 2, 3, and for that reason it is not unworthy our consideration. For the design of the apostle in those verses is to prove that they shall deservedly and assuredly perish who should neglect the gospel. And the following particles, εἰ γάρ, "and if," in verse 2, may seem to relate unto what was before spoken, and so to yield a reason why the unbelievers should so perish as he had intimated; which, unless it be expressed in this word, the apostle had not before at all spoken unto. And in this sense the caution here given is, that we should attend unto the word of the gospel, lest by our neglect thereof we bring upon ourselves inevitable ruin, and perish as water that is spilt on the ground, which cannot be gathered up again.

Παραῤῥυῶμεν.

But the truth is, that the word ποτέ prefixed will not be well reconciled unto this sense and interpretation, unless we should suppose it to be redundant and insignificative, and so μή ποτε παραῤῥυῶμεν, "lest at any time we should flow out," should be the same with μὴ παραῤῥυῶμεν absolutely, "that we fall not." But there is no just reason to render that word so useless. Allow it, therefore, to be significative, and it may have a double sense,—1. To denote an uncertain time, "quando," "aliquando," "at any time;" 2. A conditional event, "forte," "ne forte," "lest it should happen." In neither of these senses will it allow the words to be expounded of the punishment that shall befall unbelievers, which is most certain both as to the time and the event. Neither doth the apostle in the next verses threaten them that neglect the gospel, that at some time or other they *may* perish, but lets them know that their destruction is certain, and that from the Lord.

Ποτέ.

It is, then, our sinful losing of the word and the benefits thereof which the apostle intendeth. And in the next verses he doth not proceed to prove what he had asserted in this verse, but goes on to other arguments to the same purpose, taken from the unquestionable event of our neglect of the word, and losing the benefits

thereof. The especial reason, therefore, why the apostle thus expresseth our losing of the doctrine of the gospel by want of diligent attendance unto it, is to be inquired after. Generally the expression is looked on as an allusion unto leaking vessels, which suffer the water that is poured into them one way to run out many: as he speaks in the "Comedian" who denied that he could keep secret some things if they were communicated unto him: "Plenus rimarum sum, huc atque illuc effluo;"—"I am full of chinks, and flow out on every side." And the word relates unto the persons, not to the things, because it contains a crime. It is our duty to retain the word which we have heard; and therefore it is not said that the word flows out, but that we as it were pour it out. And this crime is denoted by the addition of παρά to ῥυεῖν: for as the simple verb denotes the passing away of any thing as water, whether it deserve to be retained or no, so the compound doth the losing of that perversely which we ought to have retained.

But we may yet inquire a little further into the reason and nature of the allegory. The word or doctrine of the Scripture is compared to showers and rain: Deut. xxxii. 2, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Hence the same word, מוֹרֶה, signifies "a teacher" and "rain:" so that translators do often doubt of its special sense, as Ps. lxxxiv. 7, בְּרָכוֹת יַעְטֶה מוֹרֶה,—"The rain filleth the pools," as in our translation; others, as Jerome and Arias Montanus, render them, "Benedictionibus operietur docens,"—"The teacher shall be covered with blessings;" both the words being ambiguous. So also Isa. xxx. 20, מוֹרֶיךָ, which we translate "thy teachers," is by others rendered "thy showers," or "thy rain." So these words, Joel, ii. 23, כִּי־נָתַן לָכֶם אֶת־הַמּוֹרֶה לְצְדָקָה, which our translators render in the text, "He hath given you the former rain moderately," in the margin they render, "a teacher of righteousness." And the like ambiguity is in other places. And there is an elegant metaphor in the word; for as the drops of rain falling on the earth do water it and make it fruitful, whilst it takes no notice of it, so doth the doctrine of the word insensibly make fruitful unto God the souls of men upon whom it doth descend. And in respect unto the word of the gospel it is that the Lord Christ is said to come down as the showers on the mown grass, Ps. lxxii. So the apostle calls the preaching of the gospel unto men the watering of them, 1 Cor. iii. 6, 7; and he compares them unto whom it is preached unto the earth that drinketh in the rain, Heb. vi. 7. In pursuit of this metaphor it is that men are said to pour out the word preached unto them, when by their negligence they lose all the benefits thereof. So when our Saviour had compared the same word unto seed, he sets out men's falling

from it by all the ways and means whereby seed cast into the earth may be lost or become unprofitable, Matt. xiii. And as he shows that there are various ways and means whereby the seed that is sown may be lost and perish, so there are many times and seasons, ways and means, wherein and whereby we may lose and pour out the water or rain of the word which we have received. And these the apostle regards in that expression, "lest at any time."

We are now entered on the practical part of the epistle, and that which is of great importance unto all professors at all times, especially unto such as are, by the good providence of God, called into the condition wherein the Hebrews were when Paul thus treated with them; that is, a condition of temptation, affliction, and persecution. And we shall therefore the more distinctly consider the useful truths that are exhibited unto us in these words, which are these that follow:—

I. Diligent attendance unto the word of the gospel is indispensably necessary unto perseverance in the profession of it. Such a profession I mean as is acceptable unto God, or will be useful unto our own souls. The profession of most of the world is a mere not-renunciation of the gospel in words, whilst in their hearts and lives they deny the power of it every day. A saving profession is that which expresseth the efficacy of the word unto salvation, Rom. x. 10. This will never be the effect of a lifeless attendance unto the word. And therefore we shall first consider what is required unto the giving heed to the gospel, here commended unto us. And there are in it (amongst others) the things that follow :—

προσέχειν.

1. *A due valuation of the grace* tendered in it, and of the word itself on that account. Προσέχειν denotes such an attendance unto any thing as proceeds from an estimation and valuation of it answerable unto its worth. If we have not such thoughts of the gospel, we can never attend unto it as we ought. And if we consider it not as that wherein our chief concernment lies, we consider it not at all as we ought. The field wherein is the hid treasure is so to be heeded as to be valued above all other possessions whatsoever, Matt. xiii. 44. They who esteemed not the marriage-feast of the King above all avocations and worldly occasions, were shut out as unworthy, Matt. xxii. 7, 8. If the gospel be not more unto us than all the world besides, we shall never continue in a useful profession of it. Fathers and mothers, brothers and sisters, wives and children, must all be despised in comparison of it and in competition with it. When men hear the word as that which puts itself upon them, attendance unto which they cannot decline without present or future inconveniencies, without considering that all the concernments of their souls lie bound up in it, they will easily

be won utterly to neglect it. According as our esteem and valuation of it is, so is our heeding of it and attendance unto it, and no otherwise. Hearkening unto the word as unto a song of him that hath a pleasant voice, which may please or satisfy for the present, is that which profits not men, and which God abhors, Ezek. xxxiii. 32. If the ministration of the gospel be not looked on as that which is full of glory, it will never be attended unto. This the apostle presseth, 2 Cor. iii. 8, 9. Constant high thoughts, then, of the necessity, worth, glory, and excellency of the gospel, as on other accounts, so especially of the author of it, and the grace dispensed in it, is the first step in that diligent heeding of it which is required of us. Want of this was that which ruined many of the Hebrews to whom the apostle wrote. And without it we shall never keep our faith firm unto the end.

2. *Diligent study of it*, and searching into the mind of God in it, that so we may grow wise in the mysteries thereof, is another part of this duty. The gospel is "the wisdom of God," 1 Cor. i. 24. In it are laid up all the stores and treasures of that wisdom of God which ever any of the sons of men shall come to an acquaintance with in this world, Col. ii. 2, 3. And this wisdom is to be sought for as silver, and to be searched after as hid treasures, Prov. ii. 4; that is, with pains and diligence, like unto that of those who are employed in that inquiry. Men with indefatigable pains and danger pierce into the bowels of the earth, in the search of those hid treasures that are wrapped up in the vast womb of it. Silver and treasures are not gathered by every lazy passenger on the surface of the earth. They must dig, seek, and search, who intend to be made partakers of them; and they do so accordingly. And so must we do for these treasures of heavenly wisdom. The mystery of the grace of the gospel is great and deep, such as the angels desire to bow down and look into, 1 Pet. i. 12; which the prophets of old, notwithstanding the advantage of their own especial revelations, inquired diligently after, verses 10, 11: whereas now, if any pretend, though falsely, to a revelation, they have immediately done with the word, as that which, by the deceit of their imaginations, they think beneath them, when indeed it is only distant from them, and is really above them; as if a man should stand on tiptoe on a molehill, and despise the sun appearing newly above the horizon as one beneath him. Diligent, sedulous searching into the word belongs unto this heeding of it, Ps. i. 2; or a labouring by all appointed means to become acquainted with it, wise in the mystery of it, and skilled in its doctrine. Without this, no man will hold fast his profession. Nor doth any man neglect the gospel but he that knows it not, 2 Cor. iv. 3, 4. This is the great principle of apostasy in the world:—men have owned the gospel, but never

knew what it was; and therefore leave the profession of it foolishly, as they took it up lightly. Studying of the word is the security of our faith.

3. *Mixing the word with faith* is required in this attention. See Heb. iv. 2. As good not hear as not believe. Believing is the end of hearing, Rom. x. 10, 11; and therefore Lydia's faith is called her attention, Acts xvi. 14. This is the life of heeding the word, without which all other exercise about it is but a dead carcass. To hear and not believe, is in the spiritual life what to see meat and not to eat is in the natural; it will please the fancy, but will never nourish the soul. Faith alone realizeth the things spoken unto the heart, and gives them subsistence in it, Heb. xi. 1; without which, as to us, they flow up and down in loose and uncertain notions. This, then, is the principal part of our duty in heeding the things spoken; for it gives entrance to them into the soul, without which they are poured upon it as water upon a stick that is fully dry.

4. *Labouring to express the word received, in a conformity of heart and life unto it,* is another part of this attention. This is the next proper end of our hearing. And to do a thing appointed unto an end without aiming at that end, is no better than the not doing it at all, in some cases much worse. The apostle says of the Romans, that they were cast into the mould of the doctrine of the gospel, chap. vi. 17. It left upon their hearts an impression of its own likeness, or produced in them the express image of that holiness, purity, and wisdom which it revealeth. This is to behold with open face the glory of the Lord in a glass, and to be changed into the same image, 2 Cor. iii. 18; that is, the image of the Lord Christ, manifested unto us and reflected upon us by and in the glass of the gospel. When the heart of the hearer is quickened, enlivened, spirited with gospel truths, and by them is moulded and fashioned into their likeness, and expresseth that likeness in its fruits, or a conversation becoming the gospel, then is the word attended unto in a right manner. This will secure the word a station in our hearts, and give it a permanent abode in us. This is the indwelling of the word, whereof there are many degrees, and we ought to aim that it should be plentiful.

5. *Watchfulness against all opposition* that is made either against the truth or power of the word in us belongs also unto this duty. And as these oppositions are many, so ought this watchfulness to be great and diligent. And these things have we added for the further explication of the duty that is pressed on us by the apostle, the necessity whereof, for the preservation of the truth in our hearts and minds, will further appear in the ensuing observation.

II. There are sundry times and seasons wherein, and several ways and means whereby, men are in danger to lose the word that they

have heard, if they attend not diligently unto its preservation. Μήποτε, "at any time," or "by any way or means." This our Saviour teacheth us at large in the parable of the seed, which was retained but in one sort of ground of those four whereinto it was cast, Matt. xiii.; and this the experience of all times and ages confirmeth. Yea, few there are at any time who keep the word heard as they ought. 1. We may briefly name the seasons wherein and the ways whereby the hearts and minds of men are made as leaking vessels, to pour out and lose the word that they have heard. Μήποτε παραῤῥυῶμεν.

(1.) Some lose it in a time of *peace and prosperity.* That is a season which slays the foolish. Jeshurun waxes fat and kicks. According to men's pastures they are filled, and forget the Lord. They feed their lusts high, until they loathe the word. Quails often make a lean soul. A prosperous outward estate hath ruined many a conviction from the word; yea, and weakened faith and obedience in many of the saints themselves. The warmth of prosperity breeds swarms of apostates, as the heat of the sun doth insects in the spring.

(2.) Some lose it in a time of *persecution.* "When persecution ariseth," saith our Saviour, "they fall away." Many go on apace in profession until they come to see the cross; this sight puts them to a stand, and then turns them quite out of the way. They thought not of it, and do not like it. We know what havoc this hath made amongst professors in all ages; and commonly where it destroys the bodies of ten, it destroys the souls of a hundred. This is the season wherein stars fall from the firmament; in reference whereunto innumerable are the precepts for watchfulness, wisdom, patience, enduring, that are given us in the gospel.

(3.) Some lose it in a time of trial by *temptation.* It pleaseth God, in his wisdom and grace, to suffer sometimes an "hour of temptation" to come forth upon the world, and upon the church in the world, for their trial, Rev. iii. 10. And he doth it that his own thereby may be made conformable unto their head, Jesus Christ, who had his especial hour of temptation. Now, in such a season temptation worketh variously, according as men are exposed unto it, or as God seeth meet that they should be tried by it. Every thing that such days abound withal shall have in it the force of a temptation. And the usual effect of this work is, that it brings professors into a slumber, Matt. xxv. 5. In this state many utterly lose the word. They have been cast into a negligent slumber by the secret power and efficacy of temptation; and when they awake and look about them, the whole power of the word is lost and departed from them. With reference unto these and the like seasons it is that the apostle gives us this caution, to "take heed lest at any time the word which we have heard do slip out."

2. The ways and means also whereby this wretched effect is produced are various, yea, innumerable. Some of them only I shall mention, whereunto the rest may be reduced; as, (1.) *Love of this present world.* This made Demas a leaking vessel, 2 Tim. iv. 10, and chokes one fourth part of the seed of the parable, Matt. xiii. Many might have been rich in grace, had they not made it their end and business to be rich in this world, 1 Tim. vi. 9. But this is too well known, as well as too little regarded. (2.) *Love of sin.* A secret lust cherished in the heart will make it "plenum rimarum," "full of chinks," that it will never retain the showers of the word; and it will assuredly open them as fast as convictions stop them. (3.) *False doctrines,* errors, heresies, false worship, superstition, and idolatries, will do the same. I place these things together, as those which work in the same kind upon the curiosity, vanity, and darkness of the minds of men. These break the vessel, and at once pour out all the benefits of the word that ever were received. And many the like instances might be given.

And this gives us the reason of the necessity of that heeding of the word which we before insisted on. Without it, at one time or other, by one means or other, we shall lose all the design of the word upon our souls. That alone will preserve us, and carry us through the course and difficulties of our profession. The duty mentioned, then, is of no less concernment unto us than our souls, for without it we shall perish. Let us not deceive ourselves; a slothful, negligent hearing of the word will bring no man to life. The commands we have to "watch, pray, strive, labour, and fight," are not in vain. The warnings given us of the opposition that is made to our faith, by indwelling sin, Satan, and the world, are not left on record for nothing; no more are the sad examples which we have of many, who beginning a good profession have utterly turned aside to sin and folly.

All these things, I say, teach us the necessity of the duty which the apostle enjoineth, and which we have explained.

Μήποτε παραρ-ρυῶμεν.

III. The word heard is not lost without the great sin as well as the inevitable ruin of the souls of men. Lost it is when it is not mixed with faith, when we receive it not in good and honest hearts, when the end of it is not accomplished in us and towards us. And this befalls us not without our sin, and woful neglect of duty. The word of its own nature is apt to abide, to incorporate itself with us, and to take root; but we cast it out, we pour it forth from us. And they have a woful account to make on whose souls the guilt thereof shall be found at the last day.

IV. It is in the nature of the word of the gospel to water barren hearts, and to make them fruitful unto God. Hence, as was showed, is it compared to water, dew, and rain; which is the foundation of the metaphorical expression here used. Where this word comes,

it makes "the parched ground a pool, and the thirsty land springs of water," Isa. xxxv. 7. These are the waters of the sanctuary, that heal the barren places of the earth, and make them fruitful, Ezek. xlvii.; the river that maketh glad the city of God, Ps xlvi. 4; that river of living water that comes forth from the throne of God, Rev. xxii. 1. And the places and persons which are not healed or benefited by these waters are left to barrenness and burning for evermore, Ezek. xlvii. 11; Heb. vi. 8. With the dew hereof doth God water his church every moment, Isa. xxvii. 3; and then doth it "grow as a lily, and cast forth its roots as Lebanon," Hos. xiv. 5–7. Abundant fruitfulness unto God follows a gracious receiving of this dew from him. Blessed are they who have this dew distilling on them every morning, who are watered as the garden of God, as a land that God careth for.

V. The consideration of the revelation of the gospel by the Son of God is a powerful motive unto that diligent attendance unto it which we have before described. This is the inference that the apostle makes from the proposition that he had made of the excellency of the Son of God: "Therefore." Διὰ τοῦτο.

And this is that which in the greatest part of the ensuing chapter he doth pursue. This is that which God declares that he might so justly expect and look for, namely, that when he sent his Son to the vineyard, he should be regarded and attended unto.

And this is most reasonable upon many accounts:—

1. Because of the *authority* wherewith he spake the word. Others spake and delivered their message as servants; he as the Lord over his own house, Heb. iii. 6. The Father himself gave him all his authority for the revealing of his mind, and therefore proclaimed from heaven that if any one would have any thing to do with God, they were to "hear him," Matt. xvii. 5; 2 Pet. i. 17. The whole authority of God was with him; for him did God the Father seal, or he put the stamp of all his authority upon him; and he spake accordingly, Matt. vii. 29. And therefore he spake both in his own name and the name of his Father: so that this authority sprung partly from the dignity of his person,—for being God and man, though he spake on the earth, yet he who was the Son of man was in heaven still, John iii. 13, and therefore is said to speak from heaven, Heb. xii. 25, and coming from heaven was still above all, John iii. 31, having power and authority over all,—and partly from the commission that he had from his Father, which, as we said before, gave all authority into his hand, John v. 27. Being then in himself the Son of God, and being peculiarly designed to reveal the mind and will of the Father (which the prophet calls his "standing and feeding in the strength of the LORD, in the majesty of the name of the LORD his God," Mic. v. 4), all the authority of God over the souls and consciences of men is exerted in this revelation of the

gospel by him. It cannot, then, be neglected without the contempt of all the authority of God. And this will be a sore aggravation of the sin of unbelievers and apostates at the last day. If we attend not unto the word on this account, we shall suffer for it. He that despiseth the word despiseth him; and he that despiseth him despiseth him also who sent him.

2. Because of the *love* that is in it. There is in it the love of the Father in sending the Son, for the revealing of himself and his mind unto the children of men. There is also in it the love of the Son himself, condescending to teach and instruct the sons of men, who by their own fault were cast into error and darkness. Greater love could not God nor his eternal Son manifest unto us, than that he should undertake in his own person to become our instructor. See 1 John v. 20. He that shall consider the brutish stupidity and blindness of the generality of mankind in the things of God, the miserable fluctuating and endless uncertainties of the more inquiring part of them, and withal the greatness of their concernment in being brought unto the knowledge of the truth, cannot but in some measure see the greatness of this love of Christ in revealing unto us the whole counsel of God. Hence his words and speech are said to be "gracious," Luke iv. 22; and "grace to be poured into his lips," Ps. xlv. 2. And this is no small motive unto our attention unto the word.

3. The *fulness of the revelation itself* by him made unto us is of the same importance. He came not to declare a part or parcel, but the whole will of God,—all that we are to know, all that we are to do, all that we are to believe. "In him are hid all the treasures of wisdom and knowledge," Col. ii. 3. He opened all the dark sentences of the will of God, hidden from the foundation of the world. There is in his doctrine all wisdom, all knowledge, as all light is in the sun, and all water in the sea, there being nothing of the one or the other in any other thing but by a communication from them. Now, if every word of God be excellent, if every part and parcel of it delivered by any of his servants of old was to be attended unto on the penalty of extermination out of the number of his people, how much more will our condition be miserable, as now are our blindness and obstinacy, if we have not a heart to attend unto this full revelation of himself and his will!

4. Because it is *final*. "Last of all he sent his Son," and hath "spoken unto us by him." Never more in this world will he speak with that kind of speaking. No new, no further revelation of God is to be expected in this world, but what is made by Jesus Christ. To this we must attend, or we are lost for ever.

Περισσοτέρως προσέχειν.

VI. The true and only way of honouring the Lord Christ as the Son of God, is by diligent attendance and obedience unto his word. The apostle having evidenced his glory as the Son of God, makes this his only inference from it.

So doth he himself. "If ye love me," saith he, "keep my commandments." Where there is no obedience unto the word, there is neither faith in nor love unto Jesus Christ. But this whole argument the apostle further pursues in the following verses:—

VERSES 2–4

In these three verses the apostle follows on his exhortation, laid down in that foregoing, and giveth many peculiar enforcements unto a due compliance with it, as we shall see in our exposition of them.

Ver. 2.—Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν·

Εἰ γάρ. "si enim," "etenim," "and if," "for if." Ὁ λόγος λαληθεὶς, "sermo dictus;" מֶלְתָּא דֵּאתְמַלֵּלַת, Syr., "sermo qui dictus est," or "pronuntiatus," "the word which was spoken or pronounced,"—properly, as we shall see. Δι' ἀγγέλων, Syr., בְּיַד מַלְאֲכֵא, "by the hand of angels;" a Hebraism for their ministry. "The word pronounced by the ministry of angels." The Arabic refers these words to the testimonies before insisted on about angels, and renders them, "If that which is spoken concerning the angels be approved," or confirmed to be true; that is, περὶ ἀγγέλων, not δι' ἀγγέλων. Ἐγένετο βέβαιος, "factus est firmus," Ar., V. L., "was made firm" or "stable," "became sure;" "fuit firmus," Eras., Beza, "was firm;" or, as ours, "steadfast;" אֶשְׁתַּרְרַת, Syr., "confirmatus fuit," "was confirmed or established." Καὶ πᾶσα παράβασις καὶ παρακοή, "et omnis prevaricatio et inobedientia," V. L., Ar., "prevarication and disobedience;" Rhem., "omnisque transgressio et contumacia;" Beza, "every transgression and stubborn disobedience;" the Syriac, a little otherwise, וְכֻל דְּשַׁמְעָה וַעֲבַר עֲלַיְהָ, "and every one that heard it and transgressed it,"—with peculiar respect, as it should seem, to παρακοή, which includes a disobedience to that which is heard. Ἔλαβεν ἔνδικον μισθαποδοσίαν, "accepit justam mercedis retributionem," V. L., Bez.; "retulit, præmii," Eras.,—all to the same purpose, "received a just recompence," "reward," "a just compensation;" Syr., "received a retribution in righteousness."

Ver. 2.—For if the word spoken [*pronounced*] by angels was sure [*steadfast*], and every transgression and [*stubborn*] disobedience received a just [*meet, equal*] retribution [or, *recompence of reward*];

Ver. 3.—Πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας; ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη,

Ἀμελήσαντες, "si neglexerimus," V. L., Eras., Beza, "if we neglect;" אִן נִבְסֵא, Syr., "si contemnamus," "if we despise," "if we care not about," "if we take no care of." Τηλικαύτης σωτηρίας, "tantam salutem," "so great salvation;" the Syriac, a little otherwise, עַל אִילֵין דְּהָנוּן אִנּוּן חַיַּיִן, "super ea ipsa quæ sunt vitæ," "those things which are our life;" or, as others render the words, "eos sermones qui vivi sunt," "those words which are living." The former translation, taking the pronoun in the neuter gender, and חַיַּיִן substantively, with respect unto the effects of the gospel, most suits the place. Ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι, "quæ cum primum enarrari cœpit," Eras., Bez., "which when it was begun to be declared;" and so the Syriac, "which began to be declared," which was first, at first spoken, declared, pronounced.

Ver. 3.—How shall we escape [*fly* or *avoid*], if we neglect [*not taking care about*] so great salvation, which began to be [*was first of all*] spoken [*declared*] by the Lord, and was confirmed [*assured, established*] unto us by them that heard [*it of him*],

Ver. 4.—Συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι, καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς, κατὰ τὴν αὐτοῦ θέλησιν.

Συνεπιμαρτυροῦντος, "contestante Deo," V. L.: "attestante Deo," Eras.; "testimonium illis præbente Deo," Beza;—"God withal testifying, attesting it, giving testimony unto them." It is doubtful whether it be the word itself or the preachers of it that God is said to give testimony unto. Syr., כַּד סָהֲד עֲלֵיהוֹן אֱלָהָא, "when God had testified unto them." Arab., "whose truth was also proved unto us, besides the testimony of God with wonders;" separating between God's testimony to the word and the signs and wonders that accompanied it. Τέρασι, "prodigiis," "portentis," "miraculis."

Ver. 4.—God bearing witness with signs and wonders [*prodigies*], and divers [*various*] mighty works [*powers*], and distributions [*divisions*] of the Holy Ghost, according to his own will?

The design of the apostle in these three verses is to confirm and enforce the inference and exhortation laid down in the first, as that which arose from the discourses of the former chapter. The way he proceeds in for this end, is by interposing, after his usual manner in this epistle, subservient motives, arguments, and considerations, tending directly to his principal end, and connatural unto the subject treated on. Thus the main argument wherewith he presseth his preceding exhortation unto attendance and obedience unto the word is taken "ab incommodo," or "ab eventu pernicioso,"—from the pernicious end and event of their disobedience thereunto. The chief proof of this is taken from another argument, "à minori;" and that is, the confessed event of disobedience unto the law, verse 2. To confirm and strengthen which reasoning, he gives us a summary comparison of the law and the gospel; whence it might appear, that if a disregard unto the law was attended with a sure and sore revenge, much more must and would the neglect of the gospel be so. And this comparison on the part of the gospel is expressed, 1. In the nature of it,—it is "great salvation;" 2. The author of it,—it was "spoken by the Lord;" 3. The manner of its tradition,—being "confirmed unto us by them that heard him," and the testimony given to it and them, by "signs and wonders, and distributions of the Holy Ghost:" from all which he infers his proof of the pernicious event of disobedience unto it or disregard of it. This is the sum of the apostle's reasoning, which we shall further open as the words present it unto us in the text.

The first thing we meet with in the words is his subservient argument "à minori," verse 2, wherein three things occur:—1. The description that he gives us of the law, which he compares the gospel withal,—it was "the word spoken by angels." 2. An adjunct of it, which ensued upon its being spoken by them,—it was "firm" or "steadfast." 3. The event of disobedience unto it,—"every transgression" of it "and stubborn disobedience received a just recompence of reward." How from hence he confirms his assertion of the pernicious consequence of neglecting the gospel, we shall see afterwards.

The first thing in the words is the description of the law, by that periphrasis, Ὁ λόγος δι' ἀγγέλων λαληθείς, "The word spoken" (or "pronounced") by "angels." Λόγος is a word very variously used in the New Testament. The special senses of it we shall not need in this place to insist upon. It is here taken for a system of doctrine; and, by the addition of λαληθείς, as published, preached, or declared. Thus the gospel, from the principal subject-matter of it, is called, ὁ λόγος ὁ τοῦ σταυροῦ, 1 Cor. i. 18,—the word, the doctrine, the preaching concerning the cross, or Christ crucified. So ὁ λόγος here, "the word," is the doctrine of the law; that is, the law itself spoken, declared, published, promulgated. Δι' ἀγγέλων, "by angels;" that is, by the ministry of angels. It is not the νομοθέτης, he from whom the law was given, that the apostle intends; but the ministerial publishers of it, by whom it was given. The law was given from God, but it was given by angels, in the way and manner to be considered.

Ὁ λόγος. Λαληθείς. Δι' ἀγγέλων.

Two things we may observe in this periphrasis of the law:—1. That the apostle principally intends that part of the Mosaical dispensation which was given on mount Sinai; and which, as such, was the covenant between God and that people, as unto the privilege of the promised land. 2. That he fixes on this description of it rather than any other, or merely to have expressed it by *the law*,—(1.) Because the ministry of angels, in the giving of the law by Moses, was that by which all the prodigious effects wherewith it was attended (which kept the people in such a durable reverence unto it) were wrought. This, therefore, he mentions, that he might appear not to undervalue it, but to speak of it with reference unto that excellency of its administration which the Hebrews even boasted in. (2.) Because having newly insisted on a comparison between Christ and the angels, his argument is much strengthened when it shall be considered that while the law was the word spoken by the angels, the gospel was delivered by the Son, so far exalted above them. But the manner how this was done must be a little further inquired into.

That the law was given by the ministry of angels the Jews always

confessed, yea, and boasted. So saith Josephus, one much ancienter than any of their rabbins extant: Ἀρχαιολ. lib. v., Ἡμῶν τὰ κάλλιστα τῶν δογμάτων, καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις, δι' ἀγγέλων παρὰ τῷ Θεῷ μαθόντων·—"We learned the most excellent and most holy constitutions of the law from God by angels." The same was generally acknowledged by them of old. This Stephen, treating with them, takes for granted, Acts vii. 53, "Who received the law by the disposition of angels." And our apostle affirms the same, Gal. iii. 19, "It was ordained by angels in the hand of a mediator." A word of the same original and sense is used in both places, though by ours variously rendered: διαταγή, διαταγείς. This, then, is certain. But the manner of it is yet to be considered.

1. First, then, nothing is more unquestionable than that the law was given from God himself. He was the author of it. This the whole Scripture declares and proclaims. And it was the impious abomination of the Valentinians and Marcionites of old to ascribe the original of it unto any other author.

2. He who spake in the name of God on mount Sinai was no other than God himself, the second person of the Trinity, Ps. lxviii. 17–19. Him Stephen calls "the angel," Acts vii. 30, 38; even the angel of the covenant, the Lord whom the people sought, Mal. iii. 1, 2. Some would have it to be a created angel, delegated unto that work, who thereon took on him the presence and name of God, as if he himself had spoken. But this is wholly contrary to the nature of all ministerial work. Never did ambassador speak in his own name, as if he were the king himself whose person he doth represent. The apostle tells us that the preachers of the gospel were God's ambassadors, and that God by them doth persuade men to be reconciled in Christ, 2 Cor. v. 20. But yet if any on that account should take on him to personate God, and to speak of himself as God, he would be highly blasphemous. Nor can this be imagined in this place, where not only he that speaks speaks in the name of God, ("I am the LORD thy God,") but also elsewhere it is frequently affirmed that Jehovah himself did give that law; which is made unto the people an argument unto obedience. And the things done on Sinai are always ascribed unto God himself.

3. It remains, then, to consider how, notwithstanding this, the law is said to be "the word spoken by angels." It is nowhere affirmed that the law was *given by angels*, but that the people received it "by the disposition of angels," and that it was "ordained by angels;" and here, "spoken by them." From hence it is evident that not the original authoritative giving of the law, but the ministerial ordering of things in its promulgation, is that which is ascribed to angels. They raised the fire and smoke; they shook and rent the rocks; they framed the sound of the trumpet; they effected the

articulate voices which conveyed the words of the law to the ears of the people, and therein proclaimed and published the law; whereby it became "the word spoken by angels."

Grotius on this place contends that it was a created angel who represented the person of God on mount Sinai; and in the confirmation of his conjecture, after he had made use of the imagination before rejected, he adds, "that if the law had been given out by God in his own person" (as he speaks), "then, upon that account, it would have been preferred above the gospel." But as the apostle grants, in the first words of this epistle, that the law no less than the gospel was primitively and originally from God, so we say not that God gave the law immediately, without the ministry of angels; but the comparison which the apostle is pursuing respects not the *first author* of law and gospel, but the principal ministerial publishers of them, who of the one were angels, of the other the Son himself.

Εἰ γάρ.

And in these words lies the spring of the apostle's argument, as is manifest in those interrogatory particles, εἰ γάρ, "for if;"—'For if the law that was published unto our fathers by angels was so vindicated against the disobedient, how much more shall the neglect of the gospel be avenged?'

Βέβαιος.

Secondly, He affirms concerning this word thus published, that it was βέβαιος, "firm," or "steadfast;" that is, it became an *assured covenant* between God and the people. That peace which is firm and well grounded is called εἰρήνη βεβαία, "a firm, unalterable peace;" and τὸ βέβαιον is public security. The law's becoming βέβαιος, then, "firm, sure, steadfast," consists in its being ratified to be the covenant between God and that people as to their typical inheritance: Deut. v. 2, "The LORD our God made a covenant with us in Horeb." And therefore in the greater transgressions of the law, the people were said to forsake, to break, to profane, to transgress the covenant of God, Lev. xxvi. 15; Deut. xvii. 2, xxxi. 20; Hos. vi. 7; Josh. vii. 11; 2 Kings xviii. 12; 1 Kings xix. 14; Jer. xxii. 9; Mal. ii. 10. And the law thus published by angels became a steadfast covenant between God and the people, by their mutual stipulation thereon, Exod. xx. 19; Josh. xxiv. 21, 22, 24. Being thus firm and ratified, obedience unto it became necessary and reasonable; for hence,—

Παράβασις. Παραχοή.

Thirdly, The *event of disobedience* unto this word is expressed: "Every transgression and every stubborn disobedience received a meet retribution." Sundry things must be a little inquired into for the right understanding of these words,—as, 1. The difference between παράβασις and παραχοή. And the first is properly any transgression, which the Hebrews call פֶּשַׁע; the latter includes a refusal so to attend as to obey,—contumacy, stubbornness, rebellion, מְרִי. And so the latter word may be

exegetical of the former,—such transgressions the apostle speaks of as were accompanied with contumacy and stubbornness,—or they may both intend the same things under diverse respects. 2. How may this be extended to every sin and transgression, seeing it is certain that some sins under the law were not punished, but expiated by atonement? *Ans.* (1.) Every sin was contrary τῷ λόγῳ, "to the doctrine of the law," its commands and precepts. (2.) Punishment was assigned unto every sin, though not executed on every sinner. And so the word ἔλαβεν denotes not the actual infliction of punishment, but the constitution of it in the sanction of the law. (3.) Sacrifices for atonement manifested punishments to have been due, though the sinner was relieved against them. But, (4.) The sins especially intended by the apostle were such as were directly against the law as it was a covenant between God and the people, for which there was no provision made of any atonement or compensation; but the covenant being broken by them, the sinners were to die without mercy, and to be exterminated by the hand of God or man. And therefore the sins against the gospel, which are opposed unto those, are not *any* transgressions that professors may be guilty of, but final apostasy or unbelief, which renders the doctrine of it altogether unprofitable unto men. 3. Ἔνδικος μισθαποδοσία is a recompence just and equal, proportionable unto the crime according to the judgment of God,—that which answers δικαιώματι τοῦ Θεοῦ, that "judgment of God," which is, "that they which commit sin are worthy of death," Rom. i. 32. And there were two things in the sentence of the law against transgressors:—(1.) The *temporal punishment* of cutting off from the land of the living, which respected that dispensation of the law which the Israelites were subjected unto. But the several sorts of punishment that were among the Jews under the law have been declared in our Prolegomena; to discover the nature whereof, let the reader consult the 21st Exercitation. And, (2.) *Eternal punishment*, which was figured thereby, due unto all transgressors of the law, as it is a rule of obedience unto God from all mankind, Jews and Gentiles. Now, it is the first of these which the apostle directly and primarily intendeth; because he is comparing the law in the dispensation of it on Horeb unto the Jews, with all its sanctions, unto the present dispensation of the gospel; and from the penalties wherewith the breach of it, as such, among that people, was then attended, argues unto the "sorer punishment" that must needs ensue upon the neglect of the dispensation of the gospel, as he himself expounds, chap. x. 28, 29. For otherwise the penalty assigned unto the transgression of the moral law as a rule is the very same, in the nature and kind of it, with that which belongs unto despisers of the gospel, even death eternal.

Ἔλαβεν.

Ἔνδικος μισθαποδοσία.

4. Chrysostom observes some impropriety in the use of the word μισθαποδοσία, because it rather denotes a reward for a good work than a punishment for an evil one. But the word is indifferent, ἐκ τῶν μέσων, and denotes only a recompence suitable unto that whereunto it is applied. So is ἀντιμισθία, used by our apostle, Rom. i. 27, excellently expressed by Solomon, Prov. i. 31, "Sinners shall eat of the fruit of their own ways, and be filled with their own devices." Such rewards we have recorded, Num. xv. 32–34; 2 Sam. vi. 6, 7; 1 Kings xiii. 4, xx. 36; 2 Kings ii. 23, 24; 2 Chron. xxxii. 20, 21. Μισθαποδοσία.

This the apostle lays down as a thing well known unto the Hebrews, namely, that the law, which was delivered unto them by angels, received such a sanction from God, after it was established as the covenant between him and the people, that the transgression of it, so as to disannul the terms and conditions of it, had, by divine constitution, the punishment of death temporal, or excision, appointed unto it. And this in the next words he proceeds to improve unto his purpose by the way of an argument "à minori ad majus:" "How shall we escape, if we neglect so great salvation," etc.

There is an antithesis expressed in one branch, as we observed before, between the law and the gospel, namely, that the law was the *word spoken by angels*, the gospel being *revealed by the Lord himself*. But there are also other differences intimated between them, though expressed only on the part of the gospel; as that it is, in its nature and effects, "great salvation;" that is, not absolutely only, but comparatively unto the benefit exhibited to their forefathers by the law, as given on mount Horeb. The confirmation also of the gospel by the testimony of God is tacitly opposed unto the confirmation of the law by the like witness. And from all these considerations doth the apostle enforce his argument, proving the punishment that shall befall gospel neglecters.

In the words, as was in part before observed, there occur:—1. The *subject-matter* spoken of,—"so great salvation." 2. A further description of it; (1.) From its *principal author*,—it "began to be spoken by the Lord;" (2.) From the *manner* of its propagation,—it "was confirmed unto us by them that heard him; (3.) From its *confirmation by the testimony of God;*—which, (4.) Is exemplified by a distribution into, [1.] *Signs;* [2.] *Wonders;* [3.] *Mighty works;* and [4.] *Various gifts* of the Holy Ghost. Whereof there is, 3. A *neglect* supposed,—"if we neglect." And, 4. Punishment thereof intimated; wherein, (1.) The *punishment* itself, and, (2.) The *manner* of its expression, "How shall we escape," are to be considered. All which are to be severally explained.

1. The *subject-matter* treated of is expressed in these words, "So great salvation." And it is the gospel which is intended in that expression, as is evident from the Τηλικαύτης σωτηρίας.

preceding verse; for that which is there called "the word which we have heard," is here called "great salvation:" as also from the following words, where it is said to be declared by the Lord, and further propagated by them that heard him. And the gospel is called "salvation" by a metonymy of the effect for the cause: for it is the grace of God bringing salvation, Tit. ii. 11; the word that is able to save us; the doctrine, the discovery, the instrumentally-efficient cause of salvation, Rom. i. 16; 1 Cor. i. 20, 21. And this salvation the apostle calls *great* upon many accounts, which we shall afterwards unfold. And calling it, "*so* great salvation," he refers them unto the doctrine of it, wherein they had been instructed, and whereby the excellency of the salvation which it brings is declared.

Now, though the apostle might have expressed the gospel by "The word which was declared unto us by the Lord," as he had done the law by "The word spoken by angels;" yet to strengthen his argument, or motive unto obedience, which he insists upon, he chose to give a brief description of it from its *principal effect;* it is "great salvation." The law, by reason of sin, proved the *ministry of death and condemnation*, 2 Cor. iii. 9; yet, being fully published only by angels, obedience was indispensably required unto it;—and shall not the gospel, the *ministry of life*, and *great salvation*, be attended unto?

2. He further describes the gospel, (1.) From its principal author or revealer. It "began to be spoken by the Lord," ἀρχὴν λαβοῦσα λαλεῖσθαι. The words may have a twofold sense; for ἀρχήν may denote either "principium temporis," "the beginning of time;" or "principium operis," "the beginning of the work." In the first way, it asserts that the Lord himself was the *first preacher* of the gospel, before he sent or employed his apostles and disciples in the same work; in the latter, that he only began the work, leaving the *perfecting* and finishing of it unto those who were chosen and enabled by him unto that end. And this latter sense is also true; for he finished not the whole declaration of the gospel in his own person, teaching "vivâ voce," but committed the work unto his apostles, Matt. x. 27. But their teaching from him being expressed in the next words, I take the words in the first sense, referring unto what he had delivered, chap. i. 1, 2, of God's speaking in these last days in the person of the Son. Now, the gospel hath had a threefold beginning of its declaration:—First, In *prediction*, by promises and types; and so it began to be declared from the foundation of the world, Luke i. 70, 71. Secondly, In an immediate *preparation;* and so it began to be declared in and by the ministry of John the Baptist, Mark i. 1, 2. Thirdly, In its open, clear, actual, full *revelation;* so this work was begun by the Lord

Ἀρχὴν λαβοῦσα λαλεῖσθαι.

himself, and carried on to perfection by those who were appointed and enabled by him thereunto, John i. 17, 18. Thus was it by him declared, in his own person, as the law was by angels.

And herein lies the stress of the apostle's reasonings with reference unto what he had before discoursed concerning the Son and angels, and his pre-eminence above them. The great reason why the Hebrews so pertinaciously adhered unto the doctrine of the law, was the glorious publication of it. It was "the word spoken by angels;" they received it "by the disposition of angels." 'If,' saith the apostle, 'that were a sufficient cause why the law should be attended unto, and that the neglect of it should be so sorely avenged as it was, though in itself but the ministry of death and condemnation, then consider what is your duty in reference unto the gospel, which as it was in itself a word of life and great salvation, so it was spoken, declared, and delivered by the Lord himself, whom we have manifested to be so exceedingly exalted above all angels whatever.'

He further describes the gospel, (2.) From the way and means of its conveyance unto us. It was "confirmed unto us by them that heard him." And herein also he prevents an objection that might arise in the minds of the Hebrews, inasmuch as they, at least the greatest part of them, were not acquainted with the *personal ministry* of the Lord; they heard not the word spoken by him. For hereunto the apostle replies, that though they themselves heard him not, yet the same word which he preached was not only declared, but "confirmed unto them by those that heard him." And herein he doth not intend all of them who at any time heard him teaching, but those whom in an especial manner he made choice of to employ them in that work, namely, the *apostles*. So that this expression, "Those that heard him," is a periphrasis of the apostle's, from that great privilege of hearing immediately all things that our Lord taught in his own person; for neither did the church of the Jews hear the law as it was pronounced on Horeb by angels, but had it confirmed unto them by the ways and means of God's appointment. And he doth not say merely that the word was taught or preached unto us by them; but ἐβεβαιώθη,—it was "confirmed," made firm and steadfast, being delivered infallibly unto us by the ministry of the apostles. There was a divine βεβαίωσις, "firmness," certainty, and infallibility in the apostolical declaration of the gospel, like that which was in the writings of the prophets; which Peter, comparing with miracles, calls βεβαιότερον λόγον, "a more firm, steadfast, or sure word." And this infallible certainty of their word was from their divine inspiration. Ἐβεβαιώθη.

Sundry holy and learned men from this expression, "Confirmed unto us,"—wherein they say the writer of this epistle placeth himself among the number of those who heard not the word from the

Lord himself, but only from the apostles,—conclude that Paul cannot be the penman thereof, who in sundry places denieth that he received the gospel by instruction from men, but by immediate revelation from God. Now, because this is the only pretence which hath any appearance of reason for the adjudging the writing of this epistle from him, I shall briefly show the invalidity of it. And (1.) It is certain that this term, "us," comprises and casts the whole under the condition of the generality or major part, and cannot receive a particular distribution unto all individuals; for this epistle being written before the destruction of the temple, as we have demonstrated, it is impossible to apprehend but that some were then living at Jerusalem who attended unto the ministry of the Lord himself in the days of his flesh, and among them was James himself, one of the apostles, as before we have made it probable: so that nothing can hence be concluded to every individual, as though none of them might have heard the Lord himself. (2.) The apostle hath evidently a respect unto the foundation of the church of the Hebrews at Jerusalem by the preaching of the apostles, immediately after the pouring out of the Holy Ghost upon them, Acts ii. 1–5; which, as he was not himself concerned in, so he was to mind it unto them as the beginning of their faith and profession. (3.) Paul himself did not hear the Lord Christ teaching personally on the earth when he began to reveal the great salvation. (4.) Nor doth he say that those of whom he speaks were originally instructed by the hearers of Christ, but only that by them the word was confirmed unto them; and so it was unto Paul himself, Gal. ii. 1, 2. But, (5.) Yet it is apparent that the apostle useth an *ἀνακοίνωσιν*, placing himself among those unto whom he wrote, though not personally concerned in every particular spoken,—a thing so usual with him that there is scarce any of his epistles wherein sundry instances of it are not to be found. See 1 Cor. x. 8, 9; 1 Thess. iv. 17. The like is done by Peter, 1 Epist. iv. 3. Having therefore, in this place, to take off all suspicion of jealousy in his exhortation to the Hebrews unto integrity and constancy in their profession, entered on his discourse in this chapter in the same way of expression, "Therefore ought *we*," as there was no need, so there was no place for the change of the persons, so as to say "you" instead of "us." So that on many accounts there is no ground for this objection.

He further yet describes the gospel (3.) By the divine *attestation* given unto it, which also adds to the force of his argument and exhortation: Συνεπιμαρτυροῦντος τοῦ Θεοῦ. The word is of a double composition, denoting a concurring testimony of God, a testimony given unto or together with the testimony and witness of the apostles. Of what nature this testimony was, and wherein it consisted, the next words declare, "By signs

Συνεπιμαρτυροῦντος.

and wonders, and mighty works, and distributions of the Holy Ghost;" all which agree in the general nature of works supernatural, and in the especial end of attesting to the truth of the gospel, being wrought according to the promise of Christ, Mark xvi. 17, 18, by the ministry of the apostles, Acts v. 12, and in especial by that of Paul himself, Rom. xv. 19, 2 Cor. xii. 12. But as to their especial differences, they are here cast under four heads:—

Σημεῖα.

The first are *σημεῖα*, אוֹתוֹת, "signs;" that is, miraculous works, wrought to signify the presence of God by his power with them that wrought them, for the approbation and confirmation of the doctrine which they taught. The second are *τέρατα*, מוֹפְתִים, "prodigies," "wonders," works beyond the power of nature, above the energy of natural causes; wrought to fill men with wonder and admiration, stirring men up unto a diligent attention to the doctrine accompanied with them: for whereas they surprise men by discovering *τὸ θεῖον*, "a present divine power," they dispose the mind to an embracing of what is confirmed by them. Thirdly, *δυνάμεις*, הַגְּבוּרוֹת, "mighty works," wherein evidently a mighty power, the power of God, is exerted in their operation. And fourthly, *Πνεύματος ἁγίου μερισμοί*, מַתְּנוֹת הָרוּחַ הַקָּדוֹשׁ, "gifts of the Holy Ghost," enumerated 1 Cor. xii., Eph. iv. 8; *χαρίσματα*, "free gifts," freely bestowed, called *μερισμοί*, "divisions," or "distributions," for the reason at large declared by the apostle, 1 Cor. xii. 7–11. All which are intimated in the following words, *Κατὰ τὴν αὐτοῦ θέλησιν*. It is indifferent whether we read *αὐτοῦ* or *αὑτοῦ*, and refer it to the will of God, or of the Holy Ghost himself, his own will, which the apostle guides unto, 1 Cor. xii. 11.

Τέρατα.

Δυνάμεις.

Μερισμοί.

As we said before, all these agree in the same general nature and kind of miraculous operations, the variety of expressions whereby they are set forth relating only unto some different respects of them, taken from their especial ends and effects. The same works were, in different respects, signs, wonders, mighty works, and gifts of the Holy Ghost; but being effectual unto several ends, they received these various denominations.

In these works consisted the divine attestation of the doctrine of the apostles, God in and by them giving testimony from heaven, by the ministration of his almighty power, unto the things which were taught, and his approbation of the persons that taught them in their work. And this was of especial consideration in dealing with the Hebrews; for the delivery of the law and the ministry of Moses having been accompanied with many signs and prodigies, they made great inquiry after signs for the confirmation of the gospel, 1 Cor. i. 22; which though our Lord Jesus Christ neither in his own person nor by his apostles would grant unto them, in their time and manner,

to satisfy their wicked and carnal curiosity, yet in his own way and season he gave them forth for their conviction, or to leave them inexcusable, John x. 38.

3. The gospel being of this nature, thus taught, thus delivered, thus confirmed, there is a *neglect* of it supposed, verse 3, "If we neglect," ἀμελήσαντες. The conditional is included in the manner of the expression, "If we neglect," "if we regard not," "if we do not take due care about it." The word intimateth an omission of all those duties which are necessary for our retaining the word preached unto our profit, and that to such a degree as utterly to reject it; for it answers unto those transgressions of and that stubborn disobedience unto the law, which disannulled it as a covenant, and were punished with excision or cutting off. "If we neglect,"—that is, if we continue not in a diligent observation of all those duties which are indispensably necessary unto a holy, useful, profitable profession of the gospel.

Ἀμελήσαντες.

4. There is a *punishment* intimated upon this sinful neglect of the gospel: "How shall we escape,"—"flee from," or "avoid?" wherein both the punishment itself and the manner of its expression are to be considered. For the punishment itself, the apostle doth not expressly mention it; it must therefore be taken from the words going before. "How shall we escape;" that is ἔνδικον μισθαποδοσίαν, "a just retribution," "a meet recompence of reward?" The breach of the law had so; a punishment suitable unto the demerit of the crime was by God assigned unto it, and inflicted on them that were guilty. So is there unto the neglect of the gospel, even a punishment justly deserved by so great a crime; so much greater and more sore than that designed unto the contempt of the law, by how much the gospel, upon the account of its nature, effects, author, and confirmation, was more excellent than the law: χειρὼν τιμωρία, "a sorer punishment," as our apostle calls it, chap. x. 29; as much exceeding it as eternal destruction under the curse and wrath of God exceeds all temporal punishments whatever. What this punishment is, see Matt. xvi. 26, xxv. 46; 2 Thess. i. 9. The manner of ascertaining the punishment intimated is by an interrogation, "How shall we escape?" wherein three things are intended: —(1.) A *denial* of any ways or means for escape or deliverance. There is none that can deliver us, no way whereby we may escape. See 1 Pet. iv. 17, 18. And, (2.) The *certainty* of the punishment itself. It will as to the event assuredly befall us. And, (3.) The *inexpressible greatness* of this unavoidable evil: "How shall we escape?" We shall not, there is no way for it, nor ability to bear what we are liable unto, Matt. xxiii. 33; 1 Pet. iv. 18.

Πῶς ἐκφευξόμεθα.

Χειρὼν τιμωρίας.

This is the scope of the apostle in these verses, this the import-

ance of the several things contained in them. His main design and intendment is, to prevail with the Hebrews unto a diligent attendance unto the gospel that was preached unto them; which he urgeth by an argument taken from the danger, yea certain ruin, that will undoubtedly ensue on the neglect of it; whose certainty, unavoidableness, greatness, and righteousness, he manifests by the consideration of the punishment assigned unto the transgression of the law, which the gospel on many accounts doth excel.

The observations for our own instruction which these verses offer unto us are these that follow:—

I. Motives unto a due valuation of the gospel and perseverance in the profession of it, taken from the penalties annexed unto the neglect of it, are evangelical, and of singular use in the preaching of the word: "How shall we escape, if we neglect?"

This consideration is here managed by the apostle, and that when he had newly set forth the glory of Christ, and the greatness of the salvation tendered in the gospel, in the most persuading and attractive manner. Some would fancy that all comminations and threatenings do belong unto the law, as though Jesus Christ had left himself and his gospel to be securely despised by profane and impenitent sinners; but as they will find the contrary to their eternal ruin, so it is the will of Christ that we should let them know it, and thereby warn others to take heed of their sins and their plagues.

Now, these motives from comminations and threatenings I call *evangelical*,—

1. Because they are *recorded in the gospel.* There we are taught them, and by it commanded to make use of them, Matt. x. 28, xxiv. 50, 51, xxv. 41, Mark xvi. 16, John iii. 36, 2 Cor. ii. 15, 16, 2 Thess. i. 8, 9, and in other places innumerable. And to this end are they recorded, that they may be preached and declared as part of the gospel. And if the dispensers of the word insist not on them, they deal deceitfully with the souls of men, and detain from the counsel of God. And as such persons will find themselves to have a weak and an enervous ministry here, so also that they will have a sad account of their partiality in the word to give hereafter. Let not men think themselves more evangelical than the author of the gospel, more skilled in the mystery of the conversion and edification of the souls of men than the apostles;—in a word, more wise than God himself; which they must do if they neglect this part of his ordinance.

2. Because they *become the gospel.* It is meet the gospel should be armed with threatenings as well as attended with promises; and that,—

(1.) On *the part of Christ* himself, the author of it. However the world persecuted and despised him whilst he was on the earth,

and he "threatened not," 1 Pet. ii. 23, on his own account,—however they continued to contemn and blaspheme his ways and salvation,—yet he lets them know that he is armed with power to revenge their disobedience. And it belongs unto his honour to have it declared unto them. A sceptre in a kingdom without a sword, a crown without a rod of iron, will quickly be trampled on. Both are therefore given into the hand of Christ, that the glory and honour of his dominion may be known, Ps. ii. 9–12.

(2.) They become the gospel *on the part of sinners*, yea, of all to whom the gospel is preached. And these are of two sorts:—

[1.] Unbelievers, hypocrites, apostates, impenitent neglecters of the great salvation declared in it. It is meet on this account that the dispensation of the gospel be attended with threatenings and comminations of punishment; and that,—

1*st.* To keep them here in awe and fear, that they may not boldly and openly break out in contempt of Christ. These are his arrows that are sharp in the hearts of his adversaries, whereby he awes them, galls them, and in the midst of all their pride makes them to tremble sometimes at their future condition. Christ never suffers them to be so secure but that his terrors in these threatenings visit them ever and anon. And hereby also doth he keep them within some bounds, bridles their rage, and overpowers many of them unto some usefulness in the world, with many other blessed ends not now to be insisted on.

2*dly.* That they may be left inexcusable, and the Lord Christ be justified in his proceedings against them at the last day. If they should be surprised with "fiery indignation" and "everlasting burnings" at the last day, how might they plead that if they had been warned of these things they would have endeavoured to flee from "the wrath to come;" and how apt might they be to repine against his justice in the amazing greatness of their destruction! But now, by taking order to have the penalty of their disobedience in the threatenings of the gospel declared unto them, they are left without excuse, and himself is glorified in taking vengeance. He hath told them beforehand plainly what they are to look for, Heb. x. 26, 27.

[2.] They are so on the part of believers themselves. Even they stand in need to be minded of "the terror of the Lord," and what a fearful thing it is to "fall into the hands of the living God," and that even "our God is a consuming fire." And this,—

1*st.* To keep up in their hearts a constant reverence of the majesty of Jesus Christ, with whom they have to do. The threatening sanction of the gospel bespeaks the greatness, holiness, and terror of its author, and insinuates into the hearts of believers thoughts becoming them. It lets them know that he will be "sanctified in all that draw nigh unto him;" and so calls upon them for a due re-

verential preparation for the performance of his worship, and unto all the duties wherein they walk before him, Heb. xii. 28, 29. This influenceth them also unto a diligent attendance unto every particular duty incumbent on them, as the apostle declares, 2 Cor. v. 11.

2*dly*. They tend unto their consolation and supportment under all their afflictions and sufferings for the gospel. This relieves their hearts in all their sorrows, when they consider the sore vengeance that the Lord Jesus Christ will one day take on all his stubborn adversaries, who know not God, nor will obey the gospel, 2 Thess. i. 5–10; for the Lord Jesus is no less faithful in his threatenings than in his promises, and no less able to inflict the one than to accomplish the other. And he is "glorious" unto them therein, Isa. lxiii. 11–13.

3*dly*. They give them constant matter of praise and thankfulness, when they see in them, as in a glass that will neither flatter nor causelessly terrify, a representation of that wrath which they are delivered from by Jesus Christ, 1 Thess. i. 10: for in this way every threatening of the gospel proclaims the grace of Christ unto their souls; and when they hear them explained in all their terror, they can rejoice in the hope of the glory that shall be revealed. And,—

4*thly*. They are needful unto them to ingenerate that fear which may give check unto the remainder of their lusts and corruptions, with that security and negligence in attending to the gospel which by their means is apt to grow upon them. To this purpose is the punishment of despisers and backsliders here made use of and urged by our apostle. The hearts of believers are like gardens, wherein there are not only flowers, but weeds also; and as the former must be watered and cherished, so the latter must be curbed and nipped. If nothing but dews and showers of promises should fall upon the heart, though they seem to tend to the cherishing of their graces, yet the weeds of corruption will be apt to grow up with them, and in the end to choke them, unless they are nipped and blasted by the severity of threatenings. And although their persons, in the use of means, shall be secured from falling under the final execution of comminations, yet they know there is an infallible connection signified in them between sin and destruction, 1 Cor. vi. 9, and that they must avoid the one if they would escape the other.

5*thly*. Hence they have in a readiness wherewith to balance temptations, especially such as accompany sufferings for Christ and the gospel. Great reasonings are apt to rise in the hearts of believers themselves in such a season, and they are biassed by their infirmities to attend unto them. Liberty would be spared, life would be spared; it is hard to suffer and to die. How many have been betrayed by their fears at such a season to forsake the Lord Christ and the gospel! But now in these gospel threatenings we have that

in a readiness which we may oppose unto all these reasonings and the efficacy of them. Are we afraid of a man that shall die? have we not much more reason to be afraid of the living God? Shall we, to avoid the anger of a worm, cast ourselves into his wrath who is a consuming fire? Shall we, to avoid a little momentary trouble, to preserve a perishing life, which a sickness may take away the next day, run ourselves into eternal ruin? Man threatens me if I forsake not the gospel; but God threatens if I do. Man threatens death temporal, which yet it may be he shall not have power to inflict; God threatens death eternal, which no backslider in heart shall avoid. On these and the like accounts are comminations useful unto believers themselves.

(3.) These declarations of eternal punishment unto gospel neglecters do become the gospel with respect unto them that are *the preachers and dispensers of it*, that their message be not slighted nor their persons despised. God would have even them to have in a readiness wherewith to revenge the disobedience of men, 2 Cor. x. 6; not with carnal weapons, killing and destroying the bodies of men, but by such a denunciation of the vengeance that will ensue on their disobedience as shall undoubtedly take hold upon them, and end in their everlasting ruin. Thus are they armed for the warfare wherein by the Lord Christ they are engaged, that no man may be encouraged to despise them or contend with them. They are authorized to denounce the eternal wrath of God against disobedient sinners; and whomsoever they bind under the sentence of it on earth, they are bound in heaven unto the judgment of the great day.

On these grounds it is we say that the threatenings and denunciations of future punishment unto all sorts of persons are becoming the gospel; and therefore the using of them as motives unto the ends for which they are designed is evangelical. And this will further appear if we shall yet consider,—

1. That threatenings of future penalties on the disobedient are far more clear and express in the gospel than in the law. The curse, indeed, was threatened and denounced under the law, and a pledge and instance of its execution were given in the temporal punishments that were inflicted on the transgressors of it; but in the gospel the nature of this curse is explained, and what it consisteth in is made manifest. For as eternal life was only obscurely promised in the Old Testament, though promised, so death eternal under the curse and wrath of God was only obscurely threatened therein, though threatened. And therefore as life and immortality were brought to light by the gospel, so death and hell, the punishment of sin under the wrath of God, are more fully declared therein. The nature of the judgment to come, the duration of the penalties to be inflicted on unbelievers, with such intimations of the nature

and kind of them as our understandings are able to receive, are fully and frequently insisted on in the New Testament, whereas they are very obscurely only gathered out of the writings of the Old.

2. The punishment threatened in the gospel is, as unto degrees, greater and more sore than that which was annexed to the mere transgression of the first covenant. Hence the apostle calls it "death unto death," 2 Cor. ii. 16, by reason of the sore aggravation which the first sentence of death will receive from the wrath due unto the contempt of the gospel. Separation from God under eternal punishment was unquestionably due to the sin of Adam; and so, consequently, unto every transgression against the first covenant, Gen. ii. 17; Rom. v. 12, 17. But yet this hinders not but that the same penalty, for the nature and kind of it, may receive many and great aggravations, upon men's sinning against that great remedy provided against the first guilt and prevarication; which it also doth, as shall further afterwards be declared.

And this ought they to be well acquainted withal who are called unto the dispensation of the gospel. A fond conceit hath befallen some, that all denunciations of future wrath, even unto unbelievers, is legal, which therefore it doth not become the preachers of the gospel to insist upon: so would men make themselves wiser than Jesus Christ and all his apostles, yea, they would disarm the Lord Christ, and expose him to the contempt of his vilest enemies. There is also, we see, a great use in these evangelical threatenings unto believers themselves. And they have been observed to have had an effectual ministry, both unto conversion and edification, who have been made wise and dexterous in managing gospel comminations towards the consciences of their hearers. And those also that hear the word may hence learn their duty, when such threatenings are handled and opened unto them.

II. All punishments annexed unto the transgression either of the law or gospel are effects of God's vindictive justice, and consequently just and equal: "A meet recompence of reward." Ἔνδικος μισθαποδοσία.

What it is the apostle doth not declare; but he doth that it is just and equal, which depends on the justice of God appointing and designing of it. Foolish men have always had tumultuating thoughts about the judgments of God. Some have disputed with him about the equity and equality of his ways in judgments temporal, Ezek. xviii., and some about those that shall be eternal. Hence was the vain imagination of them of old who dreamed that an end should be put, after some season, unto the punishment of devils and wicked men; so turning hell into a kind of purgatory. Others have disputed, in our days, that there shall be no hell at all, but a mere annihilation of ungodly men at the last day. These things being

so expressly contrary to the Scripture, can have no other rise but the corrupt minds and affections of men, not conceiving the reasons of God's judgments, nor acquiescing in his sovereignty. That which they seem principally to have stumbled at, is the assignation of a punishment infinite as to its duration, as well as in its nature extended unto the utmost capacity of the subject, unto a fault temporary, finite, and transient. Now, that we may justify God herein, and the more clearly discern that the punishment inflicted finally on sin is but "a meet recompence of reward," we must consider,—

1. That God's justice constituting, and in the end inflicting, the reward of sin, is essential unto him. "Is God unjust?" saith the apostle, *ὁ ἐπιφέρων τὴν ὀργήν*, Rom. iii. 5. *Ὀργή*, "anger," or "wrath," is not that from whence punishment proceedeth, but punishment itself. God inflicteth wrath, anger, or vengeance. And therefore when we read of the anger or wrath of God against sin or sinners, as Rom. i. 18, the expression is metonymical, the cause being designed by the effect. The true fountain and cause of the punishment of sin is the justice of God, which is an essential property of his nature, natural unto him, and inseparable from any of his works. And this absolutely is the same with his holiness, or the infinite purity of his nature. So that God doth not assign the punishment of sin arbitrarily, as though he might do so or otherwise without any impeachment of his glory; but his justice and his holiness indispensably require that it should be punished, even as it is indispensably necessary that God in all things should be just and holy. "The holy God will do no iniquity;" the Judge of all the earth will do right, and will by no means acquit the guilty. This is *δικαίωμα τοῦ Θεοῦ*, "the judgment of God," that which his justice requireth, "that they which commit sin are worthy of death," Rom. i. 32. And God cannot but do that which it is just that he should do. See 2 Thess. i. 6. We have no more reason, then, to quarrel with the punishment of sin than we have to repine that God is holy and just,—that is, that he is God; for the one naturally and necessarily followeth upon the other. Now, there is no principle of a more uncontrollable and sovereign truth written in the hearts of all men than this, that *what the nature of God, or any of his essential properties, require to be, is holy, meet, equal, just, and good.*

2. That this righteousness or justice of God is in the exercise of it inseparably accompanied with infinite wisdom. These things are not diverse in God, but are distinguished with respect unto the various manners of his actings, and the variety of the objects which he acteth towards, and so denote a different habitude of the divine nature, not diverse things in God. They are therefore inseparable in all the works of God. Now, from this infinite wisdom of God, which his righteousness in the constitution of the

punishment of sin is eternally accompanied withal, two things ensue :—

(1.) That *he alone* knoweth what is the *true desert and demerit of sin*, and but from his declaration of creatures not any. And how shall we judge of what we know nothing of but from him, but only by what he doth? We see amongst men that the guilt of crimes is aggravated according to the dignity of the persons against whom they are committed. Now, no creature knowing him perfectly against whom all sin is committed, none can truly and perfectly know what is the desert and demerit of sin but by his revelation who is perfectly known unto himself. And what a madness is it to judge otherwise of what we do no otherwise understand! Shall we make ourselves judges of what *sin against God* doth deserve?—let us first by searching find out the Almighty unto perfection, and then we may know of ourselves what it is to sin against him. Besides, we know not what is the opposition that is made by sin unto the holiness, the nature, the very being of God. As we cannot know him perfectly against whom we sin, so we know not perfectly what we do when we sin. It is the least part of the malignity and poison that is in sin which we are able to discern. We see not the depth of that malicious respect which it hath unto God; and are we capable to judge aright of what is its demerit? But all these things are open and naked before that infinite wisdom of God which accompanieth his righteousness in all his works. He knows himself, against whom sin is; he knows the condition of the sinner; he knows what contrariety and opposition there is in sin unto himself,—in a word, what it is for a finite, limited, dependent creature, to subduct itself from under the government and oppose itself unto the authority and being of the holy Creator, Ruler, and Governor of all things;—all [this he knows] absolutely and perfectly, and so alone knows what sin deserves.

(2.) From this infinite wisdom is *the proportioning of the several degrees* in the punishment that shall be inflicted on sin: for although his righteousness requires that the final punishment of all sin should be an eternal separation of the sinner from the enjoyment of him, and that in a state of wrath and misery, yet by his wisdom he hath constituted degrees of that wrath, according unto the variety of provocations that are found among sinners. And by nothing else could this be done. What else is able to look through the inconceivable variety of aggravating circumstances, which is required hereunto? For the most part, we know not what is so; and when we know any thing of its being, we know nothing almost of the true nature of its demerit. And this is another thing from whence we may learn that divine punishment of sin is always "a meet recompence of reward."

3. In the final punishment of sin, there is *no mixture of mercy*, —nothing to alleviate or to take off from the uttermost of its desert. This world is the time and place for mercy. Here God causeth his sun to shine and his rain to fall on the worst of men, filling their hearts with food and gladness. Here he endures them with much patience and forbearance, doing them good in unspeakable variety, and to many of them making a daily tender of that mercy which might make them blessed to eternity. But the season of these things is past in the day of recompence. Sinners shall then hear nothing but, "Go, ye cursed." They shall not have the least effect of mercy showed unto them unto all eternity. They shall then "have judgment without mercy who showed no mercy." The grace, goodness, love, and mercy of God, shall be glorified unto the utmost in his elect, without the least mixture of allay from his displeasure; and so shall his wrath, severity, and vindictive justice, in them that perish, without any temperature of pity or compassion. He shall rain upon them "snares, fire, and brimstone;" this shall be their portion for ever. Wonder not, then, at the greatness or duration of that punishment which shall exhaust the whole wrath of God, without the least mitigation.

(1.) And this will discover unto us the nature of sin, especially of unbelief and neglect of the gospel. Men are apt now to have slight thoughts of these things; but when they shall find them revenged with the whole wrath of God, they will change their minds. What a folly, what a madness is it, to make light of Christ, unto which an eternity of punishment is but "a meet recompence of reward!" It is good, then, to learn the nature of sin from the threatenings of God, rather than from the common presumptions that pass among secure, perishing sinners. Consider what the righteousness, what the holiness, what the wisdom of God hath determined to be due unto sin, and then make a judgment of the nature of it, that you be not overtaken with a woful surprisal when all means of relief are gone and past. As also know that,—

(2.) This world alone is the time and place wherein you are to look and seek for mercy. Cries will do nothing at the last day, not obtain the least drop of water to cool the tongue in its torment. Some men, doubtless, have secret reserves that things will not go at the last day as by others they are made to believe. They hope to meet with better quarter than is talked of,—that God will not be inexorable, as is pretended. Were not these their inward thoughts, it were not possible they should so neglect the season of grace as they do. But, alas, how will they be deceived! God indeed is gracious, merciful, and full of compassion; but this world is the time wherein he will exercise them. They will be for ever shut up towards unbelievers at the last day. This is the acceptable time, this is the

day of salvation. If this be despised, if this be neglected, expect no more to hear of mercy unto eternity.

III. Every concernment of the law and gospel, both as to their nature and promulgation, is to be weighed and considered by believers, to beget in their hearts a right and due valuation of them. To this end are they here so distinctly proposed; as of the law, that it was "spoken by angels;" and of the gospel, that it is "great salvation," the word "spoken by the Lord," and confirmed with signs and miracles: all which the apostle would have us to weigh and distinctly consider. Our interest lies in them, and our good is intended by them. And to stir up our attention unto them, we may observe,—

1. That God doth *nothing in vain*, nor speaks any thing in vain, especially in the things of his law and gospel, wherein the great concernments of his own glory and the souls of men are enwrapped. And therefore our Saviour lets us know that there is a worth in the least apex and iota of the word, and that it must have its accomplishment. An end it hath, and that end shall be fulfilled. The Jews have a foolish curiosity in reckoning all the letters of the Scripture, and casting up how often every one doth occur. But yet this curiosity of theirs, vain and needless as it is, will condemn our negligence, if we omit a diligent inquiry into all the things and circumstances of it that are of real importance. God hath a holy and wise end in all that he doth. As nothing can be added unto his word or work, so nothing can be taken from it; it is every way perfect. And this in general is enough to quicken us unto a diligent search into all the circumstances and adjuncts both of law and gospel, and of the way and manner whereby he was pleased to communicate them unto us.

2. There is in all the concernments of the law and gospel a mixture of divine wisdom and grace. From this fountain they all proceed, and the living waters of it run through them all. The times, the seasons, the authors, the instruments, the manner of their delivery, were all ordered by the "manifold wisdom of God;" which especially appears in the dispensation of the gospel, Eph. iii. 9, 10. The apostle placeth not the wisdom of God only in the mystery of the gospel, but also in the season of its promulgation. "It was hid," saith he, "in God," verse 9,—that is, in the "purpose" of God, verse 11,—"from ages and from generations, but now is made manifest," Col. i. 26. And herein doth the manifold wisdom of God appear. Were we able to look into the depth of any circumstance that concerns the institutions of God, we should see it full of wisdom and grace; and the neglect of a due consideration thereof hath God sometimes severely revenged, Lev. x. 1, 2.

3. There is in them all a *gracious condescension* unto our weakness. God knows that we stand in need of an especial mark to

be set on every one of them. Such is our weakness, our slowness to believe, that we have need that the word should be unto us "line upon line, and precept upon precept; here a little, and there a little." As God told Moses, Exod. iv. 8, that if the children of Israel would not believe on the first sign they would on the second, so it is with us; one consideration of the law or the gospel oftentimes proves ineffectual, when another overpowers the heart unto obedience. And therefore hath God thus graciously condescended unto our weakness in proposing unto us the several considerations mentioned of his law and gospel, that by some of them we may be laid hold upon and bowed unto his mind and will in them. Accordingly,—

4. They have had their various *influences and successes* on the souls of men. Some have been wrought upon by one consideration, some by another. In some the holiness of the law, in others the manner of its administration, has been effectual. Some have fixed their hearts principally on the grace of the gospel; some on the person of its author. And the same persons, at several times, have had help and assistance from these several considerations of the one and the other. So that in these things God doth nothing in vain. Nothing is in vain towards believers. Infinite wisdom is in all, and infinite glory will arise out of all.

And this should stir us up unto a diligent *search into the word*, wherein God hath recorded all the concernments of his law and gospel that are for our use and advantage. That is the cabinet wherein all these jewels are laid up and disposed according to his wisdom and the counsel of his will. A general view of it will but little satisfy, and not at all enrich our souls. This is the mine wherein we must dig as for hid treasures. One main reason why we believe not more, why we obey not more, why we love not more, is because we are not more diligent in searching the word for substantial motives unto them all. A very little insight into the word is apt to make men think that they see enough; but the reason of it is, because they like not what they see: as men will not like to look far into a shop of wares, when they like nothing which is at first presented unto them. But if, indeed, we find sweetness, benefit, profit, life, in the discoveries that are made unto us in the word about the law and gospel, we shall be continually reaching after a further acquaintance with them. It may be we know somewhat of those things; but how know we that there is not some especial concernment of the gospel, which God in a holy condescension hath designed for our good in particular, that we are not as yet arrived unto a clear and distinct knowledge of? Here, if we search for it with all diligence, may we find it; and if we go maimed in our faith and obedience all our days, we may thank our own sloth for it.

Again, whereas God hath distinctly proposed those things unto us, they should have our distinct consideration. We should severally and distinctly meditate upon them, that so in them all we may admire the wisdom of God, and receive the effectual influence of them all upon our own souls. Thus may we sometimes converse in our hearts with the author of the gospel, sometimes with the manner of its delivery, sometimes with the grace of it; and from every one of these heavenly flowers draw nourishment and refreshment unto our own souls. O that we could take care to gather up these fragments, that nothing might be lost unto us, as in themselves they shall never perish!

IV. What means soever God is pleased to use in the revelation of his will, he gives it a certainty, steadfastness, assurance, and evidence, which our faith may rest in, and which cannot be neglected without the greatest sin: "The word spoken was steadfast."

Every word spoken from God, by his appointment, is steadfast; and that because spoken from him and by his appointment. And there are two things that belong unto this steadfastness of the word spoken:—

1. That in respect of them unto whom it is spoken, it is the foundation of faith and obedience, the formal reason of them, and last ground whereinto they are resolved.

2. That on the part of God, it is a stable and sufficient ground of righteousness in proceeding to take vengeance on them by whom it is neglected. The punishment of transgressors is "a meet recompence of reward," because the word spoken unto them is "steadfast." And this latter follows upon the former; for if the word be not a stable, firm foundation for the faith and obedience of men, they cannot be justly punished for the neglect of it. That, therefore, must be briefly spoken unto, and this will naturally ensue as a consequent thereof.

God hath, as we saw on the first verse of this epistle, by various ways and means, declared and revealed his mind unto men. That declaration, what means or instruments soever he is pleased to make use of therein, is called his Word; and that because originally it is his, proceeds from him, is delivered in his name and authority, reveals his mind, and tends to his glory. Thus sometimes he spake by angels, using their ministry either in delivering his messages by words of an outward sound, or by representation of things in visions and dreams; and sometimes by the inspiration of the Holy Ghost, enabling them so inspired to give out the word which they received purely and entirely,—all remaining his word still. Now, what ways soever God is pleased to use in the communication of his mind and will unto men for their obedience, there is that steadfastness in the word itself, that evidence to be from him, as

to make it the duty of men to believe in it with faith divine and supernatural; and it hath that stability which will never deceive them. It is, I say, thus steadfast upon the account of its being spoken from God, and stands in no need of the contribution of any strength, authority, or testimony from men, church, tradition, or aught else that is extrinsical unto it. The testimonies given hereunto in the Scripture itself, which are very many, with the general grounds and reasons hereof, I shall not here insist upon, and that because I have done it elsewhere. I shall only mention that one consideration which this place of the apostle suggests unto us, and which is contained in our second observation from the word "steadfast." Take this word as spoken from God, without the help of any other advantages, and the steadfastness of it is the ground of God's inflicting vengeance on them that receive it not, that obey it not. Because it is his word, because it is clothed with his authority, if men believe it not they must perish. But now if this be not sufficiently evidenced unto them, namely, that it is his word, God could not be just in taking vengeance on them; for he should punish them for not believing that which they had no sufficient reason to believe, which suits not with the holiness and justice of God. The evidence, then, that this word is from God, that it is his, being the foundation of the justice of God in his proceeding against them that do not believe it, it is of indispensable necessity that he himself also do give that evidence unto it. From whence else should it have it? from the testimony of the church, or from tradition, or from probable moral inducements that men can tender one to another? Then these two things will inevitably follow:—(1.) That if men should neglect their duty in giving testimony unto the word, as they may do, because they are but men, then God cannot justly condemn any man in the world for the neglect of his word, or not believing it, or not yielding obedience unto it. And the reason is evident, because if they have not sufficient ground to believe it to be his without such testimonies as are not given unto it, it is the highest injustice to condemn them for not believing it, and they should perish without a cause: for what can be more unjust than to punish a man, especially eternally, for not doing that which he had no just or sufficient reason to do? This be far from God, to destroy the innocent with the wicked. (2.) Suppose all men aright to discharge their duty, and that there be a full tradition concerning the word of God, that the church give testimony unto it, and learned men produce their arguments for it;—if this, all or any part hereof, be esteemed as the sufficient proposition of the Scripture to be the word of God, then is the execution of infinite divine justice built upon the testimony of men, which is not divine or infallible, but such as might deceive: and God, on this supposal, must condemn men for not believing with faith divine and

infallible that which is proposed unto them by testimonies and arguments human and fallible;—"quod absit."

It remaineth, then, that the righteousness of the act of God in condemning unbelievers is built upon the evidence that the object of faith or word to be believed is from him.

And this he gives unto it, both by the impression of his majesty and authority upon it, and by the power and efficacy wherewith by his Spirit it is accompanied. Thus is every word of God steadfast as a declaration of his will unto us, by what means soever it is made known unto us.

V. Every transaction between God and man is always confirmed and ratified by promises and threatenings, rewards and punishments: "Every trespass."

VI. The most glorious administrators of the law do stoop to look into the mysteries of the gospel. See 1 Pet. i. 12.

VII. Covenant transgressions are attended with unavoidable penalties: "Every transgression,"—that is of the covenant, disannulling of it,—"received a meet recompence of reward."

VIII. The gospel is a word of salvation to them that do believe.

IX. The salvation tendered in the gospel is "great salvation."

X. Men are apt to entertain thoughts of escaping the wrath of God, though they live in a neglect of the gospel. This the apostle insinuates in that interrogation, "How shall we escape?"

XI. The neglecters of the gospel shall unavoidably perish under the wrath of God: "How shall we escape if we neglect so great salvation?"

These three last observations may be cast into one proposition, and so be considered together, namely, "That the gospel is great salvation, which whoso neglecteth shall therefore unavoidably perish without remedy." We shall first inquire how the gospel is said to be *salvation*, and that *great salvation;* and then show the equity and unavoidableness of their destruction by whom it is neglected, and therein the vanity of their hopes who look for an escaping in the contempt of it.

By the gospel, we understand with the apostle the word preached or spoken by Christ and his apostles, and now recorded for our use in the books of the New Testament, but not exclusively unto what was declared of it in the types and promises of the Old Testament. But, by the way of eminency, we appropriate the whole name and nature of the gospel unto that delivery of the mind and will of God by Jesus Christ, which included and perfected all that had preceded unto that purpose.

Now, FIRST, the gospel is *salvation* upon a double account:—

First, *Declaratively*, in that the salvation of God by Christ is declared, taught, and revealed thereby. So the apostle informs us,

Rom. i. 16, 17, "It is the power of God unto salvation, ... For therein is the righteousness of God revealed from faith to faith;" that is, the righteousness of God in Christ, whereby believers shall be saved. And therefore it is called ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος, Tit. ii. 11, "the saving," or salvation-bringing, "grace of God;"—the grace of God, as that which teacheth and revealeth his grace. And thence they that abuse it to their lusts are said to "turn the grace of God into lasciviousness," Jude 4; that is, the doctrine of it, which is the gospel. And therefore under the old testament it is called the preaching or declaring of glad tidings, tidings of peace and salvation, Nahum i. 15, Isa. lii. 7; and is described as a proclamation of mercy, peace, pardon, and salvation unto sinners, Isa. lxi. 1–3: and "life and immortality" are said to be "brought to light" thereby, 2 Tim. i. 10. It is true, God had from all eternity, in his infinite grace, contrived the salvation of sinners; but this contrivance, and the purpose of it, lay hid in his own will and wisdom, as in an infinite abyss of darkness, utterly imperceptible unto angels and men, until it was brought to light, or manifested and declared, by the gospel, Eph. iii. 9, 10; Col. i. 25–27. There is nothing more vain than the supposal of some, that there are other ways whereby this salvation might be discovered and made known. The works of nature, or creation and providence, the sun, moon, and stars, showers from heaven, with fruitful seasons, are in their judgment preachers of the salvation of sinners. I know not what else they say,—that the reason of man, by the contemplation of these things, may find out of I know not what placability in God, that may incite sinners to go unto him, and enable them to find acceptance with him. But we see what success all the world, and all the wise men of it, had in the use and improvement of these means of the salvation of sinners. The apostle tells us not only that "by their wisdom they knew not God," 1 Cor. i. 21, but also, that the more they searched, the greater loss they were at, until they "waxed vain in their imaginations, and their foolish hearts were darkened," Rom. i. 21. And, indeed, whatever they had amongst them, which had any semblance of an obscure apprehension of some way of salvation by atonement and intercession, as in their sacrifices, and mediations of inferior deities (which the apostle alludes unto, 1 Cor. viii. 5, 6), as they had it by tradition from those who were somewhat instructed in the will of God by revelation, so they turned it into horrible idolatries and the utmost contempt of God. And this was the issue of their disquisitions, who were no less wise in the principles of inbred reason and the knowledge of the works of nature than those who now contend for their ability to have done better. Besides, the salvation of sinners is a mystery, as the Scripture everywhere declareth, a blessed, a glorious "mystery," Rom. xvi. 25: "The wisdom of God in a

mystery," 1 Cor. ii. 7; Eph. i. 9; Col. i. 25, 26; that is, not only a thing secret and marvellous, but such as hath no dependence on any causes that come naturally within our cognizance. Now, whatever men can find out by the principles of reason, and the contemplation of the works of God in creation and providence, it is by natural scientifical conclusions; and what is so discovered can be no heavenly, spiritual, glorious mystery, such as this salvation is. Whatever men may so find out,—if they may find out any thing looking this way,—it is but *natural science;* it is not a mystery, and so is of no use in this matter, whatever it be. Moreover, it is not only said to be a mystery, but a hidden mystery, and that "hid in God" himself, as Eph. iii. 9, 10; Col. i. 25, 26; 1 Cor. ii. 7, 8; that is, in the wisdom, purpose, and will of God. Now, it is very strange that men should be able, by the natural means forementioned, to discover a heavenly, supernatural wisdom, and that hidden on purpose from their finding by any such inquiry, and that in God himself; so coming unto the knowledge of it as it were whether he would or no. But we may pass over these imaginations, and accept of the gospel as the only way and means of declaring the salvation of God. And therefore every word and promise in the whole book of God, that intimateth or revealeth any thing belonging unto this salvation, is itself a part of the gospel, and so to be esteemed. And as this is the work of the gospel, so is it in an especial manner its proper and peculiar work with respect unto the law. The law speaks nothing of the salvation of sinners, and is therefore called the ministry of death and condemnation, as the gospel is of life and salvation, 2 Cor. iii. 9, 10. And thus the gospel is salvation declaratively.

Secondly, It is salvation *efficiently*, in that it is the great instrument which God is pleased to use in and for the collation and bestowing salvation upon his elect. Hence the apostle calls it "the power of God unto salvation," Rom. i. 16; because God in and by it exerts his mighty power in the saving of them that believe; as it is again called, 1 Cor. i. 18. Hence there is a saving power ascribed unto the word itself. And therefore Paul commits believers unto "the word of grace," as that which "is able to build them up, and give them an inheritance among all them which are sanctified," Acts xx. 32. And James calls it "the ingrafted word, which is able to save our souls," chap. i. 21; the mighty power of Christ being put forth in it, and accompanying it, for that purpose. But this will the better appear if we consider the several principal parts of this salvation, and the efficiency of the word as the instrument of God in the communication of it unto us; as,—

1. In the *regeneration* and sanctification of the elect, the first external act of this salvation. This is wrought by the word, 1 Pet. i. 23: "Being born again, not of corruptible seed, but of incorrup-

tible, by the word of God;" wherein not only the thing itself, or our regeneration by the word, but the manner of it also, is declared. It is by the collation of a new spiritual life upon us, whereof the word is the seed. As every life proceeds from some seed, that hath in itself virtually the whole life, to be educed from it by natural ways and means, so the word in the hearts of men is turned into a *vital principle*, that, cherished by *suitable means*, puts forth vital acts and operations. By this means we are "born of God" and "quickened," who "by nature are children of wrath, dead in trespasses and sins." So Paul tells the Corinthians that he had "begotten them in Christ Jesus through the gospel," 1 Cor. iv. 15. I confess it doth not do this work by any power resident in itself, and always necessarily accompanying its administration; for then all would be so regenerated unto whom it is preached, and there would be no neglecters of it. But it is the instrument of God for this end; and mighty and powerful through God it is for the accomplishment of it. And this gives us our first real interest in the salvation which it doth declare. Of the same use and efficacy is it in the progress of this work, in our sanctification, by which we are carried on towards the full enjoyment of this salvation. So our Saviour prays for his disciples, John xvii. 17, "Sanctify them through thy truth, thy word is truth,"—as the means and instrument of their sanctification; and he tells his apostles that they were "clean through the word that he had spoken unto them," chap. xv. 3. For it is the food and nourishment whereby the principle of spiritual life which we receive in our regeneration is cherished and increased, 1 Pet. ii. 2; and so able to "build us up," until it "give us an inheritance among them that are sanctified."

2. It is so in the *communication of the Spirit* unto them that do believe, to furnish them with the gifts and graces of the kingdom of heaven, and to interest them in all those privileges of this salvation which God is pleased in this life to impart unto us and to intrust us withal. So the apostle, dealing with the Galatians about their backsliding from the gospel, asketh them whether they "received the Spirit by the works of the law, or by the word of faith," chap. iii. 2; that is the gospel. That was the way and means whereby God communicated unto them his Spirit, by whom, among many other privileges, we are sealed unto the day of redemption. This is the covenant of God, that his Spirit and the word of the gospel shall go and shall abide together with his elect, Isa. lix. 21. And he is given unto us by the gospel on many accounts:—

(1.) Because he is the *gift and grant of the author of the gospel*, as to all the especial ends and concernments of salvation. John tells us that the Spirit was not given when Jesus was not as yet glorified, chap. vii. 39,—that is, not in such a manner as God hath annexed unto this salvation; and therefore Peter tells us that when

the Lord Christ ascended up on high, he received of the Father the promise of the Spirit, and poured him forth on them which did believe, Acts ii. 33. And this he did, according to his own great promise and prediction whilst he conversed with his disciples in the days of his flesh. There was not any thing that he more supported and encouraged them withal, nor more raised their hearts to an expectation of, than this, that he would send unto them and bestow upon them the Holy Ghost, for many blessed ends and purposes, and that to abide with them for ever, as we may see, John xiv. 15, 16. And this is the great privilege of the gospel, that the author of it is alone the donor and bestower of the Holy Spirit; which of what concernment it is in the business of our salvation, all men know who have any acquaintance with these things.

(2.) He is *promised in the gospel*, and therein alone. All the promises of the Scripture, whether in the Old Testament or New, whose subject is the Spirit, are evangelical; they all belong unto and are parts of the gospel. For the law had no promise of the Spirit, or any privilege by him, annexed unto it. And hence he is called "The Holy Spirit of promise," Eph. i. 13; who, next unto the person of Christ, was the great subject of promises from the foundation of the world.

(3.) By these promises are believers actually and really *made partakers of the Spirit.* They are "vehicula Spiritus," the chariots that bring this Holy Spirit into our souls, 2 Pet. i. 4. By these "great and precious promises" is the "divine nature" communicated unto us, so far forth as unto the indwelling of this blessed Spirit. Every evangelical promise is unto a believer but as it were the clothing of the Spirit; in receiving whereof he receives the Spirit himself, for some of the blessed ends of this great salvation. God makes use of the word of the gospel, and of no other means, to this purpose. So that herein also it is "the grace of God that bringeth salvation."

3. In our *justification.* And this hath so great a share in this salvation that it is often called salvation itself; and they that are justified are said to be "saved;" as Eph. ii. 8. And this is by the gospel alone; which is a point of such importance that it is the main subject of some of Paul's epistles, and is fully taught in them all. And in sundry respects it is by the gospel:—

(1.) Because therein and thereby is appointed and constituted *the new law of justification*, whereby even a sinner may come to be justified before God. The law of justification was, that he that did the works of the law should live in them, Rom. x. 5. But this became weak and unprofitable by reason of sin, Rom. viii. 3; Heb. viii. 7–12. That any sinner (and we have all sinned and come short of the glory of God) should be justified by this law or rule implies a contradiction, and is utterly impossible. Wherefore God by the gospel hath

constituted a new law of justification, even "the law of faith," Rom. iii. 27; which is the holy declaration of his will and grace that sinners shall be justified and accepted with him by faith in the blood of Christ, "without the works of the law,"—that "he that believeth shall be saved." This is equally constituted and appointed in the law of faith to be proposed unto all that shall believe. And on the account hereof the gospel is salvation.

(2.) Because in every justification there must be a *righteousness* before God, on the account whereof the person to be justified is to be pronounced and declared righteous, this is tendered, proposed, and exhibited unto us in and by the gospel. This is no other but the Lord Christ himself and his righteousness, Isa. xlv. 21, 22; Rom. viii. 3, 4, x. 4; 2 Cor. v. 21; Gal. iii. 13, 14. Now, Christ with his whole righteousness, and all the benefits thereof, are tendered unto us, and given unto or bestowed on them that do believe, by the promise of the gospel. Therein is he preached and proposed as crucified before our eyes, and we are invited to accept of him; which the souls of believers through the gospel do accordingly.

(3.) And *faith itself*, whereby we receive the Lord Christ for all the ends for which he is tendered unto us, and become actually interested in all the fruits and benefits of his mediation, is wrought in us by the word of the gospel: for, as we have declared, it is the seed of all grace whatever; and in especial, "faith cometh by hearing, and hearing by the word of God," Rom. x. 17. Conviction of sin is by the law; but faith is by the gospel. And this is the way and means which God hath appointed on our part for the giving us an actual interest in justification, as established in the law of the gospel, Rom. v. 1. Again,—

(4.) The promise of the gospel, conveyed unto the soul by the Holy Spirit, and entertained by faith, completes the justification of a believer in his own conscience, and gives him *assured peace* with God. And thus the whole work of this main branch of our salvation is wrought by the gospel.

4. There is in this salvation an instruction and growth in *spiritual wisdom*, and an acquaintance with "the mystery of God, and of the Father, and of Christ," Col. ii. 2; which also is an effect of the gospel. Of ourselves we are not only dark and ignorant of heavenly things, but "darkness" itself,—that is, utterly blind, and incomprehensive of spiritual, divine mysteries, Eph. v 8; and so under "the power of darkness," Col. i. 13, as that we should no less than the devils themselves be holden under the chains of it unto the judgment of the great day. Darkness and ignorance as to the things of God themselves, in respect of the revelation of them, and darkness in the mind as to the understanding of them in a right manner, being revealed, is upon the whole world; and no heart is able to conceive, no tongue

to express, the greatness and misery of this darkness. The removal thereof is a mercy inexpressible,—the beginning of our entrance into heaven, the kingdom of light and glory, and an especial part of our salvation. For "God is light, and in him there is no darkness at all;" so that whilst we are under the power of it we can have no intercourse with him; for "what communion hath light with darkness?" Now, the removal hereof is by the gospel: 2 Cor. iv. 6, "God, who commanded the light to shine out of darkness, shineth in our hearts, to give us the light of the knowledge of his glory in the face of Jesus Christ;" and he doth it by the illumination of "the glorious gospel of Christ," verse 4. For not only is the object revealed hereby, "life and immortality being brought to light by the gospel," but also the eyes of our understandings are enlightened by it, savingly to discern the truths by it revealed: for it is by it that both the eyes of the blind are opened and light shineth unto them that sit in darkness; whence we are said to be "called out of darkness into marvellous light," 1 Pet. ii. 9. And our calling is no otherwise but by the word of the gospel. And as the implanting of this heavenly light in us is by the word, so the growth and increase of it in spiritual wisdom is no otherwise wrought, 2 Cor. iii. 18; Col. ii. 2. And this spiritual acquaintance with God in Christ, this saving wisdom in the mystery of grace, this holy knowledge and understanding of the mind of God, this growing light and insight into heavenly things, which is begun, increased, and carried on by the gospel, is an especial dawning of that glory and immortality which this salvation tendeth ultimately unto.

5. There belongs unto it also that *joy and consolation* which believers are made partakers of by the Holy Ghost in this world. Ofttimes their trials are many, their troubles great, and their temptations abound, in the course of their obedience. And these things are ready to fill them with cares, fears, sorrows, and disconsolation. Now, though our Lord Jesus Christ hath foretold his disciples of all the tribulations and sorrows that should attend them in this world, and taught them to uphold and support their spirits with the thoughts and hopes of the glory that shall be revealed; yet in the salvation that he hath purchased for them there is provision of comfort, "with joy unspeakable and full of glory," even during their pilgrimage here below. Such joy, indeed, it is as the world knoweth not, nor can know. The principles and causes of it, its nature and effects, are all hidden unto them. Yet such it is, that all the contentments and enjoyments of this world are no way to be compared with it; and such do all that have tasted of it esteem it to be. Now, this also is wrought in us and communicated unto us by the gospel. It is the word of promise whereby God gives "strong consolation" unto the heirs of salvation, Heb. vi. 17, 18. And upon the receiv-

ing of this word by faith it is that believers "rejoice with joy unspeakable and full of glory." Not only supportment and comfort in the bearing of troubles, but glorious exultations and ecstasies of joy, are ofttimes wrought in the hearts of believers by the gospel. Now they can endure, now they can suffer, now they can die; joy is upon their heads and in their hearts, and sorrow and sighing flee away. Here is rest, here is peace, here are refreshments, here are pleasures, here is life to be desired. The good Lord sweeten and season all our hearts with all these consolations, these joys of his kingdom, and that by the blessed word of his grace!

6. Lastly, to instance in no more particulars, the gospel is the word of salvation, and the instrument in the hand of God for the conferring of it upon believers, because they shall be taken into *the full possession and enjoyment of it at the last day*, by and according unto the word and sentence of it. It is the symbol and tessera that gives men final admission into glory. The secrets of all hearts shall be judged according to the gospel, Rom. ii. 16; and by the word of it shall the elect receive their crown. And in these respects is the gospel a word of salvation.

But, SECONDLY, it is said in our proposition, as in the text, to be *great salvation*. Now, we have seen that the gospel is called salvation metonymically, the cause being called by the name of the effect. But in this adjunct of great, "so great," the effect itself, salvation itself, preached and tendered by the gospel, is principally intended. That, then, in the next place, we are to declare, namely, that this salvation preached in the gospel is "great salvation." Neither is it absolutely said to be great salvation, but "such" (or "so") "great salvation." And it is usual in the Scripture, when it would suggest unto our minds and thoughts an inconceivable greatness, to use some such expressions as plainly intimate somewhat more than can be expressed. See 1 Pet. iv. 17, 18; Heb. x. 29; John iii. 16. "So great;" that is, *absolutely so*, and *comparatively so*, with respect unto the benefits received by the law; and *inconceivably so*, beyond what we can conceive or express. There ought, then, to be no expectation that we should declare the real greatness of this salvation, which the apostle intimates to be inexpressible. We shall only point at some of those considerations wherein the greatness of it doth most principally consist and appear:—

First, It is great in the *eternal contrivance of it*. When sin had defaced the glory of the first creation, and the honour of God seemed to be at a stand, no way remaining to carry it on unto that end which all things at first tended unto, all creatures were, and for ever would have been, ignorant of a way for the retrievement of things into the former or a better order, or the bringing forth a salvation for that which was lost; for besides that there was such hor-

rible confusions, and such inextricable entanglements brought upon the creation and the several parts of it, which none could discern how they might be jointed and set in order again, there appeared a repugnancy in the very properties of the divine nature unto any relief or salvation of sinners. Let sinners be saved, and what shall become of the justice, holiness, and truth of God, all which are engaged to see a meet recompence of reward rendered unto every transgression? And this was enough eternally to silence the whole creation, by reason of that indispensable obligation which is on them always and in all things to prefer the honour and glory of their Maker before the being or well-being of any creatures whatever. Should the holy angels have set upon a contrivance for the salvation of sinners, upon the first discovery that it would interfere and clash with the glory of God (as every contrivance of wisdom finite and limited would have done undoubtedly), yea, rise up against his very blessedness and being, they would instantly have cast it from them as an abominable thing, and have rested eternally in the contemplation of his excellencies; for which end they were created. Here, therefore, infinite wisdom, infinite grace, infinite goodness, and infinite holiness, discover themselves in that contrivance of salvation which solves all those difficulties and seeming contradictions, keeps entire the glory of God's attributes, repairs the honour lost by sin, and reduceth the whole creation into a new order and subserviency to the glory of its Maker. Hence this great projection and design is called "the wisdom of God," κατ' ἐξοχήν, as that wherein he was pleased principally to lay open the fountain and spring of his eternal wisdom, Rom. xi. 33, 1 Cor. i. 24; and not only so, but "the manifold wisdom of God," Eph. iii. 10,—that is, infinite wisdom, exerting itself in great and unspeakable variety of means and ways for the accomplishment of the end designed. Yea, "all the treasures of wisdom" are said to be laid out in this matter, and laid up in Christ Jesus, Col. ii. 3: as if he had said that the whole store of infinite wisdom was laid out herein. And thus, though God made all things in wisdom, yet that which he principally proposeth unto our consideration in the creation of all things is his sovereign will or pleasure, joined with infinite power. For his will or pleasure were all things created, Rev. iv. 11. But in this work of contriving the salvation of sinners, he minds us of the "counsel of his will," Eph. i. 11,—that is, the infinite wisdom wherewith the holy acts of his will concerning it were accompanied; and the "mystery of his will," wherein he designed to gather up all things into one head by Jesus Christ, verses 9, 10. Certainly the product of infinite and eternal wisdom, of the counsel of the will of the Most Holy, wherein the treasures of it were laid out with a design to display it in manifold variety, must needs be great, very great, so great as

cannot be conceived or expressed. Might we here stay to contemplate and admire, in our dim and dawning light, in our weakness, according to the meanness of our apprehensions of the reflections of it in the glass of the gospel, the eternity of this contrivance; the transactions between Father and Son about it; the retrievement of the lost glory of God by sin, and ruined creation in it; the security of the holiness, righteousness, veracity, and vindictive justice of God, provided for in it; with the abundant overflowings of grace, goodness, love, mercy, and patience, that are the life of it; we might manifest that there is enough in this fountain to render the streams flowing from it great and glorious. And yet, alas! what a little, what a small portion of its glory, excellency, beauty, riches, is it that we are able in this world to attain unto! How weak and mean are the conceptions and thoughts of little children about the designs and counsels of the wise men of the earth! and yet there is a proportion between the understandings of the one and the other. But there is none at all between ours and the infinite depth of the wisdom and knowledge of God which are laid out in this matter. We think as children, we speak as children, we see darkly, as in a glass; and the best acting of our faith in this business is humble admiration and holy thankfulness. Now, certainly it is not in the capacity of a creature to cast greater contempt on God, than to suppose he would set all his glorious properties on work, and draw forth all the treasures of his wisdom, to produce or effect that which should be low, mean, not every way admirable. And yet unto that height of impiety hath unbelief arrived amongst many of them unto whom the gospel is and hath been preached, as to reject and contemn the whole mystery of it as mere folly, as an empty notion, fit to be neglected and despised. So hath the god of this world blinded the eyes of men, that the light of the glorious gospel should not shine into their minds. But when God shall come to be admired in all them that believe, on the account of this design of his grace and wisdom, they will with astonishment see the glory of it in others, when it shall be too late to obtain any benefit by it unto themselves.

Secondly, The salvation preached in the gospel is great upon the account of *the way and means* whereby it was wrought and accomplished, or the great effect of the infinite wisdom and grace of God in the incarnation, sufferings, and death of his Son. Thus was it wrought, and no otherwise could it be effected. We were "not redeemed with corruptible things, as silver and gold," 1 Pet. i. 18. No such price would be accepted with God; salvation is more precious than to be so purchased, Ps. xlix. 6, 7. 'But it may be it might be effected and brought about by the law, which was God's own institution? either its precepts or its sacrifices might effect this

work, and salvation may be attained by the works of the law?' But yet neither will this suffice. For the law is weak and insufficient as to any such purpose, Rom. viii. 2, 3; nor would the sacrifices of it be accepted unto that end, Heb. x. 7, 8. 'How then shall it be wrought? is there none worthy in heaven or earth to undertake this work, and must it cease for ever?' No; the eternal Son of God himself, the Word, Power, and Wisdom of the Father, the brightness of his glory, and the express image of his person, he hath undertaken this work. This renders it great and glorious, that the Son of God in his own person should perform it; it must assuredly be the "great salvation" which *he* came himself to work out. 'And how doth he do it,—by the mighty word of his power, as he made all things of old?' No; this work is of another nature, and in another manner must it be accomplished. For,—

1. To this purpose he must be *incarnate*, "made flesh," John i. 14; "made of a woman," Gal. iv. 4. Though he was in the form of God, and equal to God, yet he was to humble and empty himself unto and in the form of a man, Phil. ii. 6, 7. This is that great "mystery of godliness, God manifest in the flesh," that "the angels desire to look into." That the Son of God should take the nature of man into subsistence with himself, in the same person,—which was necessary for the effecting of this salvation,—is a thing that the whole creation must admire unto eternity. And yet this is but an entrance into this work; For,—

2. In this nature he must be "*made under the law*," Gal. iv. 4; obnoxious to the commands of it, and bound to the obedience which it required. It became him to fulfil all righteousness, that he might be our Saviour; for though he were a Son, yet he was to learn to yield obedience. Without his perfect obedience unto the law our salvation could not be perfected. The Son of God must obey, that we may be accepted and crowned. The difficulties also, temptations, and dangers, that attended him in the course of his obedience, are inexpressible. And surely this renders salvation by him very great. But yet there is that remains which gives it another exaltation; for,—

3. This Son of God, after the course of his obedience to the whole will of God, *must die*, shed his blood, and "make his soul an offering for sin." And herein the glory of this salvation breaks forth like the sun in its strength. He must be "obedient unto death, the death of the cross," Phil. ii. 8. If he will be a "captain of salvation," to "bring many sons unto glory," he must himself be "made perfect through sufferings," Heb. ii. 10. There were law, and curse, and wrath, standing in the way of our salvation, all of them to be removed, all of them to be undergone, and that by the Son of God: for we were "not redeemed with corruptible things, as silver and gold,

but with the precious blood of Christ," 1 Pet. i. 18, 19. And therein "God redeemed his church with his own blood," Acts xx. 28. And herein assuredly was the love of God manifest, that "he laid down his life for us," 1 John iii. 16. This belongs unto the means whereby our salvation is procured. Nor yet is this all; for if Christ had only died for us, our faith in him had been in vain, and we had been still in our sins. Wherefore,—

4. To carry on the same work, he *rose from the dead*, and now lives for ever to make intercession for us, and to save unto the uttermost them that come unto God by him.

By these means was the salvation preached in the gospel obtained; which surely manifest it to be "great salvation." Would God have sent his Son, his only Son, and that in such a manner, were it not for the accomplishment of a work as well great and glorious in itself as indispensably necessary with reference unto its end? Would the Son himself have so emptied himself of his glory, condescended to so low a condition, wrestled with such difficulties, and undergone at length such a cursed and shameful death, had not the work been great wherein he was employed? O the blindness, hardness, and stupidity of the sons of men! They profess they believe these things to be true, at least they dare not deny them so to be; but for the effect of them, for the salvation wrought by them, they value it the least of all things that they have any acquaintance withal. If this salvation, thus procured, do seize on them in their sleep, and fall upon them whether they will or no, they will not much resist it, provided that it cross them in none of their lusts, purposes, or pleasures. But to see the excellency of it, to put a valuation upon it according to the price whereby it was purchased, that they are utterly regardless of. "Hear, ye despisers! wonder, and perish." Shall the Son of God shed his blood in vain? Shall he obey, and suffer, and bleed, and pray, and die, for a thing of nought? Is it nothing unto you that he should undergo all these things? Was there want of wisdom in God, or love unto his Son, so to employ him, so to use him, in a business which you esteem of so very small concernment as that you will scarce turn aside to make inquiry after it? Assure yourselves these things are not so, as you will one day find unto your eternal ruin.

Thirdly, This salvation will appear to be great if we shall consider *what by it we are delivered from*, and *what we are interested in*, or made partakers of, by virtue thereof. These also may denominate salvation to be great, and they may therefore be considered apart.

1. What are we *delivered from* by this salvation? In a word, every thing that is evil, in this world or that which is to come. And all evil may be referred unto two heads:—(1.) That which *cor-*

rupteth and depraveth the principles of our nature in their being and operation; and, (2.) That which is *destructive* of our nature as to its well-being and happiness. The first of these is *sin*, the latter is *punishment;* and both of them take up the whole nature of evil. The particulars comprised in them may not here be distinctly and severally insisted on. The former containeth our apostasy from God, with all the consequences of it, in darkness, folly, filth, shame, bondage, restlessness, service of lust, the world, and Satan, and therein constant rebellion against God, and diligence in working out our own everlasting ruin; all attended with a senseless stupidity in not discerning these things to be evil, hurtful, noisome, corruptive of our natures and beings, and, for the most part, with brutish sensuality in the approbation and liking of them. But he who understands no evil in being fallen off from God, the first cause, chiefest good, and last end of all,—in being under the power of a constant enmity against him, in the disorder of his whole soul and all the faculties of it, in the constant service of sin, the fruit of bondage and captivity in the most vile condition,—will be awakened unto another apprehension of these things when a time of deliverance from them shall be no more. The latter of these consists in the wrath or curse of God, and compriseth whatever is or may be penal and afflictive unto our nature unto eternity. Now, from both these, with all their effects and consequences, are believers delivered by this salvation, namely, from sin and wrath. The Lord Christ was called Jesus, because he "saves his people from their sins," Matt. i. 21; and he is also the Saviour who "delivers them from the wrath to come," 1 Thess. i. 10. And this is "great salvation." If a man be but the means of delivering another from poverty, imprisonment, or a dangerous disease, especially if such a one could be no otherwise delivered but by him, how great is the kindness of it esteemed to be, and that deservedly! Providential deliverances from imminent dangers of death temporal are looked on as great salvations, and that by good men, and so they ought to be, 2 Cor. i. 10. But what are all these unto this salvation? What is the sickness of the body unto the disease, yea, the death of the soul? What is imprisonment of the outward man, under the wrath of poor worms like ourselves, and that for a few days, unto the chains of everlasting darkness? What is a little outward want and poverty, to the want of the favour, love, and presence of God unto eternity? What is death temporal, past in a moment, an end of troubles, an entrance into rest, unto death eternal, an eternal dying, under the curse, wrath, and righteous vengeance of the holy God? These things have no proportion one to another. So inexpressibly great is this salvation, that there is nothing left us to illustrate it withal. And this excellency of the gospel salvation will at length be known to them by

whom at present it is despised, when they shall fall and perish under the want of it, and that to eternity.

2. This salvation is great upon the account of the *end* of it, or that which it brings believers unto. The deliverance of the people of Israel of old out of Egypt was great salvation; so doth God everywhere set it forth, and so did the people esteem it, and that justly. They who murmured under it, they who despised the pleasant land, fell all of them under the sore displeasure of God. But yet as this deliverance was but from a temporal, outward bondage, so that which it brought them unto was but outward rest for a few days, in a plentiful country,—it gave them an inheritance of houses, and lands, and vineyards, in the land of Canaan; but yet there also they quickly died, and many of them perished in their sins. But as we have seen what we are delivered from by this salvation, so the excellency of the inheritance which we obtain thereby is such as no heart can conceive, no tongue can express. It brings us into the favour and love of God, unto the adoption of children, unto durable rest and peace; in a word, unto the enjoyment of God in glory eternal. Oh the blessedness of this rest, the glory of this inheritance, the excellency of this crown, the eternity and unchangeableness of this condition, the greatness of this salvation! How mean, how weak, how low, how unworthy, are our apprehensions of it! Yet surely, through the blessed revelation of the Spirit of grace by the word of the gospel, we see, we feel, we experience so much of it as is sufficient to keep us up unto a holy admiration and longing after it all the days of our pilgrimage here on earth.

It remaineth now, THIRDLY, that we declare the *unavoidableness of their destruction* who *neglect* this so great salvation. There are three things that make the punishment or destruction of any person to be unavoidable:—1. That it be *just and equal;* 2. That there be *no relief* nor remedy provided for him; and, 3. That he *to whom it belongs to inflict punishment be able and resolved so to do.* And they all concur to the height in this case; for,—

First, It is *just and equal* that such persons should be destroyed; whence the sentence concerning them is so decretory and absolute: "He that believeth not shall be damned," Mark xvi. 16. And the Holy Ghost supposeth this case so clear, evident, and undeniable, that he refers the proceedings of God herein unto the judgment of sinners themselves, Heb. x. 29. And they who are judged on this account at the last day will be speechless, have nothing to reply, nothing to complain of. And the sentence denounced against them will appear unto all to be righteous,—

1. Because *they despise an overture of a treaty about peace and reconciliation* between God and their souls. There is by nature an

enmity between God and them, a state and condition whereby themselves alone would be losers, and that for ever. God, who hath no need of them, nor their obedience or friendship, tenders them a treaty upon terms of peace. What greater condescension, love, or grace could be conceived or desired? This is tendered in the gospel, 2 Cor. v. 19. Now, what greater indignity can be offered unto him than to reject his tenders, without so much as an inquiry after what his terms are, as the most do to whom the gospel is preached? Is not this plainly to tell him that they despise his love, scorn his offers of reconciliation, and fear not in the least what he can do unto them? And is it not just that such persons should be filled with the fruit of their own ways? Let men deal thus with their rulers whom they have provoked, that have power over them, and see how it will fare with them. Neither will God be mocked, nor shall his grace always be despised. When men shall see and learn by woful experience what pitiful poor worms they are, and have some beams of the greatness, majesty, and glory of God shining upon them, how will they be filled with shame, and forced to subscribe to the righteousness of their own condemnation for refusing his treaty and terms of peace!

2. *These terms contain salvation.* Men in the neglect of them neglect and refuse their own salvation;—and can any man perish more justly than they who refuse to be saved? If God's terms had been great, hard, and difficult, yet considering by whom they were proposed, and to whom, there was all the reason in the world why they should be accepted; and their destruction would be just that should not endeavour to observe them unto the utmost. But now it is life and salvation that he tenders, on whose neglect he complains that men will not come unto him that they might have life. Certainly there can be no want of righteousness in the ruin of such persons. But,—

3. That which the apostle principally builds the righteousness and inevitableness of the destruction of gospel neglecters upon, is the *greatness of the salvation* tendered unto them: "How shall we escape if we neglect so great salvation?" How it is so, and wherein the greatness and excellency of it doth consist, have been before declared. Such and so great it is, that there is nothing which a sinner can fear or suffer but it will deliver him from it; nothing that a creature can desire but it will bring him to the possession of it. And if this be despised, is it not righteous that men should perish? If we know not, yet God knows how to set a value upon this great effect of his love, wisdom, and grace, and how to proportion punishment unto its contempt. The truth is, God alone is able sufficiently to revenge the greatness of this sin and indignity done unto him. We have before showed how meet it was that the transgression of

the law should be punished with punishment eternal and yet the law had provided no relief for any in distress or misery, only taking men as it found them, in the first place it required obedience of them, and then promised a reward. And a good, holy, and righteous law it was, both in its commands and in its promises and threatenings. It found men in a good estate, and promised them a better on their obedience; wherein if they failed, it threatened them with the loss of their present condition, and also with the superaddition of eternal ruin. And in all this it was a clear effect of the righteousness, holiness, and faithfulness of God. But the gospel finds men in quite another state and condition,—in a condition of misery and ruin, helpless and hopeless, and is provided on purpose both for their present relief and future everlasting happiness. And shall they escape by whom it is despised? Is it not just and equal that it should prove "a savour of death unto death" unto them? Is it meet that God should be mocked, his grace be despised, his justice violated, his glory lost,—all that sinners may go unpunished? Let them think so whilst they please, God thinketh otherwise, all the angels in heaven think otherwise, all the saints from the beginning of the world unto the end of it think otherwise, and will glorify God to eternity for the righteousness of his judgments on them that obey not the gospel. But,—

Secondly, 'Suppose the destruction of these persons be in itself righteous, yet there may be some remedy and relief provided for them, that they may not actually fall under it; there may yet some way of escape remain for them; and so their ruin not be so unavoidable as is pretended. It hath been showed that it was a righteous thing that the transgressors of the law should perish, and yet a way of escape is provided for them. God is merciful, and things may be found at the last day otherwise than now they are reported; at least, all that faith, diligence, obedience, and holiness which are spoken of, are not required to free men from being neglecters of the gospel. So that they who come short of them may nevertheless escape.' I answer, that we are not now discoursing of the nature of that faith and obedience which are required to interest men in gospel salvation. But certain it is that it will be found to be that which the word requires, and no other; even that faith which purifieth the heart, that faith which reformeth the life, that faith which is fruitful in good works, that faith which bringeth forth universal holiness, "without which no man shall see God." A faith consisting with the love and service of sin, with neglect of gospel duties, with inconformity to the word, with a sensual, profane, or wicked life, will stand men in no stead in this matter. But this is not the subject of our present discourse. It may suffice in general, that the faith and obedience which the gospel requireth are indispensably necessary to free

men from being gospel despisers. What they are is all our concernment to inquire and learn; for where they are wanting there is no relief nor remedy, whatever wind and ashes of vain hopes men may feed upon and deceive themselves withal. It is true, there was a remedy provided for the transgression of the law, and this remedy was, 1. *Reasonable*, in that there was no mixture of mercy or grace in that dispensation, and God saw meet to glorify those properties of his nature, as well as those which before shone forth in the creation of all things and giving of the law. Pardoning mercy was not sinned against in the breach of the law, and therefore that might interpose for a relief; which was done accordingly. And yet, 2. Neither would this have been either *reasonable or righteous*, if that only and last way of satisfying the righteousness of the law, by the sufferings and sacrifice of the Son of God, had not intervened. Without this, mercy and grace must have eternally rested in the bosom of God, without the least exercise of them; as we see they are in respect unto the angels that sinned, whose nature the Son of God assumed not, thereby to relieve them. And, 3. This relief was declared immediately upon the entrance of sin, and the promise of it renewed continually until it was wrought and accomplished. And hereby it became the subject of the whole Book of God, and the principal matter of all intercourse between God and sinners. But all these things fully discover that there neither is nor can be any relief provided for them that sin against the gospel; for, —(1.) From what spring, what fountain should it proceed? Mercy and grace are principally sinned against in it, and the whole design of it therein defeated. The utmost of mercy and grace is already sinned against, and what remaineth now for the relief of a sinner? Is there any other property of the divine nature whose consideration will administer unto men any ground of hope? Is there any thing in the name of God, in that revelation that he hath made of himself by his works, or in his word, to give them encouragement? Doubtless nothing at all. But yet suppose that God had not laid out all the riches and treasures of his wisdom, grace, love, and goodness, in gospel salvation by Jesus Christ, which yet he affirmeth that he hath,—suppose that in infinite mercy there were yet a reserve for pardon,—(2.) By what way and means should it be brought forth and made effectual? We have seen that God neither would nor could ever have exercised pardoning mercy towards sinners, had not way been made for it by the blood of his Son. What then? Shall Christ die again, that the despisers of the gospel may be saved? Why, besides that the Scripture affirms positively that henceforth he "dieth no more," and that "there is no more sacrifice for sins," this is the most unreasonable thing that can be imagined. Shall he die again for them by whom his death hath been despised? Is the blood of

Christ such a common thing as to be so cast away upon the lusts of men? Besides, when should he make an end of dying? They who have once neglected the gospel may do so upon a second trial, nay, undoubtedly would do so, and thence should Christ often die, often be offered, and all still in vain. Neither hath God any other son to send to die for sinners; he sent his only-begotten Son once for all, and he that believeth not on him must perish for ever. In vain, then, will all men's expectations be from such a mercy as there is nothing to open a door unto, nor to make way for its exercise. Nay, this mercy is a mere figment of secure sinners; there is no such thing in God. All the mercy and grace that God hath for his creatures is engaged in gospel salvation; and if that be despised, in vain shall men look for any other. (3.) Neither is there any word spoken concerning any such relief or remedy for gospel neglecters. Pardon being provided for transgressions of the law, instantly it is promised, and the whole Scripture is written for the manifestation of it; but as for a provision of mercy for them that despise the gospel, where is any one word recorded concerning it? Nay, doth not the Scripture in all places fully and plainly witness against it? "He that believeth not shall be damned." "There remaineth no more sacrifice for sins." "He that believeth not, the wrath of God abideth on him." And will men yet feed themselves with hopes of mercy whilst they neglect the gospel? Well fare them who, being not able to secure sinners against this light and evidence of the want of any relief reserved for them, have carried the whole matter behind the curtain, and invented a purgatory for them, to help them when they are gone from hence, and cannot return to complain of them by whom they were deceived. But this also, as all other reliefs, will prove a broken reed to them that lean on it; for they who neglect the gospel must perish, and that eternally, for the mouth of the Lord hath spoken it.

Thirdly, Then all hopes of escaping must arise from hence, that he whose right it is, and on whom it is incumbent to take vengeance on them that neglect the gospel, will not be able so to do, or at least not to such a degree as to render it so fearful as is pretended. This need not much be insisted on. It is *God* with whom men have to do in this matter. And they who allow his being cannot deny him to be omnipotent and eternal. Now what cannot he do who is so? It will at length be found to be "a fearful thing to fall into the hands of the living God." There is unto wicked men the same everlasting cause of being and punishment. The same hand that upholds them shall afflict them, and that for ever. What his righteousness requires, his power and wrath shall execute unto the uttermost, so that there will be no escaping. And these are the holy foundations on which all gospel threatenings and

comminations are built; which will all of them take place and be accomplished with no less certainty than the promises themselves.

Now, from all that hath been spoken unto this proposition, we may learn,—

1. To admire the *riches of the grace of God*, which hath provided so great salvation for poor sinners. Such and so great as it is, we stood in need of it. Nothing could be abated without our eternal ruin. But when divine wisdom, goodness, love, grace, and mercy, shall set themselves at work, what will they not accomplish? And the effect of them doth the Scripture set forth in these expressions: "So God loved the world;" "God commendeth his love unto us;" "Greater love hath no man than this;" "Riches of grace;" "Treasures of wisdom;" "Exceeding greatness of power;" and the like. In this will God be glorified and admired unto all eternity. And in the contemplation hereof are we to be exercised here and hereafter; and thereby may we grow up into the image of God in Christ, 2 Cor. iii. 18. Which way soever we look, whatever we consider in it, here is that which will entertain our souls with delight and satisfaction. The eternal counsel of God, the person of Christ, his mediation and grace, the promises of the gospel, the evil and wrath we are freed from, the redemption and glory purchased for us, the privileges we are admitted unto a participation of, the consolations and joys of the Spirit, the communion with God that we are called unto,—how glorious are they in the eyes of believers! or assuredly at all times they ought so to be. How can we enough bewail that vanity, whence it is that the mind suffereth itself to be possessed and filled with other things! Alas, what are they, if compared with the excellency of this love of God in Christ Jesus! Here lies our treasure, here lies our inheritance; why should not our hearts be here also? Were our minds fixed on these things as they ought, how would the glory of them cast out our cares, subdue our fears, sweeten our afflictions and persecutions, and take off our affections from the fading, perishing things of this world, and make us in every condition rejoice in the hope of the glory that shall be revealed! And, indeed, we lose the sweetness of the life of faith, the benefit of our profession, the reward that is in believing, and are made a scorn to the world and a prey unto temptations, because we dwell not enough in the contemplation of this great salvation. To stir us up, then, hereunto we may consider,—(1.) The *excellency of the things themselves* that are proposed unto our meditations. They are the great, the deep, the hidden things of the wisdom and grace of God. Men justify themselves in spending their time and speculations about the things of nature: and indeed such employment is better and more noble than what the generality of men do exercise themselves about; for some seldom raise their thoughts above the

dunghills whereon they live, and some stuff their minds with such filthy imaginations as make them an abomination to God, Mic. ii. 1, 2,—they are conversant only about their own lusts, and making provision to fulfil and satisfy them. But yet what are those things which the better and more refined part of mankind do search and inquire into? Things that came out of nothing, and are returning thitherward apace; things which, when they are known, do not much enrich the mind, nor better it at all as to its eternal condition, nor contribute any thing to the advantage of their souls. But these things are eternal, glorious, mysterious, that have the character of all God's excellencies enstamped upon them, whose knowledge gives the mind its perfection and the soul its blessedness, John xvii. 3. This made Paul cry out that he accounted all things to be "but loss and dung" in comparison of an acquaintance with them, Phil iii. 8; and the prophets of old to "search diligently" into the nature of them, 1 Pet. i. 10–12, as the things which alone deserved to be inquired after; and which inquiry renders them "noble" in whom it is, Acts xvii. 11, and is that which alone differenceth men in the sight of God, Jer. ix. 23, 24.

(2.) Our *interest and propriety* in them. If we are believers, these are *our things*. The rich man is much in the contemplation of his riches, because they are his own; and the great man, of his power, because of his propriety in it. Men take little delight in being conversant in their minds about things that are not their own. Now, all these things are ours, if we are Christ's, 1 Cor. iii. 22, 23. This salvation was prepared for us from all eternity, and we are the heirs of it, Heb. i. 14. It was purchased for us by Jesus Christ; we have redemption and salvation by his blood. It is made over unto us by the promise of the gospel, and conferred upon us by the Spirit of grace. Are these things to be despised? are they to be cast aside among the things wherein we are least concerned? or can there be any greater evidence that we have no propriety in them than that would be, if our hearts should not be set upon them? What! all these riches ours, all these treasures, this goodly inheritance, this kingdom, this glory, and yet not be constant in thoughts and meditations about them! It is doubtless a sign, at least, that we question our title unto them, and that the evidences we have of them will not endure the trial. But woe unto us if that should be the end of our profession! and if it be otherwise, why are not our minds fixed on that which is our own, and which no man can take from us?

(3.) The *profit and advantage* which we shall have hereby, which will be much every way; for, [1.] By this means we shall grow up into *a likeness and conformity unto these things* in our inward man. Spiritual meditation will assimilate our minds and souls unto

that which is the object of it. So the apostle tells the Romans that they were delivered into the form of the doctrine preached unto them, chap. vi. 17. Obeying it by faith, the likeness of it was brought forth upon their souls; and, by the renewing of their minds, they were transformed quite into another image in their souls, chap. xii. 2. This the apostle most excellently expresseth, 2 Cor. iii. 18. A constant believing contemplation of the glory of God in this salvation by Christ, will change the mind into the image and likeness of it, and that by various degrees, until we attain unto perfection, when "we shall know even as we are known." Accustoming of our minds unto these things will make them heavenly; and our affections, which will be conformed unto them, holy. This is the way to have Christ dwell plentifully in us, and for ourselves to "grow up into him who is our head." And is it nothing, to get our minds purged from an evil habit, inclining unto earthly things, or continually forging foolish and hurtful imaginations in our hearts? This meditation will cast the soul into another mould and frame, making the heart "a good treasure," out of which may be drawn at all times good things, new and old. [2.] *Consolation and supportment under all afflictions* will from hence spring up in the soul. When the apostle would describe that property of faith whereby it enables a believer to do and suffer great things joyfully and comfortably, he doth it by its work and effect in this matter. It is, saith he, "the substance of things hoped for, and the evidence of things not seen," Heb. xi. 1; that is, it brings into the soul, and makes evident unto it, the great things of this salvation, the great things of the love and grace of God therein. And this it doth no otherwise than by a constant contemplation and holy admiration of them. And when this is once done, he multiplies instances to evince what great effects it will produce, especially in its enabling of us to go through difficulties, trials, and afflictions. And the same also he ascribeth unto hope; which is nothing but the soul's waiting and expectation to be made partaker of the fulness of this salvation, whose greatness and satisfactory excellency it doth admire, Rom. v. 2–5. When any affliction or tribulation presseth upon a believer, he can readily divert his thoughts from it unto the rich grace of God in this salvation; which will fill his heart with such a sense of his love as shall carry him above all the assaults of his trouble. And a direction to this purpose the apostle pursues at large, Rom. viii. 15–18, 24, 25, 31–39. This is a safe harbour for the soul to betake itself unto in every storm; as he teacheth us again, 2 Cor. iv. 16–18. Whatever befalls us in our "outward man," though it should press so sore upon us as to ruin us in this world, yet "we faint not," we despond not; and the reason is, because those things which we suffer bear no proportion unto what we enjoy or expect. And the way whereby this consideration is made effectual unto us, is by a constant

contemplation by faith on the great unseen things of this salvation, which takes off our minds and spirits from a valuation of the things which we presently suffer and endure. And this experience assures us to be our only relief in afflictions; which undoubtedly it is our wisdom to be provided for. [3.] The same may be said concerning persecution, one especial part of affliction, and commonly that which most entangles the minds of them that suffer. Now, no man can endure persecution quietly, patiently, constantly, according to the will of God, especially when the devil pursues his old design of bringing it home unto their persons, Job ii. 5, unless he hath in readiness a greater good, which shall in itself and in his own mind outbalance the evil which he suffers. And this the grace of this salvation will do. The soul that is exercised in the contemplation and admiration of it, will despise and triumph over all his outward sufferings which befall him on the account of his interest therein, as all persecution doth. This the apostle declares at large, Rom. viii. Verses 31–34, he directs us unto a holy meditation on God's electing love, and on the death and mediation of Christ, the two springs of this meditation; and thence leads us, verses 35, 36, to a supposition of the great and sore persecutions that may befall us in this world; and from the former consideration triumphs over them all, verse 37, with a joy and exultation beyond that of conquerors in a battle, which yet is the greatest that the nature of man is capable of in and about temporal things. When the soul is prepossessed with the glory of this grace and his interest therein, it will assuredly bear him up against all the threatenings, reproaches, and persecutions of this world, even as it did the apostles of old, making them esteem that to be their glory and honour which the world looked on as their shame, Acts v. 41; and without this the heart will be very ready to sink and faint. [4.] This also will greatly tend unto the *confirmation of our faith*, by giving us a full experience of the things that we do believe. Then the heart is immovable, when it is established by experience, when we find a substance, a reality, a spiritual nourishment in things proposed unto us. Now, how can this be obtained, unless we are conversant in our minds about them? unless we dwell in our thoughts and affections upon them? for thereby do we taste and find how good the Lord is in this work of his grace.

Thus this duty being on many accounts of so great importance, we may do well to consider wherein it consisteth. And there are these four things belonging unto it:—

(1.) Intense prayer for the Spirit of wisdom and revelation, to give us an acquaintance with the mystery and grace of this great salvation. In ourselves we have no inbred knowledge of it, nor can we by our own endeavours attain unto it. We must have a new under-

standing given us, or we shall not "know him that is true," 1 John v. 20. For notwithstanding the declaration that is made of this mystery in the gospel, we see that the most of men live in darkness and ignorance of it. It is only the Spirit of God which can search these "deep things of God," and reveal them unto us, 1 Cor. ii. 10. By him must "he who commanded light to shine out of darkness shine into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ," 2 Cor. iv. 6. And therefore the apostle prays for the Ephesians that God would give unto them "the Spirit of wisdom and revelation in the knowledge of him; that, the eyes of their understandings being enlightened, they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe," chap. i. 17–19; and for the Colossians, that they might come unto "all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ," chap. ii. 2,—that is, that they might have a spiritual and saving acquaintance with the mystery of this great salvation, the love, grace, and wisdom of God therein, which without this Spirit of wisdom and revelation from above we shall not attain unto. This, then, in the first place, is to be sought after, this are we to abide in,—constant prayers and supplications for the teaching, instructing, revealing, enlightening work and efficacy of this Spirit, that we may be enabled to look into these deep things of God, that we may in some measure with all saints comprehend them, and grow wise in the mystery of salvation. Solomon tells us how this wisdom is to be obtained: Prov. ii. 3–5, "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as for silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the LORD, and find the knowledge of God." It is by praying, crying, supplications, with diligence and perseverance, that we attain this wisdom. Abide herein, or all other attempts will prove but vain. How many poor souls, otherwise weak and simple, have by this means grown exceeding wise in the mystery of God! and how many more, wise in this world, through the neglect of it, do walk in darkness all their days!

(2.) Diligent study of the word, wherein this mystery of God is declared and proposed unto our faith and holy contemplation; but this hath been spoken unto in part already, and must again be considered, and so need not here be insisted on.

(3.) Sincere love unto and delight in the things that are by the Spirit of God revealed unto us, is another part of this duty. Herein our apostle declares what was his frame of heart, Phil. iii. 8. How doth his heart triumph in and rejoice over the knowledge he had obtained of Jesus Christ! and then, indeed, do we know any

thing of the grace of God aright, when our hearts are affected with what we know. Peter tells us that the saints of old, in their believing, "rejoiced with joy unspeakable and full of glory," 1 Epist. i. 8. They discovered that in Christ which made their hearts leap within them, and all their affections to overflow with delight and joy. And this is an essential part of this holy admiration, which distinguisheth it from that barren, fruitless, notional speculation of it, which some are contented withal. This are we to stir up our hearts unto in all our meditations of the grace of God, and not to rest until we find them affected, satisfied, and filled with a holy complacency; which is the most eminent evidence of our interest in and union unto the things that are made known unto us.

(4.) All these things are to be attended with thankfulness and praise. This the apostle was full of, and broke forth into, when he entered upon the description of this grace, Eph. i. 3, 4; and this will be the frame of his heart who is exercised unto a holy admiration of it. When our Lord Jesus Christ considered the grace of God in revealing the mysteries of this salvation unto his disciples, it is said of him that he "rejoiced in spirit," ἠγαλλιάσατο, Luke x. 21, "his spirit leaped in him;" and he breaks forth into a solemn doxology, giving praise and glory unto God. And is it not their duty to whom they are revealed to do that which, out of love unto them, our Lord Jesus Christ did on their behalf? Thankfulness for the things themselves, thankfulness for the revelation of them, thankfulness for the love of God and the grace of Jesus Christ in the one and the other, is a great part of this duty.

2. This will teach us what esteem we ought to have of the word of the gospel, by which alone this great salvation is revealed and exhibited unto us, the great means and instrument which God is pleased to use in bringing us unto a participation of it. This one consideration is enough to instruct us as to what valuation we ought to make of it, what price we should set upon it, seeing we cannot have the "treasure" without the purchase of this "field." Some neglect it, some despise it, some persecute it, some look upon it as foolishness, some as weakness; but unto them that believe, it is "the power of God, and the wisdom of God." To further us in this duty, I shall take up some of those considerations which the words we insist upon do offer unto us, and thereby also pass through what yet remains for our instruction in them. And we may consider,—(1.) The excellency and pre-eminence of the gospel, which ariseth from the first revealer, that is, the Lord Christ, the Son of God. It was "begun to be spoken unto us by the Lord." Herein the apostle prefers it before the law. It is that word which the Son came to reveal and declare from the bosom of the Father; and surely he deserves to be attended unto. Hence it is so often called "the word of Christ" and "the

gospel of Christ;" not only because it treateth of him, but because it proceedeth from him, and on that account is "worthy of all acceptation." And, (2.) To neglect the gospel is to neglect and despise the Son of God, who is the author of it, and consequently the love and grace of God in sending him. So the Lord Christ tells them that preach the gospel, "He that despiseth you despiseth me, and he that despiseth me despiseth him that sent me." Neglect of the gospel reflects immediately upon the Lord Christ and the Father; and therefore our apostle bids us take heed that we despise not him who spake from heaven; which can be no otherwise done but by neglect of his word. Some pretend to honour Christ, but they have no regard for his word; yea, they may say of it as Ahab of Micaiah, that they hate it, and have therefore some of them endeavoured to extirpate the preaching of it out of the world, as the Papists have done,—at least, have looked on it as a useless thing, that the church might be well enough without. But such men will find themselves mistaken when it is too late to seek after a remedy. The true cause of their hatred unto the word, is because they can find no other way to express their hatred unto Christ himself; neither did ever any man hate or loathe the gospel, but he that first hated and loathed Jesus Christ. But against the word they have many pretences, against the person of Christ none, that are as yet passable in the world. This makes the word to bear that which is intended against Christ himself; and so will he interpret it at the last day. (3.) Consider that this word was confirmed and witnessed unto from heaven, by the mighty works and miracles which attended the dispensation thereof. So our apostle here informs us. And though we saw not those miracles, yet we have them left on infallible record for our use, that by them we might be yet stirred up to value and attend unto the word in a due manner. God hath so ordered things in his holy providence, that none can neglect the word without shutting his eyes against such light and evidence of conviction as will leave him abundantly inexcusable at the last day. Now, from these and the like considerations the duty proposed may be enforced.

Verses 5–9.

The apostle in these verses proceeds in the pursuit of his former design. From the doctrine of the first chapter, he presseth the exhortation at the beginning of this, which we have passed through. The foundation of that exhortation was the pre-eminence of the Lord Christ, the author of the gospel, above the angels by whom the law was spoken and delivered. This he now further confirms, and that by an instance suited to his present purpose, and not as yet by him insisted on. And he doth it the rather because, by the

testimonies wherewith he proves his assertion, he is led to the consideration of other concernments of the mediation of Christ, which he thought meet to declare unto these Hebrews also. And this method he is constant unto throughout this whole epistle. In the midst of his reasonings and testimonies for the explanation or confirmation of what he delivers dogmatically, he lays hold on some occasion or other to press his exhortations unto faith, obedience, with constancy and perseverance in the profession of the gospel. And in the arguments which he interweaveth, and testimonies which he produceth for the enforcement of his exhortations, something still offers itself, which accordingly he lays hold upon, leading him to some further explication of the doctrine which he had in hand; so insensibly passing from one thing unto another, that he might at the same time inform the minds and work upon the affections of them with whom he dealt. All which will appear in our ensuing exposition of these verses.

Ver. 5.—*Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν·*

Ὑπέταξε, "subjecit," "in ordinem coegit," "put into subjection," "brought into order, under rule." *Τὴν οἰκουμένην τὴν μέλλουσαν*, Vul., "orbem terræ futurum," "the habitable earth to come;" Arias, "habitatam futuram," to the same purpose, improperly; Syr., עָלְמָא דְּאָתֵי, "mundum," or "seculum futurum," "the world" (or "age") "to come;" Beza, "mundum illum futurum," "that world to come." And indeed the repetition of the article, with the words following, "concerning which we speak," requires that it be so expressed, "That world to come," or "the world that is to come." *Οἰκουμένη*, Heb., תֵּבֵל. So most commonly expressed by the LXX.; as sometimes, though seldom, by *γῆ*, "the earth;" and sometimes by *τὰ ὑπὸ οὐρανῶν*, "the things under the heavens." The apostle useth this word from Ps. viii., where it denotes a mixture of inhabitants, there described. *Περὶ ἧς λαλοῦμεν*, that is, *διαλεγόμεθα*, "concerning which we treat," "about which we reason." The Vulgar Latin adds "Deus" to the text: "Deus non subjecit," "God hath not put in subjection;" needlessly, as is acknowledged. "De quo Christo," saith the interlinear gloss; but *Περὶ ἧς* is not "of Christ."

Ver. 5.—For unto the angels hath he not made subject that world to come whereof we speak [*concerning which we treat*].

Ver. 6.—*Διεμαρτύρατο δέ που τις, λέγων· Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ; ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτόν;*

Syr., אֶלָּא אֵיךְ דְּמַסְהֲדָא כְּתָבָא וְאָמַר, "But as the Scripture witnesseth and saith;" needlessly limiting what was spoken indefinitely by the apostle, the words themselves declaring who spake them and where. *Που*, Vul, "in quodam loco," "in a certain place;" Beza, "alicubi," "somewhere," that is, Ps. viii. 5. *Τί ἐστιν ἄνθρωπος;* מָה־אֱנוֹשׁ, "quid homo mortalis?"—*βροτός, βροτὸς ἀνήρ*, "frail, mortal man," or "the son of man." בֶּן אָדָם, "filius hominis terreni;" *γηγενής*, "è terra editus,"—"man of the earth," or "an earthy man.

Ver. 6.—But one [*a certain man*] testified [*hath witnessed*], in a certain place [*somewhere*, that is, in the Scripture, from whence he is arguing], saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

Ver. 7.—Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, καὶ κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

The latter words, which are commonly placed at the beginning of the eighth verse. I have added unto this seventh, the sense and Hebrew text so requiring it.

Ἠλάττωσας αὐτόν. So the apostle renders תְּחַסְּרֵהוּ in the psalmist, and that properly. Vul., "minuisti;" which is not "thou hast made less," but "thou hast lessened," which hath another sense than that here intended. Syr., אֲמֶכְתִּיהָ, "depressiti," "thou hast depressed," or "made him less," or "lower than he was." Beza, "fecisti eum inferiorem," "thou hast made him lower;" and so ours. Rhemists, "thou didst minish him a little less;" obscurely. Ἐλαττόω is "imminuo," "diminuo," "to make less," "to take from," as to state and condition. So in Isocrates, ἐλαττοῦν τὴν πόλιν is to lessen the dignity, state, and condition of the people; as in Latin, "capitis diminutio" is lessening of state or dignity, as by loss of liberty. For when one was made a captive by the enemy he lost his dignity, until he recovered it "jure postliminii;" so Regulus is termed by the poet, "capitis minor," when a prisoner to the Carthaginians: or by change of family, as when Clodius, a patrician, was adopted by a plebeian: or by banishment. All such are ἠλαττοῦμενοι, lessened in state or dignity. חָסֵר, the word used by the psalmist, hath the same signification; and though it be variously rendered by the LXX., yet they never much depart from its native signification. Ἐλαττονέω, "to minish," "make less," "take from;" ἐλαττόω, the same: ἐνδεής γίνομαι, "to become indigent;" ἐνδέομαι, "to be in want;" ἐπιδέομαι, προσδέομαι, ἀπορέω, all to the same purpose; στερίσκω, "to deprive;" ὑστερέω, "to want," "to be indigent," "to come short;" and στερέω, and κενὸν ποιέω, "to make empty;" that is, κενόω, the word used Phil. ii. 7. I observe this various rendering of the word by the LXX. only to show that it doth constantly denote a diminution of state and condition, with an addition of indigency; which will give us light into the interpretation of the place.

Βραχύ τι, "breve quiddam;" Vul., "paulo minus;" Syr., קַלִּיל, "paululum," "a little," or "paulisper," "a little while." מְעַט is frequently by the LXX. rendered μικρόν, "parvum," "paululum,"—"a little," intending quantity; sometimes ὀλίγον, which they refer to number, "a few;" and sometimes βραχύ, and then it constantly respects time, "a little while." So that βραχύ τι is as much as ἐπὶ βραχεῖ, that is χρόνῳ; as in that saying, Ὁ βίος βραχὺς, ἡ τέχνη μακρά,—"Life is short," that is, of short continuance. Whether a little in degree or a short time be here intended we shall afterwards inquire.

Παρ' ἀγγέλους, Syr. מִן מַלְאֲכֵא, "præ angelis," "more than angels," "above the angels," "more destitute than the angels;" Heb., מֵאֱלֹהִים, "the angels of God." So all old translations render the words. And to render it "a Deo," in the psalm, is needless, groundless, contradictory to the apostle.

Δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτόν, "gloria et honore coronasti eum," "with glory and honour hast thou crowned him;" Syr., תֶּשְׁבִּיחְתָּא וַאִיקָרָא סִים בְּרִישֵׁה, "glory and honour hast thou placed on his head;" Heb. וְכָבוֹד וְהָדָר תְּעַטְּרֵהוּ, "thou hast crowned him" (or "adorned his head") "with glory and beauty," or "honour."

The first word denotes the weight and worth, the latter the beauty and splendour of this crown.

Καὶ κατέστησας αὐτὸν ἐπί, "thou hast set him over;" that is, appointed him to be in authority, as Pharaoh set Joseph over the land of Egypt. Syr., וְאַשְׁלְטַתְּהִי, "authoritatem," "potestatem ei tribuisti;" "thou hast given him power," or "authority;" made him sultan, or lord. Heb., הַמְשִׁילֵהוּ, "made him lord," or "ruler," as Gen. i. 18. So καθίστημι ἐπί is used, Acts vi., Luke xii.

Ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, "hast put," "put down," "subjected all things under his feet." The words all of them emphatically denote subjection and depression, and as thus conjoined, the most absolute subjection that can be apprehended.

Ver. 7.—Thou madest him lower for a little while than the angels; thou crownedst him with glory and honour, and didst set him [*gave him authority*] over the works of thy hands: all things hast thou put in subjection under his feet.

Ver. 8.—Ἐν γὰρ τῷ ὑποτάξαι αὐτῷ τὰ πάντα, οὐδὲν ἀφῆκεν ἀνυπότακτον· νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

Ver. 8.—For in that he made all things subject unto him, he hath left nothing not put in subjection; but now we see not all things made subject unto him.

Ver. 9.—Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου.

The words of this ἀπόδοσις have most of them been considered in the πρόθεσις, and they must have the same sense in both places, or the reasoning of the apostle would be equivocal. For χάριτι Θεοῦ, some old copies read, χωρὶς Θεοῦ, "besides God," "God excepted." The Syriac copies also vary. Some read, "For God himself by his grace tasted death." Others, "For he, God excepted, tasted death;" which came from χωρὶς Θεοῦ, and shows that variety to be ancient. Hence some have imagined it to be a corruption of the Nestorians, who, dividing the person of Christ, would not grant that God might be said to die, contrary to Acts xx. 28. Χάριτι Θεοῦ, is "gratiâ," "beneficentiâ," "beneficio Dei," "by the grace," "goodness," "good-will of God," expressing the first spring and moving cause of the sufferings of Christ. Γεύσηται θανάτου, "should taste of death;" an Hebraism for to die, intimating withal the truth, reality, and kind of his death, which was bitter, and which was called his "cup." Ὑπὲρ παντός, in the masculine, not neuter gender, for ὑπὲρ πάντων, by an enallage of number, that is, νἱῶν, of whom he treats; all and every one of the children unto whom he was a captain of salvation.[1]

Ver. 9.—But we see Jesus crowned with glory and honour, who for the suffering of death was a little while made lower than the angels, that he by the grace of God might taste of death for all.

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[1] Various Readings.—The clause, Κατέστησας usque σου, verse 7, is omitted by Griesbach, Scholz, and Tischendorf. Knapp, Lachmann, and Hahn enclose it within brackets, as doubtful.

Translations.—Βραχύ. "For a little while."—*Volckenaer, De Wette, Conybeare and Howson, Ebrard.* "A little" (in respect of degree).—*Stuart, Scholefield, Olshausen, Turner.*—Ed.

Ver. 5.—The first words of the fifth verse, οὐ γάρ, "for," declare that the apostle is in the pursuit of his former argument. Γάρ "for," doth not always intimate the introduction of a reason in the confirmation of what is past, but sometimes a progression unto somewhat else in the like kind with that which precedeth, and so hath not respect unto any especial words or sayings going before, but unto the whole matter in hand, especially that which doth ensue; as "nam" also is used in Latin: "Nam quis te juvenum confidentissime, nostras jussit adire domos." A new argument, therefore, to the same purpose with that before is intimated by this particle, "for."

The whole verse contains an assertion laid down in a negative proposition, the assumption of the apostle's argument, or the proof of it, supposed in a prosyllogism, consisting in the ensuing testimony, with his explication of it. And it is to this purpose: 'The world to come is not made subject unto angels; but it was made subject to Jesus: and therefore he is exalted above them.' This he proves from the testimony of the psalmist, to this purpose, 'All things were made subject to man, who for a little while was made lower than the angels; but this man was Jesus.' And this assumption he proves from the event:—First, On the part of man absolutely considered: 'We see that all things are not made subject unto him;' therefore he cannot be intended. Secondly, On the part of Jesus 'All things in the event agree unto him; first, he was made for a little while lower than the angels,' (which he shows the reason of, and thence takes occasion to discourse of his death and sufferings, according to the method before declared;) 'and then he was crowned with glory and dignity, all things being made subject unto him;—from all which it appears, that it is he, and not angels, unto whom the world to come is put in subjection.' This is the series of the apostle's discourse, wherein are many things difficult and "hard to be understood," which must be particularly considered.

The first verse, as was said, lays down the principal assertion in a negative proposition: "The world to come is not made subject unto angels." One proof hereof is included in the words themselves; for that expression, "He hath not put in subjection," is the same with our apostle as, 'It is nowhere written or recorded in the Scripture,' 'There is no testimony of it,' 'God is nowhere said to have done it.' See chap. i. 5, with the exposition of it. And these negative arguments from the authority of the Old Testament he esteemed in this matter cogent and sufficient.

In the proposition itself, 1. The *subject* of it, "The world to come;" with 2. Its *limitation*, "Whereof we treat;" and 3. The *predicate*, negatively expressed, "Is not put in subjection to angels," are to be considered.

The subject of the proposition is, "The world to come" (עולם הבא), the new heavens and new earth (οἰκουμένη), which God promised to

create, Isa. lxv. 17, lxvi. 22; which refers unto ימי המשיח, "the days of the Messiah." The later Jews sometimes call it עולם עתיד, "the future world," though usually by that expression they intend the world of future bliss. But the world here intended is no other but the promised state of the church under the gospel. This, with the worship of God therein, with especial relation unto the Messiah, the author and mediator of it, administering its heavenly things before the throne of grace, thereby rendering it spiritual and heavenly, and diverse from the state of the worship of the old testament, which was worldly and carnal, was "the world to come" that the Jews looked for, and which in this place is intended by the apostle. This we must further confirm, as the foundation of the ensuing exposition. That this then, is the intendment of the apostle appeareth,—

First, From the limitation annexed, περὶ ἧς λαλοῦμεν, "concerning which we treat." This is the world whereof he treats with the Hebrews in this epistle, namely, the gospel state of the church, the worship whereof he had in the words immediately foregoing pressed them unto the observation of; and not only so, but described it also by that state wherein the miraculous gifts of the Holy Ghost were given and enjoyed. And the mention of them in the words directly preceding is that description of the world to come which the apostle in these words refers unto, "concerning which we speak." And the tradition of this new world, or the restoration of all things under the Messiah, was one of the principal reports of truth received among the Jews, which the apostle presseth them withal.

Some suppose that λαλοῦμεν, "we speak," is put for ἐλαλήσαμεν, "we have spoken," and would have it refer unto chap. i. 6. But what the apostle there intendeth by "the world" we have sufficiently evinced and declared. The "world" there, by a usual synecdoche, is put for the habitable earth, the τὰ ἴδια, which the Son of God made and came unto, John i. 11. Here, a certain state and condition of things in the world, about which he treated with the Hebrews, is intended.

Besides, they who would thus change the word (Grotius, Crellius, Schlichtingius), by the world, chap. i. 6, understand heaven itself, the state of glory, which is not here insisted on by the apostle; for,—

Secondly, He treats of that which was already done, in the crowning of Jesus with glory and honour, as the words following do manifest. This crowning of him was upon his ascension, as we have before proved at large. Then was not the state of glory made subject unto him, because it was not then nor is yet in being. And, therefore, they who turn "we speak" into "we have before spoken," are forced also to pervert the following words, and to interpret, "He hath made all things subject unto him," "He hath purposed or de-

creed so to do;" both without cause or reason. The world whereof the apostle treats was immediately made subject to Jesus,—that is, the church of the new testament,—when God anointed him king upon his holy hill of Zion; and therefore in the psalm is there mention made of those other parts of the creation, to be joined in this subjection, that have no relation unto heaven.

Thirdly, The apostle doth not treat directly anywhere in this epistle concerning heaven, or the world of the blessed to come. He frequently mentions heaven, not absolutely, indeed, but as it belongs unto the gospel world, as being the place of the constant residence of the high priest of the church, and wherein also the worship of it is through faith celebrated.

Fourthly, The apostle in these words insists on the antithesis which he pursueth in his whole discourse between the Judaical and evangelical church-state; for whatever power angels might have in and over things formerly, this world to come, saith he, is not made subject unto them. Now, it is not heaven and glory that he opposeth to the Judaical church-state and worship, but that of the gospel, as we shall find in the progress of the epistle; which is therefore necessarily here intended.

Fifthly, If by "the world to come," the eternal, blessed state of glory be designed, to begin at or after the general judgment, then here is a promise that that blessed estate shall "de novo" be put in subjection to Jesus Christ as mediator; but this is directly contrary unto what is elsewhere revealed by the same apostle, concerning the transactions between the Father and the Son as mediator at that day, 1 Cor. xv. 28: "And when all shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, that God may be all in all;"—which words, if they do not absolutely assert the ceasing of the kingdom of the mediator, but only the order of all things unto eternity in their subjection unto God by Christ, yet they are plainly exclusive of the grant of a new power or authority unto him, or of a new making subject of all things unto him. Add unto all this, that the apostle proves the subjection of this world unto the Lord Christ, and not unto angels, by a testimony expressing directly the present things of this world, antecedent unto the day of judgment.

From what hath been discoursed, we conclude that "the world to come," here expressed, is the state and worship of the church under the Messiah, called so by the apostle, according to the usual appellation which then it had obtained among the Jews, and allowed by him until the Mosaical church-state was utterly removed. And he afterwards declares how this comprised heaven itself also, because of the residence of our high priest in the holiest not made with hands, and the continual admission of the worshippers unto the

throne of grace. This is the subject of the apostle's proposition, that concerning which he treats.

Concerning this world the apostle first declares negatively, that it is not made subject unto angels. The subjecting of this world to come unto any, is such a disposal of it as that he or they unto whom it is put in subjection should, as the lord of it, erect, institute, or set it up, rule and dispose of it being erected, and judge and reward it in the end of its course and time. This is denied concerning angels, and the denial proved tacitly,—because no such thing is testified in the Scripture. And herein the apostle either preventeth an objection that might arise from the power of the angels in and over the church of old, as some think, or rather proceeds in his design of exalting the Lord Jesus above them, and thereby prefers the worship of the gospel before that prescribed by the law of Moses: for he seems to grant that the old church and worship were in a sort made subject unto angels; this of the world to come being solely and immediately in his power who in all things was to have the pre-eminence. And this will further appear if we consider the instances before mentioned wherein the subjection of this world to come unto any doth consist.

First, It was not put in subjection unto angels in its erection or institution. That work was not committed unto them, as the apostle declares in the entrance of this epistle. They did not reveal the will of God concerning it, nor were intrusted with authority to erect it. Some of them, indeed, were employed in messages about its preparatory work, but they were not employed either to reveal the mysteries of it, wherewith they were unacquainted, nor authoritatively in the name of God to erect it. For the wisdom of God in the nature and mystery of this work, they knew not but by the effects in the work itself, Eph. iii. 9, 10, which they looked and inquired into, to learn and admire, 1 Pet. i. 12; and therefore could not be intrusted with authority for its revelation, and the building of the church thereon. But things were otherwise of old. The law, which was the foundation of the Judaical church-state, was given "by the disposition of angels," Acts vii. 53, Gal. iii. 19; and our apostle here calls it "the word spoken by angels." They were therefore intrusted by God to give the law and the ordinances of it unto the people in his name and authority; which being the foundation of the Mosaical church-state, it was so far put in subjection unto them.

Secondly, It is not put in subjection unto angels as to the rule and disposal of it being erected. Their office in this world is a ministry, Heb. i. 14, not a rule or dominion. Rule in or over the church they have none, but are brought into a co-ordination of service with them that have the testimony of Jesus, Rev. xix. 10, xxii. 9;

being equally with us subjected unto him, in whom they and we are gathered into one head, Eph. i. 10. And from their ministerial presence in the congregations of believers doth our apostle press women unto modesty and sobriety in their habit and deportment, 1 Cor. xi. 10. And the church of old had an apprehension of this truth, of the presence of an angel or angels in their assemblies, but so as to preside in them. Hence is that caution relating to the worship of God, Eccles. v. 5, 6: "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?" By vowing and not paying, a man brought upon his flesh, that is, himself and his posterity, a guilt not to be taken away with excuses of haste or precipitation made unto the angel presiding in their worship, to take an account of its due performance. It is true, the absolute sovereign power over the church of old was in the Son of God alone; but an especial, immediate power over it was committed unto angels. And hence was the name of אֱלֹהִים, "god," "judge," "mighty one," communicated unto them, namely, from their authority over the church; that name expressing the authority of God when unto him ascribed. And because of this, their acting in the name and representing the authority of God, the saints of old had an apprehension that upon their seeing of an angel they should die, from that saying of God, that none should see his face and live, Exod. xxxiii. 20. So Manoah expressly, Judg. xiii. 22. He knew that it was an angel which appeared unto him, and yet says to his wife, "We shall surely die, because we have seen אֱלֹהִים,"—an angel vested with the authority of God. And hence it is not unlikely but that there might be a respect or worship due unto the angels under the old testament, which themselves declare not to be meet for them under the new, Rev. xix.; not that they are degraded from any excellency or privilege which before they enjoyed, but that the worshippers under the new testament, through their relation unto Christ, and the exaltation of their nature in his person, are delivered from that under-age estate, wherein they differed not from servants, Gal. iv. 1, and are advanced into an equality of liberty with the angels themselves, Heb. xii. 22–24, Eph. i. 10, iii. 14, 15; as amongst men there may be a respect due from an inferior to a superior, which may cease when he is advanced into the same condition with the other, though the superior be not at all abased. And to this day the Jews contend that angels are to be adored with some kind of adoration, though they expressly deny that they are to be invocated or prayed unto. Furthermore, about their power and authority in the disposal of the outward concernments of the church of old, much more might be declared from

the visions of Zechariah and Daniel, with their works in the two great typical deliverances of it from Egypt and Babylon. But we must not here insist on particulars.

Thirdly, As to the power of judging and rewarding at the last day, it is openly manifest that God hath not put this world to come in subjection unto angels, but unto Jesus alone.

This, then, is the main proposition that the apostle proceeds upon in his present argument. The most glorious effect of the wisdom, power, and grace of God, and that wherein all our spiritual concernments here are enwrapped, consists in that blessed church-state, with the eternal consequences of it, which, having been promised from the foundation of the world, was now to be erected in the days of the Messiah. 'That you may,' saith he, 'no more cleave unto your old institutions, because given out unto you by angels, nor hanker after such works of wonder and terror as attended their disposition of the law in the wilderness, consider that this world, so long expected and desired, this blessed estate, is not on any account made subject unto angels, or committed unto their disposal, the honour thereof being entirely reserved for another.'

Having thus fixed the true and proper sense of this verse, we may stop here a little, to consult the observations that it offers for our own instruction. Many things in particular might be hence educed, but I shall insist on one only, which is comprehensive of the design of the apostle, and it is,—

That this is the great privilege of the church of the gospel, that, in the things of the worship of God, it is made subject unto and immediately depends upon the Lord Jesus Christ, and not on any other, angels or men.

That this is the privilege thereof, and that it is a great and blessed privilege, will appear both in our consideration of what it is and wherein it doth consist. And, among many other things, these ensuing are contained therein :—

1. That *the Lord Christ is our head.* So it was promised of old that "their king should pass before them, and the LORD on the head of them," Mic. ii. 13. He shall be their king, head, and ruler. God hath now gathered all things, all the things of his church, into a head in Christ, Eph. i. 10. They were all scattered and disordered by sin, but are now all re-collected and brought into order under one head. Him hath he "given to be head over all things to the church," verse 22. The whole sovereignty over all the whole creation, that is committed unto him, is only for this end, that he may be the more perfect and glorious head to the church. He is that head on which the whole body hath its orderly and regular dependence, Eph. iv. 15, 16; "The head of the body, the church," Col. i. 18; "The head of every man," that is, of every believer, 1 Cor. xi. 3,

Eph. v. 23. And this is everywhere proposed both as our great honour and our great advantage. To be united unto him, subjected unto him as our head, gives us both honour and safety. What greater honour can we have, than to be freemen of that corporation whereof he is the head, than to be subjects of his kingdom? what greater safety, than to be united unto him inseparably who is in glory invested with all power and authority over the whole creation of God, every thing that may do us good or evil?

2. That he is our *only head.* The church is so put in subjection unto the Lord Christ as not to be subject unto any other. It is true, the members of the church, as men on the earth, have other relations, in respect whereof they are or may be subject one to another,—children unto parents, servants unto masters, people unto rulers; but as they are members of the church, they are subject unto Christ, and none other. If any other were or might be a head unto them, they must be angels or men. As for angels, we have it here plainly testified that the church is not made subject in any thing unto them. And amongst men, the apostles of all others might seem to lay the justest claim to this privilege and honour; but they openly disclaim any pretence thereunto. So doth Paul, 2 Cor. i. 24, "We have no dominion," rule, lordship, headship, "over your faith,"—any thing that concerns your obedience to God, and your worship; "but are helpers of your joy." And again saith he, "We preach not ourselves, but Christ Jesus the Lord," the only Lord; "and ourselves your servants for Jesus' sake," 2 Cor. iv. 5. And Peter, as it should seem, foreseeing that some who should come after would pretend unto such pre-eminence, warns the elders that they should not think themselves "lords over God's heritage," 1 Pet. v. 3. And this they did in pursuit of the instructions and charge which their Lord and Master gave them, Matt. xx. 25–27, where he warns them that they should neither think of dignity nor dominion over the church, but apply themselves with all humility unto the service of it; for which he elsewhere adds his reason, namely, that all his disciples have one Lord and Master, and no more, John xiii. 13, Matt. xxiii. 8, 10. And it is a woful confusion that the Papists run themselves into in this matter; for, first, they put the whole church into subjection unto a man, whom they call the Pope, the common father and master of Christians, the head of the church and then subject both him and it unto angels, in the adoration and invocation of them,—the greatest subjection possible; when the Scripture assigneth one only head of the church expressly, even the Lord Jesus, and fully declares that it is not put in subjection unto angels at all. But to pass them by, the Lord Christ is not only thus the only head in general unto the whole church, but also unto every individual believer in the church: "The head of every man is Christ,"

1 Cor. xi. 3. He is so to every believer respectively and severally; and that in both those senses wherein he is a head,—that is, according to the natural and metaphorical use of the word. For,—

(1.) He is the only *head of vital influence* to the whole church and every member thereof. As from the natural head all influences of life, for subsistence, motion, acting, guidance, and direction, are communicated unto the whole body and to every member thereof; so from the Lord Christ alone, as he is the spiritually vital head of the church, in whom are the springs of life and all quickening grace, there are communicated unto the whole church, and every believer therein, both the first quickening vital principle of life itself and all succeeding supplies and influences of grace, for the enlivening, strengthening, acting, guiding, and directing of them. This himself declares, by comparing the relation of all believers unto him unto that of branches unto the vine, John xv. 2, 4; which have no life but by virtue of their union unto the vine, nor sap for fruitfulness but what is derived therefrom; which he teacheth expressly, verse 5, "Without me," saith he, "ye can do nothing." And this the apostle lively sets out unto us in the similitude of the natural body, Col. ii. 19. And this placing of all fulness in the Lord Christ, as the head of the church, that thence the whole and every member of it might derive needful supplies to themselves, is fully taught us in the gospel. Hence the church is called "the fulness of Christ," Eph. i. 23; or that whereunto Christ communicates of his all-fulness of grace, until it come unto the measure or degree of growth and perfection which he hath graciously assigned unto it. And none, I suppose, will contend but that the Lord Christ is the alone and only head of the church in this sense. It hath not a spiritual dependence on any other for grace. There is, indeed, I know not what monster lies in the opinion of them who take upon themselves to confer grace upon others, by virtue of such things as they do unto them or for them; but this we do not now consider. If any man think he may have grace from any but Christ alone, be they angels or men, let him turn himself unto them, but withal know assuredly that he "forsakes the fountain of living waters" for "broken cisterns," which will yield him no relief.

(2.) He is the only *head of rule and government* unto the whole church, and every member thereof. This rule or government of the church concerneth all that obedience which it yields unto God in his worship. And unto a head herein it is required that he give perfect rules and laws for all things necessarily belonging thereunto, and take care that they be observed. And here a great contest ariseth in the world. The Papists, in behalf of their pope and others under him, contend to be sharers with the Lord Christ in this his

headship; and fain they would persuade us that he himself hath appointed that so it should be. The Scripture tells us that he was faithful in the whole house of God, as was Moses, and that as a lord over his own house, to erect, rule, and establish it. And himself, when he gives commission unto his apostles, bids them to teach men to do and observe all that he had commanded them; and accordingly they tell us that they delivered unto us what they received from the Lord, and command us not to be wise above what is written. But I know not how it is come to pass that these men think that the Lord Christ is not a complete head in this matter, that he hath not instituted all rules and laws that are needful and convenient for the right discharge of the worship of God and obedience of the church therein; at least, that somewhat may be added unto what he hath appointed, that may be much to the advantage of the church. And this they take to be their work, by virtue of I know not what unsealed warrant, unwritten commission. But to add any thing in the worship of God unto the laws of the church, is to exercise authority over it, dominion over its faith, and to pretend that this world to come, this blessed gospel church-state, is put in subjection unto them, although it be not so to angels;—a vain and proud pretence, as at the last day it will appear. But you will say, 'Christ gives his laws only unto his whole church, and not to individual believers, who receive them from the church; and so he is not an immediate head unto every one in particular.' I answer, that the Lord Christ commits his laws unto the church's ministry to teach them unto believers; but his own authority immediately affects the soul and conscience of every believer. He that subjects himself aright unto them doth it not upon the authority of the church, *by whom they are taught and declared,* but upon the authority of Christ, *by whom they are given and enacted.*

3. It appears from hence that as he is our only head, so he is our *immediate head.* We have our immediate dependence upon him, and our immediate access unto him. He hath, indeed, appointed means for the communicating of his grace unto us, and for the exercising of his rule and authority over us. Such are all his ordinances, with the offices and officers that he hath appointed in his church; the first whereof he requires us to be constant in the use of, the latter he requires our obedience and submission unto. But these belong only unto the way of our dependence, and hinder not but that our dependence is immediate on himself, he being the immediate object of our faith and love. The soul of a believer rests not in any of these things, but only makes use of them to confirm his faith in subjection unto Christ: for all these things are ours, they are appointed for our use, and we are Christ's, as he is God's, 1 Cor. iii. 21–23. And so have we our immediate access unto him,—and

not, as some foolishly imagine, by saints and angels,—and by him to God, even to the throne of grace.

4. This privilege is greatly augmented, in that the church being made subject unto Christ alone, and cast into a dependence upon him, he will assuredly take care of all its concernments, seeing unto him only doth it betake itself. The church made it of old part of her plea that she was as one fatherless, Hos. xiv. 3; that is, every way helpless, that had none to relieve or succour her. And the Lord Christ giveth this as a reason why he stirreth up himself unto the assistance of his people, because there was no man that appeared for their help, no intercessor to interpose for them, Isa. lix. 16. Now, God having placed the church in this condition, as to be ofttimes altogether orphans in this world, to have none to give them the least countenance or assistance; and the church itself choosing this condition, to renounce all hopes and expectations from any else beside, betaking itself unto the power, grace, and faithfulness of the Lord Christ alone; it cannot but as it were be a great obligation upon him to take care of it, and to provide for it at all times. They are members of his body, and he alone is their head; they are subjects of his kingdom, and he alone is their king; they are children and servants in his family, and he alone is their father, lord, and master; and can he forget them, can he disregard them? Had they been committed to the care of men, it may be some of them would have fought and contended for them, though their faithfulness is always to be suspected, and their strength is a thing of nought; had they been put into subjection unto angels, they would have watched for their good, though their wisdom and ability be both finite and limited, so that they could never have secured their safety: and shall not the Lord Jesus Christ, now they are made his special care, as his power and faithfulness are infinitely above those of any mere creature, excel them also in care and watchfulness for our good? And all these things do sufficiently set out the greatness of that privilege of the church which we insist upon. And there are two things that make this liberty and exaltation of the church necessary and reasonable:—

1. That God having exalted *our nature*, in the person of his Son, into a condition of honour and glory, so as to be worshipped and adored by all the angels of heaven, it was not meet or convenient that it should in our persons, when united unto Christ as our head, be made subject unto them. God would not allow, that whereas there is the strictest union between the head and the members, there should be such an interposition between them as that the angels should depend on their head, and the members should depend on angels; which indeed would utterly destroy the union and immediate intercourse that is and ought to be between them.

2. God is pleased by Jesus Christ to take us into *a holy communion with himself*, without any other medium or means of communication but only that of our nature, personally and inseparably united unto his own nature in his Son. And this also our subjection unto angels is inconsistent withal. This order of dependence the apostle declares, 1 Cor. iii. 22, 23, "All things are yours; and ye are Christ's; and Christ is God's." As there is no interposition between God and Christ, no more is there between Christ and us, and in and by him alone do we relate unto God himself. And this should teach us,—

(1.) The equity and necessity of our universal obedience unto God in Christ. He hath freed us from subjection unto men and angels, that we might serve him and live unto him. He hath taken us to be his peculiar ones, his lot and portion, from whom he expects all his revenue of glory out of this world. And he hath left us no pretence, no excuse, for the neglect of any duties of obedience that he requireth of us. We cannot plead that we had other work to do, other lords and masters to serve; he hath set us free from them all, that we might be his. If a king take a servant into his family, and thereby free and discharge him from being liable unto any other duty or service whatever, may he not justly expect that such a one will be diligent in the observation of all his commands, especially considering also the honour and advantage that he hath by being taken near unto his person, and employed in his affairs? And shall not God much more expect the like from us, considering how exceedingly the privilege we have by this relation unto him surpasseth all that men can attain by the favour of earthly princes? And if we will choose other lords of our own to serve, if we are so regardless of ourselves as that we will serve our lusts and the world, when God hath had such respect unto us as that he would not suffer us to be subject unto the angels of heaven, how inexcusable shall we be in our sin and folly! 'You shall be for me,' saith God, 'and not for any other whatever.' And are we not miserable if we like not this agreement?

(2.) For the manner of our obedience, how ought we to endeavour that it be performed with all holiness and reverence! Moses makes this his great argument with the people for holiness in all their worship and services,—because no people had God so nigh unto them as they had. And yet that nearness which he insisted on was but that of his institutions, and some visible pledges and representations therein of his presence among them. How much more cogent must the consideration of this real and spiritual nearness which God hath taken us unto himself in by Jesus needs be to the same purpose! All that we do, we do it immediately unto this holy God; not only under his eye and in his presence,

but in an especial and immediate relation unto him by Jesus Christ.

Ver. 6.—The apostle hath showed that the world to come, which the Judaical church looked for, was not made subject unto angels, no mention of any such thing being made in the Scripture. That which he assumes to make good his assertion of the pre-eminence of the Lord Jesus above the angels, is, that unto him it was put in subjection. And this he doth not expressly affirm in words of his own, but insinuateth in a testimony out of the Scripture, which he citeth and urgeth unto that purpose. And in this way he proceedeth for these two ends:—1. To evidence that what he taught was suitable unto the faith of the *church of old*, and contained in the *oracles committed* unto it; which was his especial way of dealing with these Hebrews. 2. That he might from the words of that testimony take occasion to *obviate a great objection* against the dignity of Christ and mysteries of the gospel, taken from his humiliation and death, and thereby make way to a further explication of many other parts or acts of his mediation. Many difficulties there are in the words and expressions of these verses, and more in the apostle's application of the testimony by him produced unto the person and end by him intended; all which, God assisting, we shall endeavour to remove. And to that end shall consider,—

1. The way and manner of his *introducing* this testimony, which is peculiar; 2. The *testimony itself produced*, with an explication of the meaning and importance of the words in the place from whence it is taken; 3. The *application* of it unto the apostle's purpose, both as to the *person* intended and as to the especial *end* aimed at; 4. Further unfold what the apostle adds about *the death and sufferings of Christ*, as included in this testimony, though not intended as to the first use and design of it; and, 5. Vindicate the apostle's *application of this testimony*, with our explication of it accordingly, from the objections that some have made against it. All which we shall pass through as they present themselves unto us in the text itself.

1. The manner of his citing this testimony is somewhat peculiar, "One testified in a certain place," neither person nor place being specified; as though he had intended פְּלֹנִי אַלְמוֹנִי, a certain person whom he would not name. But the reason of it is plain; both person and place were sufficiently known to them to whom he wrote. And the Syriac translation changeth the expression in the text into, "But as the Scripture witnesseth and saith," without cause. The Hebrews were not ignorant whose words they were which he made use of, nor where they were recorded. The "one" there mentioned is David, and the "certain place" is the eighth psalm; whereof much need not to be added. A psalm it is תְּהִלּוֹת רוֹמְמוֹת אֵל, "of the high

praises of God;" and such psalms do mostly, if not all of them, respect the Messiah and his kingdom, as the Jews themselves acknowledge. For the time of the composure of this psalm, they have a conjecture which is not altogether improbable, namely, that it was in the night, whilst he kept his father's sheep. Hence, in his contemplation of the works of God, he insists on the moon and stars, then gloriously presenting themselves unto him; not mentioning the sun, which appeared not. So also, in the distribution that he makes of the things here below that, amongst others, are made subject unto man, he fixeth in the first place on צֹאן, flocks of "sheep," which were then peculiarly under his care. So should all the works of God, and those especially about which we are conversant in our particular callings, excite us to the admiration of his glory and praise of his name; and none are usually more void of holy thoughts of God than those who set themselves in no way acceptable unto him. This is the place from whence this testimony is taken, whose especial author the apostle omitteth, both because it was sufficiently known, and makes no difference at all whoever was the penman of this or that portion of Scripture, seeing it was all equally given by inspiration from God, whereon alone the authority of it doth depend.

2. The testimony itself is contained in the words following, verses 6, 7, "What is man," etc. Before we enter into a particular explication of the words, and of the apostle's application of them, we may observe that there are two things in general that lie plain and clear before us; as,—

First, That *all things whatsoever are said to be put in subjection unto man*,—that is, unto human nature, in one or more persons,—in opposition unto angels, or angelical nature. To express the former is the plain design and purpose of the psalmist, as we shall see. And whereas there is no such testimony anywhere concerning angels, it is evident that the meaning of the word is, 'Unto man, and not unto angels;' which the apostle intimates in that adversative δέ, "but:" 'But of man it is said, not of angels.'

Secondly, That this privilege was never absolutely or universally made good in or unto *the nature of man*, but in or with respect unto *the person of Jesus Christ*, the Messiah. This the apostle calls us to the consideration of previously unto his application of this testimony in a peculiar manner unto Jesus: Verse 8, "We see not all things," etc. Now, there is not any thing absolutely necessary to make good the apostle's reasoning but what is comprised in these two general assertions, which lie evident in the text, and are acknowledged by all. We shall therefore distinctly consider the testimony itself. The whole of it consists in a contemplation of the infinite love and condescension of God towards man: which is set out, (1.) In the manner of the expression; (2.) In and by the words of the

expression; (3.) In the act of the mind and will of God wherein that condescension and grace consisted; and, (4.) In the effects thereof, in his dispensation towards him.

(1.) In the *manner of the expression*, "What is man!" by way of admiration; yea, he cries out with a kind of astonishment. The immediate occasion hereof is omitted by the apostle, as not pertinent unto his purpose; but it is evident in the psalm. David having exercised his thoughts in the contemplation of the greatness, power, wisdom, and glory of God, manifesting themselves in his mighty works, especially the beauty, order, majesty, and usefulness of the heavens, and those glorious bodies which in them present themselves to all the world, falls thereon into this admiration, that this great and infinitely wise God, who by the word of his mouth gave being and existence unto all those things, and thereby made his own excellencies conspicuous to all the world, should condescend unto that care and regard of man which on this occasion his thoughts fixed themselves upon. "What is man!" saith he. And this is, or should be, the great use of all our contemplations of the works of God, namely, that considering his wisdom and power in them, we should learn to admire his love and grace in setting his heart upon us, who are every way so unworthy, seeing he might for ever satisfy himself in those other appearingly more glorious products of his power and Godhead.

(2.) He further expresseth his admiration at this condescension of God in *the words that he useth*, intimating the low and mean estate of man in his own nature: מָה־אֱנוֹשׁ;—'What is poor, miserable, mortal man, obnoxious to grief, sorrow, anxiety, pain, trouble, and death?' Τί ἔστιν ἄνθρωπος; but the Greeks have no name for man fully expressing that here used by the psalmist. Βροτός cometh nearest it, but is not used in the Scripture. He adds, וּבֶן־אָדָם,—"and the son of man," of one made of the earth. This name the apostle alludes to, yea expresseth, 1 Cor. xv. 45, 47: "The first man Adam . . . . . is ἐκ γῆς χοϊκός,"—"of the earth, earthy." So was it recorded of old, Gen. ii. 7, "The LORD God formed הָאָדָם עָפָר מִן־הָאֲדָמָה,"—"that man Adam, which was the father of all, of the dust of the ground;" and so again, Gen. iii. 19. Poor man, made of the dust of the ground! When the Scripture would express man with reference unto any thing of worth or excellency in him, it calls him אִישׁ; and בְּנֵי־אִישׁ are "sons of men" in place, power, and esteem. So these words are distinguished, Ps. lxii. 10, where we translate בְּנֵי־אָדָם, "sons of Adam," "men of low degree;" and בְּנֵי אִישׁ, "sons of Ish," "men of high degree." Now the psalmist useth this expression to heighten his admiration at the grace and condescension of God. And as the person of the first Adam cannot be here especially intended,—for although he made himself אֱנוֹשׁ, a miser-

able man, and subject unto death, yet was he not בֶּן־אָדָם, "the son of man," of any man, for he was of God, Luke iii. ult.,—so there is nothing in the words but may properly be ascribed unto the nature of man in the person of the Messiah. For as he was called, in an especial manner, בֶּן־אָדָם, "The son of man;" so was he made אֱנוֹשׁ, "a man subject to sorrow," and acquainted above all men with grief and trouble, and was born on purpose to die. Hence, in the contemplation of his own miserable condition, wherein unto the dolorous, afflicting passions of human nature which he had in himself, outward oppositions and reproaches were superadded, he cries out concerning himself, וְאָנֹכִי תוֹלַעַת וְלֹא־אִישׁ, Ps. xxii. 7, "I am a worm, and not אִישׁ,"—"a man of any consideration in the world;" אֱנוֹשׁ at best.

(3.) He expresseth this condescension of God in the *affections and acting* of his mind towards man: כִּי תִזְכְּרֶנּוּ,—"That thou remememberest him," or, "art mindful of him." Ὅτι μιμνήσκῃ αὐτοῦ,—"That thou shouldest be mindful of him." To *remember* in the Scripture, when ascribed unto God, always intends some act of his mind and purpose of his will, and that either for good or evil towards them that are remembered, in a signal manner. So also is *remembrance* itself used. On this account God is said sometimes to remember us for good, and sometimes to remember our sins no more. So that it denotes the affection of the mind of God towards any creature for good or evil, attended with the purpose of his will to act towards them accordingly. In the first way it is here used, and so also by Job, chap. vii. 17, מָה־אֱנוֹשׁ כִּי תְגַדְּלֶנּוּ וְכִי־תָשִׁית אֵלָיו לִבֶּךָ, —"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" that is, remember him, or be mindful of him; 'set thine heart upon him for good.' The frame of the heart and mind of God towards the nature of man in the person of Jesus Christ, in reference unto all the good that he did in it and by it, is intended in this expression. The whole counsel and purpose of God concerning the salvation of mankind, in and by the humiliation, exaltation, and whole mediation of "the man Christ Jesus," is couched herein.

(4.) There are in this condescension the *effects* of this act of God's mind and will in remembering of man; and they are expressed, [1.] under one general head; and, [2.] in particular instances of them.

[1.] The general effect of God's remembering man, is that he "visiteth him;" as the same word is used in Job, in the place before mentioned. פָּקַד, though variously used, yet it constantly denotes the acting of a superior towards an inferior; and though it be often otherwise used, yet commonly it expresseth the acting of God towards his people for good. And in especial is this term of visiting

used to express the acting of God in doing of us good by sending of Jesus Christ to take our nature on him: Luke i. 68, "He hath visited and redeemed his people;" and to the same purpose, verse 78, "The day-spring from on high hath visited us:" both relating to the acting of God towards us in the person of his Son incarnate. So chap. vii. 16. This term, therefore, of visiting, doth not precisely design God's acting in the exaltation of him visited, but such an ordering of things towards him as is attended with great care, grace, and love. So was the nature of man in the heart of God to do good unto it, in and by the person of Jesus Christ, and so he acted towards it, or visited it. This is that which was the ground of the psalmist's admiration, and which will be so in all believers unto eternity. It was not the outward state and condition of mankind in the world, which, since the entrance of sin, is sad and deplorable, that excites this admiration in the psalmist, but his mind is intent upon the mystery of the grace, wisdom, and love of God in the person of the Messiah.

Ver. 7.—[2.] The especial instances wherein this visitation of God expressed itself are contained in verse 7, and therein referred unto two heads: 1*st.* Man's depression and humiliation; 2*dly.* His exaltation and glory.

1*st.* The first is expressed in these words, "Thou hast made him lower for a little while than the angels." This was a part of God's visitation; and though not that which was immediately intended by the apostle, yet that whereof he intends to make great use in his progress. That these words intend not the exaltation of the nature of mere man, as if they should intimate, that such is his dignity he is made but a little less than angels, and how destructive that sense is unto the apostle's intention and application of the words, we shall afterwards declare. Three things are here expressed:—(1*st.*) The *act of God,* in making of him low, or lessening of him; (2*dly.*) The *measure* of that depression, "than the angels;" (3*dly.*) His *duration in that state* and condition, "a little while."

(1*st.*) חָסַר, the word used by the psalmist is rendered by the apostle ἐλαττόω, and that properly. They both signify a diminution of state and condition, a depression of any one from what he before enjoyed. And this in the first place belongs unto God's visitation. And the acting of the will of Christ in this matter, suitably unto the will of the Father, is expressed by words of the same importance: Ἐκένωσεν ἑαυτόν, "He emptied himself;" and Ἐταπείνωσεν ἑαυτον, "He humbled himself," Phil. ii. 7, 8: denoting a voluntary depression from the glory of a former state and condition. In this humiliation of Christ in our nature, how much of that care and ἐπισκοπή, inspection and visitation of God, was contained, is known.

(2*dly.*) The *measure* of this humiliation and depression is expressed

in reference unto angels, with whom he is now compared by the apostle,—he was made less than the angels. This the Hebrews had seen and knew, and might from his humiliation raise an objection against what the apostle asserted about his preference above them. Wherefore he acknowledgeth that he was made less than they, shows that it was foretold that so he should be, and in his following discourse gives the reasons why it was so to be. And he speaks not of the humiliation of Christ absolutely, which was far greater than here it is expressed by him, as he afterwards declares, but only with respect unto angels, with whom he compares him; and it is therefore sufficient to his purpose at present to show that he was made lower than they: מְאֱלֹהִים, *παρ' ἀγγέλους*. Jerome renders the words in the psalm, "à Deo," "than God;" and Faber Stapulensis had a long contest with Erasmus to prove that they should be so rendered in this place; which is plainly to contradict the apostle, and to accuse him of corrupting the word of God. Besides, the sense contended for by him and others is absurd and foolish, namely, that the human nature of Christ was made little less than God, and humbled that it might be so, when it was infinitely less than the divine nature, as being created. The LXX. and all old Greek translations read "angels." That elohim is often used to denote them we have proved before. The Targum hath מלאכיא, "angels;" and the scope of the place necessarily requires that sense of the word. God, then, in his visitation of the nature of man in the person of his Son, put it, and therein him that was invested with it, into a condition of wants and straits, and humbled him beneath the condition of angels, for the blessed ends afterwards declared. For although, from his incarnation and birth, the angels adored his person as their Lord, yet in the outward condition of his human nature he was made exceedingly beneath that state of glory and excellency which the angels are in a constant enjoyment of.

(3*dly.*) There is a space of time, a duration, intended for this condition. He made him lower, מְעַט, *βραχύ τι*, "for a little while," or, "a short season." That מְעַט is often used in that sense, and that that is the proper notation of *βραχύ τι*, we have showed before. But that which renders that sense of the words here unquestionable, is the apostle's precise restraining them thereunto in verse 9, as we shall see. It was but for a little while that the person of Christ in the nature of man was brought into a condition more indigent than the state of angels is exposed unto; neither was he for that season made a little, but very much lower than the angels. And had this been the whole of his state, it could not have been an effect of that inexpressible love and care which the psalmist so admires; but seeing it is but for a little continuance, and that for the blessed ends which the apostle declares, nothing can more commend them unto us.

2*dly.* There is another effect of God's visitation of man, in his exaltation; expressed, (1*st.*) In the *dignity* whereunto he advanced him; and, (2*dly.*) In the *rule and dominion* that he gave unto him.

(1*st.*) For the first, he "crowned him with glory and honour." עֲטָרָה is "insigne regium," the badge and token of supreme and kingly power. Hence when David complains of the straitening and diminution of his power or rule, he says, his "crown was profaned unto the ground," Ps. lxxxix. 39; that is, made contemptible and trampled on. To be crowned, then, is to be invested with sovereign power, or with right and title thereunto; as it was with Solomon, who was crowned during the life of his father. Nor is it an ordinary crown that is intended, but one accompanied with "glory and honour." To be crowned with glory and honour, is to have a glorious and honourable crown, or rule and sovereignty: כָּבוֹד וְהָדָר. The first denotes the weight of this crown; כָּבוֹד, "weight of glory," from כָּבַד, "to be heavy;" *βάρος δόξης*, "a weight of glory," as the apostle speaks in allusion to the primitive signification of this word, 2 Cor. iv. 17: the other, its beauty and glory: both, authority and majesty. How Christ was thus crowned, we have at large showed on the first chapter.

(2*dly.*) This sovereignty is attended with actual rule; wherein, [1*st.*] The *dominion* itself is expressed; and, [2*dly.*] The *extent* of it. [1*st.*] "Thou madest him to have dominion over the works of thy hands." תַּמְשִׁילֵהוּ, "madest him to rule;" *κατέστησας αὐτὸν ἐπί*, "appointedst him in authority over." He had actual rule and dominion given him upon his coronation. And, [2*dly.*] The extent of this dominion is "the works of God's hands." And lest any, from this indefinite expression, should think this rule limited either to the things mentioned before by the psalmist, verse 3, called "the work of God's fingers,"—that is, the heavens, the moon, and the stars; or in the following distribution of things here below, into sheep, oxen, fowls, and fish, verses 7, 8,—that is, all the creatures here below; he adds an amplification of it in a universal proposition, *Πάντα ὑπέταξε*, "He hath put all things" without exception "in subjection unto him." And to manifest his absolute and unlimited power, with the unconditional subjection of all things unto him, he adds, that they are placed *ὑποκάτω τῶν ποδῶν αὐτοῦ*, "under his" very "feet;"—an expression setting forth a dominion every way unlimited and absolute.

Ver. 8.—The apostle having recited the testimony which he intends to make use of, proceeds in the eighth verse unto some such explications of it as may make it appear to be proper and suited unto the end for which it is produced by him. And they are two; —the first whereof respects the sense of the words, which express the extent of this dominion; the second an instance of some person

or persons unto whom this testimony as thus explained cannot be applied.

(1.) For the explication of the objective extent of the rule and dominion mentioned, he adds, "For in that he hath made all subject unto him, he hath left nothing that is not put under him;" for whereas it might be objected, that there is no mention in the psalm of the world to come, whereof he treats, he lets them know that that cannot be excepted, seeing the assertion is universal and unlimited, that all things whatsoever are put under him. It is true, our apostle making use of this very testimony in another place, 1 Cor. xv. 27, adds there, that there is a manifest exception in reference unto him who so put all things under him. And it is evident that it is so indeed; for the psalmist treats not of God himself, but of the works of God; and among them, saith the apostle here, there lies no exception,—they are all brought into order, under this rule. And so by this testimony, thus explained, as necessity requires it should be, he hath fully confirmed that the world to come, being one of the especial works of God, and not put in subjection unto angels, is made subject unto man; which was that he undertook to demonstrate.

(2.) To direct this testimony unto its proper end, and to make way for its application unto him who is especially intended therein, he declares negatively unto whom it is not applicable: "But now we see not yet all things put under him." *Man* it was concerning whom the words are spoken, "What is man!" This must denote the nature of man, and that either as it is in all mankind in general and every individual, or in some especial and peculiar instance, in one partaker of that nature. For the first, he denies that this can belong unto man in general, all or any of them, on the general account of being men. And in this negation there are two circumstances considerable:—[1.] The manner of his asserting it, by an appeal to common experience: "We see;"—'This is a matter whereof every one may judge:' 'We all of us know by experience that it is otherwise:' 'We need neither testimony nor argument to instruct us herein; our own condition, and that which we behold other men in, are sufficient to inform us.' And this is a way whereby an appeal is made as it were to common sense and experience, as we do in things that are most plain and unquestionable. [2.] There is a limitation of this experience in the word "yet:" "We see not as yet." And this doth not intimate a contrary state of things for the future, but denies it as to all the time that is past: 'A long space of time there hath been since the giving out of this testimony, much longer since the creation of man and all other things, and yet all this while we see that all things are far enough from being put under the feet of man.' Or if there be in the word

a reserve for some season wherein this word shall in some sense be fulfilled in mere man also, it is for that time wherein they shall be perfectly glorified with Him who is principally intended, and so be admitted as it were to be sharers with him in his dominion, Rev. iii. 21. These things make plain what is here denied, and in what sense. All mankind in conjunction are very remote from being invested with the dominion here described, from having the whole creation of God cast in subjection under their feet. It is true, there was given unto man at first, in his original condition, a rule over those creatures here below that were made for the use and sustentation of his natural life, and no other. And this also is in some measure continued unto his posterity, though against the present bent and inclination of the creatures, which groan because of the bondage that they are put unto in serving of their use and necessity. But all this at first was but an obscure type and shadow of the dominion here intended, which is absolute, universal, and such as the creatures have no reason to complain of, their proper condition being allotted unto them therein. Hence we ourselves, by our own observation, may easily discern that this word respects not principally either the first man or his posterity; for we see not as yet, after this long space of time since the creation, that all things are put into subjection unto him.

Having thus unfolded the testimony insisted on, before we proceed unto the apostolical application of it unto the person to whom it doth belong, we may stay here a little, and gather something from it for our instruction. And it is, in general, that—

The consideration of the infinitely glorious excellencies of the nature of God, manifesting themselves in his works, doth greatly set out his condescension and grace in his regard and respect unto mankind. This the occasion of the words, and the words themselves, do teach us.

This the method of the psalmist, I say, leads us unto. He begins and ends his consideration of the works of God with an admiration of his glorious excellency by whom they were made, verses 1, 9, "O LORD our Lord, how excellent is thy name!"—'How glorious art thou! and thou manifestest thyself so to be.' And from thence doth he proceed to the consideration of his condescension in his regard and love to man, verse 4. And to direct us in this duty, with the psalmist we may observe,—

First, That the works of God, those especially which were the peculiar subject of his meditation, the heavenly bodies which we behold, are indeed *in themselves exceedingly glorious.* Their frame, greatness, beauty, order, course, usefulness, all speak them admirable and glorious. The naked view of them is enough to fill the mind of man with admiration and astonishment. And the more we contemplate

on them, the more skilful we are in the consideration of their nature, order, and use, the more excellent do they appear unto us: and yet it is the least part of their greatness and beautiful disposition that we can attain a certain knowledge of; so that still they remain more the objects of our admiration and wonder than of our science. Hence the wisest among the heathen, who were destitute of the teachings of the word and Spirit of God, did with one consent ascribe of old a deity unto them, and worshipped them as gods; yea, the very name of God in the Greek language, Θεός, is taken from θεῖν, "to run," which they derived from the constant course of the heavenly bodies. They saw with their eyes how glorious they were; they found out by reason their greatness and dreadful motion. Experience taught them their use, as the immediate fountains of light, warmth, heat, moisture; and so, consequently, of life, growth, and all useful things. It may be they had some tradition of that rule and dominion which was at first allotted unto the sun and moon over day and night, Gen. i. 16. On these and the like accounts, having lost the knowledge of the true and only God, they knew not so well whither to turn themselves for a deity as to those things which they saw so full of glory, and which they found to be of so universal a communicative goodness and usefulness. And in them did all idolatry in the world begin. And it was betimes in the world, as we see in Job, where it is mentioned and condemned, chap. xxxi. 26, 27, "If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand." He condemns the idolatry, but yet withal shows that the lustre, brightness, and glory of those heavenly lights had a great influence on the hearts of men to entice them unto a secret adoration, which would break out into outward worship, whereof salutation by kissing the hand was one part and act. And therefore God cautions his people against this temptation, Deut. iv. 19, "Lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven." If men forget the true God, and then lift up their eyes unto, or fall into the contemplation of the heavenly bodies, such is their glory, majesty, and excellency, that they will be driven and hurried unto the adoration and worship of them. And so universal was this folly of old, that from these latter words, "which the LORD thy God hath divided unto all nations," the Jews affirm that God hath given the sun, moon, and stars, to be the deities of the Gentiles, for them to worship! But the distribution there mentioned is as unto their common use unto all nations, and not as to their veneration. Nor is God the author of idolatry, as they blasphemously imagine; but

this their glory and excellency led them unto. And when any of them ascended higher, to apprehend living, intelligent spirits for their deities, they yet conceived at least that they had their glorious habitation in the heavenly bodies. Yea, and some Christians have fallen into vain imaginations, from a false translation of the latter end of the fourth verse of Psalm xix. by the LXX. and the Vulgar Latin, which read the words, "He hath placed his tabernacle in the sun," instead of, "He hath set in them," that is, in the heavens, "a tabernacle for the sun," as the words are plain in the original. Why should I mention the madness of the Manichees, who affirmed that Christ himself was gone into, if not turned into the sun? I name these things only to show what influence upon the minds of men destitute of the word the glory and excellency of these heavenly bodies have had. And what inestimable grace God showeth unto us in the benefit of his word! for we are the posterity of them, and by nature not one jot wiser than they, who worshipped those things which are not God. But exceeding glorious works of God they are; and the more we consider them, the more will their glory and greatness appear unto us. And as the children of Israel said of the sons of Anak, "We were before them in our own sight as grasshoppers, and so we were in their sight," may we not much more say concerning ourselves, compared with these glorious works of the hands of God, 'We are all but as grasshoppers in comparison of them, and whence is it that God should set his heart upon us?'

Secondly, These glorious works of God do indeed show *the infinite glory of him that made them.* This is the use that men should have made of their contemplation of them, and not have chosen them for their gods, as they did when "their foolish hearts were darkened," and "they waxed vain in their imaginations." This use the psalmist here makes of them, and this the Scripture everywhere directs us unto. This David brings them in preaching unto all the world, Ps. xix. 1–6. They have a voice, they speak aloud unto all the world; and by their beauty, greatness, order, usefulness, they make known the incomprehensible glory of him that made them. The τὸ γνωστὸν τοῦ Θεοῦ, "that which may be known of God," is manifest in them, saith Paul, Rom. i. 19. And what is that? "Even his eternal power and Godhead," verse 20; that is, his infinite power, all-sufficiency, and self-subsistence. These things are clearly seen in them. Being all made and created by him in their season, doth it not manifest that he was before them, from eternity, and that existing without them, in perfect blessedness? And that he hath made them so beautiful, so glorious, so excellent, and that out of nothing, doth it not declare his infinite power, wisdom, and goodness? Do they not all lead us to the contemplation of his infinite excellencies? And whence is it that he who made all these things of nothing

should have such regard to the weak, frail nature of man? But that this consideration may be the more effectual, let us take a little weak view of some of those excellencies of the nature of God which his works declare, and which set an especial lustre on his condescension unto us; as,—

First, His *greatness.* "His greatness is unsearchable," saith the psalmist, Ps. cxlv. 3; that is, it is infinite. The immensity of his nature is his greatness. "The heaven of heavens," saith Solomon, "cannot contain him," 1 Kings viii. 27. The infiniteness and ubiquity of his essence are beyond all that the understanding and imagination of man can reach unto. If men would set themselves to think and imagine a greatness, they can reach no higher than heavens above heavens, and that as far as they can fancy; but this expresseth not immensity. Those heavens of heavens cannot contain him. Our thoughts of greatness are apt to consist in adding one thing unto another, until that which we think on be extended unto the utmost of our imagination. But this hath no relation unto the immensity of God, which is not his filling of all imaginary place or space, but an infinite existence in an infinite space. So that as he is present with, indistant from the whole creation,—for saith he, "Do not I fill heaven and earth?" Jer. xxiii. 24,—so is he no less present where there is no part of the creation. And if he should produce thousands of worlds (which he can do by his power), he would be no less present in them all, indistant from every thing in them, than he is in and unto this which he hath already created; and this not by the extending of his essence and greatness, but by the infiniteness of his being. Neither are there parts in this immensity; for that which hath parts cannot be infinite or immense. Somewhat of God is not present in heaven, and somewhat in earth; but God is wholly present in his whole being everywhere. This leaves no place for the imagination of men, but calls us for pure acts of understanding and faith to assent unto it. And thus far reason will go, that it will assent unto the truth of that which it cannot comprehend, because it is convinced that it cannot be otherwise. What remains it leaves to faith and reverential adoration. Reason having, by the help of divine revelation, led the mind and soul thus far, that God is immense, not only present unto the whole creation, but existing in his infinite being where no creature is, and that in his whole essence equally, there it gives them up to admiration, reverence, adoration, and the improvement by faith of this excellency of God, wherever they are. So doth the psalmist, Ps. cxxxix. 7–11. Thoughts of God's omnipresence are of singular use to the soul in every condition. And who can sufficiently admire this excellency of the nature of God? How astonishable is this his greatness! How are all the nations of the world as the "drop of a bucket," as the "dust of the

balance," as "vanity," as "nothing" before him! What is a little dust to an immensity of being? to that whose greatness we cannot measure, whose nature we cannot comprehend, whose glory we can only stand afar off and adore? What is a poor worm unto him who is everywhere, and who is everywhere filled with his own excellencies and blessedness? The issue of all our thoughts on this property of God's nature is admiration and holy astonishment. And whence is it that he should take thought of us, or set his heart upon us? And this greatness of God doth he set forth, by showing what a mean thing the whole creation which we behold is unto him: "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? . . . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. . . . . All nations before him are as nothing; and they are counted to him less than nothing, and vanity," Isa. xl. 12, 15, 17.

Secondly, His *infinite self-sufficiency* doth manifest itself in his works; for all these things are the absolute product of his power, and wisdom, and goodness. From the infinite stores and treasures of them did he bring them all forth. They had no previous matter whereof they were made; no reason, cause, or end was there why they should be made, but only what was in himself and from himself, Rom. xi. 36, Rev. iv. 11. Now, this could not have been without an infinite self-sufficiency in himself, from whence it is that all things begin and end in him. And had he not been every way self-sufficient before the existence of all things, out of nothing nothing could have been produced. And this ariseth from his fulness of being, which he declareth by his names יְהוָה and אֶהְיֶה; which denote his self-being, his self-existence, his self-sufficiency. All the properties of his nature, being infinite, have that which satisfies them and fills them. "His understanding is infinite." And as nothing could comprehend the infinite nature of God but an infinite understanding, God could not know himself if his understanding were not infinite. So nothing could satisfy an infinite understanding but an infinite object; the understanding of God could not be blessed and in rest if the object of it, the nature of God, were not infinite. God by his understanding knows the extent of his infinite power, and so knows not only what he hath wrought by his power, but also whatever he can so do. And this suitableness of the properties of God one to another, as it makes them, because infinite, not really to differ from one another, or from his nature itself, so it gives them all rest, blessedness, satisfaction, and self-sufficiency: as, to continue in our former instances, the blessedness of the understanding of God con-

sists in its comprehension of the whole nature of God, nor is capable of more, because it can comprehend no more. Hence is God all-sufficient, and eternally blessed in the contemplation and enjoyment of his own excellencies; for self-sufficiency is the fountain of blessedness. Where any thing is wanting, there is no absolute blessedness. And hence is the blessedness of God absolute, eternal, and essential unto him, because it hath its rise and spring absolutely in himself, his own fulness of being, his own sufficiency unto and for himself. All the blessedness of the creatures that we shall or may ever attain unto is but dependent, derivative, and communicated; because, though nothing shall be wanting unto us, yet the spring of our supplies shall never be in ourselves, but in God. His blessedness is absolute, because it is from himself and in himself, in his being every way self-sufficient. This it is to be *absolutely blessed.* Hence God made not these things because he had need of them, for if he had had need of them he could not have made them; or that they should add any thing unto him, for that is not infinite unto which any thing can be added; or that he might settle that rest and satisfaction in them which he had not in himself before, for that alone which is infinite must necessarily and unavoidably give eternal satisfaction unto that which is infinite: but only by a most free act of his will, he chose by the creation of all things to express somewhat of his power, wisdom, and goodness in something without himself. Absolutely he was self-sufficient from all eternity, and that both as to rest, satisfaction, and blessedness in himself, as also in respect of any operation, as to outward works, which his will and wisdom should incline him unto; being every way able and powerful in and from himself to do whatever he pleaseth. And this infinite satisfaction and complacency of God in himself, arising from that fulness of divine being which is in all the properties of his nature, is another object of our holy admiration and adoration. 'This God was, this God did, before the world was created.' Now, what is man, that this every way all-sufficient God should mind, regard, and visit him? Hath he any need of him or his services? Doth his goodness extend to him? Can he profit God, as a man profiteth his neighbour? "If he sin, what doth he against him? or if his transgressions be multiplied, what doth he unto him?" that is, to his disadvantage. "If he be righteous, what giveth he unto him? or what receiveth he of his hand?" Job xxxv. 6, 7. Nothing but infinite condescension and grace is the fountain of all God's regard unto us.

Thirdly, His *infinite and eternal power* is by the same means manifested. This the apostle expressly affirms, Rom. i. 20. He that made all these things of nothing, and therefore can also make and create in like manner whatever else besides he pleaseth, must needs be infinite in power, or, as he is called, "the Lord God omni-

potent," Rev. xix. 6. This himself sets forth in general, Isa. xl. 28. And to convince Job hereof, he treats with him in particular instances about some few of his fellow-creatures here below, in the earth and in the waters, chap. xxxviii.–xli. And if the power of God in making this or that creature which we see and behold be so admirable, declaring his sovereignty, and the infinite distance of man from him in his best condition, how glorious is it in the whole universe, and in the creation of all things visible and invisible, and that by a secret emanation of omnipotency in a word of command! The art of man will go far in the framing, fashioning, and ordering of things; but there are two things in the least of the creatures of God that make the creating energy that is seen in them infinitely to differ from all limited and finite power:—1. That they are brought out of nothing. Now, let all creatures combine their strength and wisdom together, unless they have some pre-existent matter to work upon, they can produce nothing, effect nothing. 2. To many of his creatures, of the least of them, God hath given life and spontaneous motion; to all of them an especial inclination and operation, following inseparably the principles of their nature. But as all created power can give neither life, nor spontaneous motion, nor growth to any thing, no more can it plant in any thing a new natural principle, that should incline it unto a new kind of operation which was not originally connatural unto it. There is a peculiar impress of omnipotency upon all the works of God, as he declares at large in that discourse with Job, chap. xxxviii.–xli. And this power is no less effectual nor less evident in his sustentation and preservation of all things than in his creation of them. Things do no more subsist by themselves than they were made by themselves. He "upholdeth all things by the word of his power," Heb. i. 3; and "by him all things consist," Col. i. 17. He hath not made the world, and then turned it off his hand, to stand on its own bottom and shift for itself; but there is continually, every moment, an *emanation of power* from God unto every creature, the greatest, the least, the meanest, to preserve them in their being and order; which if it were suspended but for one moment, they would all lose their station and being, and by confusion be reduced into nothing. "In him we live, and move, and have our being," Acts xvii. 28; and he "giveth to all life, and breath, and all things," verse 25. God needs not to put forth any act of his power to destroy the creation; the very suspension of that constant emanation of omnipotency which is necessary unto its subsistence would be sufficient for that end and purpose. And who can admire as he ought this power of God, which is greater in every particular grass of the field than we are able to search into or comprehend? And what is man, that he should be mindful of him?

Fourthly, His *wisdom* also shines forth in these works of his hands. "In wisdom hath he made them all," Ps. civ. 24. So also Ps. cxxxvi. 5. His power was that which gave all things their being, but his wisdom gave them their order, beauty, and use. How admirable this is, how incomprehensible it is unto us, Zophar declares to Job, chap. xi. 6–9, "The secrets of this wisdom are double unto what may be known of it,"—infinitely more than we can attain to the knowledge of. Searching will not do it; it is absolutely incomprehensible. He that can take but a little, weak, faint consideration of the glorious disposition of the heavenly bodies,—their order, course, respect to each other, their usefulness and influences, their disposition and connection of causes and effects here below, the orderly concurrence and subserviency of every thing in its place and operation, to the consistency, use, and beauty of the universe,—will be forced to cry out with the psalmist, "O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches." But, alas! what can the best and wisest of men attain unto in the investigation of the wisdom of God? There is not the least creature, but, considered apart by itself, hath somewhat belonging unto it that will bring them unto wonder and astonishment. And what shall we say concerning the most glorious, concerning the order of them all unto one another and the whole? There must all men's considerations end, and among them this of ours.

Fifthly, His *goodness* is in like manner manifest in these things. There is in the whole and every part of God's creation a fourfold goodness:—1. A *goodness of being* and subsistence. That which is, so far forth as it is, is good. So God saw all things, as he made them, that they were good. The very being of every thing is its first goodness, on which all other concernments of it depend. And this ariseth from hence, because thereby and therein it participates of the first absolute goodness, which is being; whereunto a nothingness, if I may so speak, is negatively opposed "ad infinitum." 2. A *goodness of order*. This gives them their beauty, which is the first principle properly of goodness, and convertible with it. Every thing that is good is beautiful, and every thing that is beautiful is good. Now, the pulchritude or beauty of the whole creation, and of every part of it, consists in the order that is given unto it by the wisdom of God, whereof we spake before. This is that τὸ καλὸν κἀγαθόν of all things, which of old, by the light of nature, was so much admired, —beautiful goodness, or goodly beauty, whereby every thing becomes comely and desirable, both in itself and its own parts and in that respect which it hath unto all other things. 3. A *goodness of usefulness*. Nothing is made in vain. Every thing hath its work, service, and operation allotted unto it. If the whole creation had been uniform, if it had been only one thing, it would have wanted

this goodness, and been but a dead lump, or mass of being. But in this great variety and diversity of things which we behold, every one hath its proper place and service, and nothing is useless. As the apostle says that it is in the several parts and members of the lesser world, man, that though some of them seem more worthy and comely than others, yet all have their proper use, so that they cannot say one unto another, "I have no need of thee;" so is it in the universe,—though some parts of it seem to be very glorious, and others mean and to be trampled on, yet they cannot say one to another, "I have no need of thee," each having its proper use. The eye is a most noble part of the body; 'but,' saith the apostle, 'if the whole body were an eye, the beauty of the whole were lost, and the very use of the eye.' How glorious is the sun in the firmament, in comparison of a poor worm on the earth! yet if the whole creation were one sun, it would have neither beauty nor use, nor indeed be a sun, as having nothing to communicate light or heat unto. But God hath brought forth his works in unspeakable variety, that they might all have this goodness of usefulness accompanying of them. 4. A *goodness of an orderly tendency unto the utmost and last end;* which is the glory of him by whom they were made. This also is implanted upon the whole creation of God. And hence the psalmist calls upon all the inanimate creatures to give praise and glory unto God; that is, he calls upon himself and others to consider how they do so. This is the point, the centre, where all these lines do meet, without which there could be neither beauty nor order nor use in them; for that which errs from its end is crooked, perverse, and not good. On all these considerations it is said that "God saw every thing that he had made, and, behold, it was very good," Gen. i. 31. Now, what an infinite, eternal ocean of goodness must that be, which by the word of his mouth communicated all this goodness at once unto the whole creation! How deep, how unfathomable is this fountain! how unsearchable are these springs! This the holy men in the Scripture often express by way of admiration, "How great is his goodness! how great is his beauty!" The first goodness, the fountain of all goodness, must needs be absolutely and infinitely so; in which sense "there is none good but one, that is, God."

In these things consist somewhat of the glory, excellency, and honour of God, which the psalmist falls into an admiration of upon the contemplation of the works of his hands, and which made him so astonished at his condescension in the regard that he is pleased to bear unto the nature of man. But besides this consideration, he adds also an intimation, as we have showed, of the mean condition of man, unto whom this respect is showed, and that both in the manner of his expression, "What is man?" and in the words or names

whereby he expresseth him, "Enosh" and "Adam;" which we shall also briefly add unto our former considerations of the glory of God.

First, "What is man" as to his *extract?* A little dust, made of the dust of the ground;—one that may say "to corruption, Thou art my father; and to the worm, Thou art my mother, and my sister," Job xvii. 14. His fabric was not one jot of any better materials than theirs. That God put this honour upon him, to breathe into the dust whereof he was made, that he should become "a living soul," is part of that goodness wherein he is to be admired. Otherwise we are what God said to Adam: "Dust thou art." Poor creature, that wouldst be like unto God, thou art dust, and no more! And in the sense of this extraction did holy men of old abase themselves in the presence of God, as Abraham, Gen. xviii. 27, "Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes?" Poor, proud man! which scornest to touch that which thou art made of, and thinkest thyself I know not what, whilst the remainder of thee, that which was left in the making of thee, lies under the feet of all the creatures which thou despisest,—what is this handful of dust that God should regard it? But yet,—

Secondly, This fabric, being erected, is perhaps durable, strong, and abiding, and so may be considerable on that account. But, alas! his *frailty* is inexpressible. It is true, that before the flood the life of man was prolonged unto a great continuance; but as that was not in the least any advantage unto the most of them, giving them only an opportunity to increase their sin and misery, nor to the whole society of mankind, seeing by that means "the earth was filled with violence," and became a woful habitation of distress, so they also came to their end, and long since nothing remaineth of their memory but that they lived so many years and then they died, which is the common end of man. But since that, in which our concernment lies, how do the holy men of God set forth, and as it were complain of, the woful frailty of our condition! So doth Moses, Ps. xc. 5, 6, "Thou carriest them away as with a flood;" which he spake in contemplation of those thousands which he saw die before his eyes in the wilderness. "In the morning they are like grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth." The like also pleadeth Job, chap. xiv. 1, 2; and then turning unto God he saith, "And dost thou open thine eyes upon such an one?"—'regard such a poor, frail, perishing creature?' And David doth the like, Ps. cii. 24. And indeed no tongue can express the miserable, frail condition of this poor creature. From within, from without, from himself, from all other creatures, and principally from the rage and cruelty of those of the same nature with himself, his misery is great, and his life of short continuance. And God abun-

dantly shows that little weight also is to be laid on that duration which he hath here in this world, in that he takes many from the very womb, who scarce ever beheld the light, into the participation of his own eternal glory.

Thirdly, This earthy, frail man hath made himself yet more unspeakably vile by *sin*. This sets him at the utmost distance from the glory of God, and utterly soils every thing that is in him which of itself is worthy of consideration.

All these things being put together, they make the condescension of God in remembering man, and setting his heart upon him, exceedingly to be admired and adored. And this also will further appear if we might consider what are the blessed effects of this mindfulness of him; but these the apostle insists upon in the next verses, whither we may refer our meditations on them. Only the duty itself arising from hence may be here pressed upon us; and this is, that upon the accounts mentioned we should live constantly in a holy admiration of this infinite condescension and grace of God. To this end,—

First, Let us exercise ourselves unto *holy thoughts of God's infinite excellencies*. Meditation, accompanied with holy admiration is the fountain of this duty. Some men have over busily and curiously inquired into the nature and properties of God, and have foolishly endeavoured to measure infinite things by the miserable short line of their own reason, and to suit the deep things of God unto their own narrow apprehensions. Such are many of the disputations of the schoolmen on this subject, wherein though they have seemed wise to themselves and others, yet indeed for the most part they have "waxed vain in their imaginations." Our duty lies in studying what God hath revealed of himself in his word, and what is evidently suitable thereunto, and that not with curious searchings and speculations, but with holy admiration, reverence, and fear. This the apostle adviseth us unto, Heb. xii. 28, 29. In this way serious thoughts of God's excellencies and properties, his greatness, immensity, self-sufficiency, power, and wisdom, are exceeding useful unto our souls. When these have filled us with wonder, when they have prostrated our spirits before him, and laid our mouths in the dust and our persons on the ground, when the glory of them shines round about us, and our whole souls are filled with a holy astonishment, then,—

Secondly, Let us take a *view of ourselves*, our extract, our frailty, our vileness on every account. How poor, how undeserving are we! What is a little sinful dust and ashes, before or in the sight of this God of glory? What is there in us, what is there belonging unto us, that is not suited to abase us;—alive one day, dead another; quiet one moment, troubled another; fearing caring, rejoicing causelessly, sinning always; in our best condition "altogether

vanity?" Though much may be said unto this purpose, yet it must be said after all that in ourselves we are inexpressibly miserable, and, as the prophet speaks, "less than vanity, and nothing." Would we be wise?—we are "like the wild ass's colt;" would we be honourable?—we have "no understanding, but are like the beasts that perish;" would we be strong?—we are "as a reed shaken with the wind." And,—

Thirdly, Let the result of these thoughts be a holy admiration of God's infinite love, care, grace, and condescension, in having any regard unto us. So doth the psalmist teach us to do. Hence will praise, hence will thankfulness, hence will self-abasement ensue. And this will be a good foundation, as of obedience, so of comfort and supportment in every condition.

Ver. 9.—3. These things being spoken indefinitely of man by the psalmist, the apostle, in the application of them unto his present purpose, proceeds to show who it is that was especially intended, and in whom the words had their full accomplishment. "But," saith he, "we see Jesus," etc. Many difficulties the words of this verse are attended withal, all which we shall endeavour to clear,—first, by showing in general how in them the apostle applies the testimony produced by him unto Jesus; secondly, by freeing them from the obscurity that ariseth from a *σύγχυσις*, or transposition of expression in them; thirdly, by opening the several things taught and asserted in them; and, fourthly, by a vindication of the whole interpretation from exceptions and objections.

(1.) The apostle positively applies this testimony unto Jesus, as him who was principally intended therein, or as him in whom the things that God did when he minded man were accomplished. And this the Syriac translation directly expresseth: הָוֵי דֵּין דְּמִךְ קְלִיל מִן מַלְאֲכֵא חֲזִינַן דְּהַוְיוּ יְשׁוּעַ; "But him whom he made lower a little while than the angels, we see that it is Jesus." That is, it is Jesus concerning whom the psalmist spake, and in whom alone this testimony is verified. Two things are expressed concerning man in the words:—[1.] That he was made lower than the angels; [2.] That he had all things put in subjection unto him. 'Both these,' saith the apostle, 'we see accomplished in Jesus;' for that is the meaning of that expression, "We see Jesus,"—that is, these things fulfilled in him. And as he had before appealed unto their belief and experience in his negative, that all things are not made subject to man in general, so doth he here in his affirmative, "We see Jesus." Now, they saw it, partly by what he had before proved concerning him; partly by the signs and wonders he had newly spoken of, whereby his doctrine was confirmed and his power over all things manifested; partly by his calling and gathering of his church, giving laws, rules, and worship unto it, by virtue of his authority in and over this new world. And as unto the former part of the testimony, it was evident by what

they had seen with their eyes, or had been otherwise taught concerning his low estate and humiliation: 'These things,' saith he, 'we see,—they are evident unto us, nor can be denied whilst the gospel is acknowledged.' Now this confession, on the evidences mentioned, he applies to both parts of the testimony.

[1.] Saith he, "We see that for a little while he was made lower than the angels," or brought into a state and condition of more exigency and want than they are or can be exposed unto. And hereby he evidently declares that those words in the psalm do not belong unto the dignity of man spoken of, as if he had said, 'He is so excellent that he is but little beneath angels;' for as he ascribes unto him a dignity far above all angels, inasmuch as all things without exception are put under his feet, so he plainly declares that these words belong to the depression and minoration of Jesus, in that he was so humbled that he might die. And therefore he proceeds to show how that part of the testimony concerned his present purpose, not as directly proving what he had proposed to confirmation concerning his dignity, but as evidently designing the person that the whole belonged unto. As also, he takes occasion from hence to enter upon the exposition of another part of Christ's mediation, as prophesied of in this place; for though he was so lessened, yet it was not on his own account, but that "by the grace of God he might taste death for every man."

[2.] For the other part of the testimony, 'We see,' saith he, upon the evidences mentioned, 'that he is "crowned with glory and honour," and consequently that "all things are put under his feet."' So that the whole testimony, in both parts of it, is verified in him, and in him alone. And hereby he fully evinceth what he had before proposed unto confirmation, namely, the pre-eminence of Jesus, the Messiah, above the angels, or principal administrators of the law, in this especial instance, that "the world to come" was put into subjection unto him, and not unto them. And therefore in the state of the church intended in that expression are his teachings, his doctrines, his worship, diligently to be attended unto, by all those who desire to be partakers of the promises and good things thereof.

(2.) There seems to be a *σύγχυσις* in the words, by a transposition of some expressions from their proper place and coherence, which must be removed: *Τὸν δὲ βραχύ τι παρ᾽ ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν, διὰ τὸ πάθημα τοῦ θανάτου, δόξῃ καὶ τιμῇ ἐστεφανωμένον· ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γεύσηται θανάτου.* Some would have these words, *τὸν βραχύ τι ἠλαττωμένον*, to belong to the subject of the proposition, whose predicate alone is, "crowned with glory and honour," whereof the suffering of death is inserted as the meritorious cause: so reading the words to this purpose, "We see that Jesus, who was

for a little while made lower than the angels, for his suffering of death is crowned with glory and honour." Others would have Jesus alone to be the subject of the proposition; of whose predicate there are two parts, or two things are affirmed concerning him,—first, that he was "made lower than the angels," the reason whereof is added, namely, "that he might suffer death," which is further explained in the close of the verse by the addition of the cause and end of that his suffering, "that by the grace of God he might taste death for every man:" so reading the words to this purpose, "We see Jesus, made lower than the angels for the suffering of death, crowned" (or, "and crowned") "with glory and honour." The difficulty principally consists in this only, namely, whether the apostle by διὰ τὸ πάθημα τοῦ θανάτου, "for the suffering of death," intend the *final end* of the humiliation of Christ,—'he was made low that he might suffer death;' or the *meritorious cause* of his exaltation,—'for,' or 'because he suffered death, he was crowned with glory and honour.' And the former seems evidently the intention of the words, according to the latter resolution of them, and our application of the testimony foregoing. For,—[1.] If the cause and means of the exaltation of Christ had been intended, it would have been expressed by Διὰ τοῦ παθήματος τοῦ θανάτου, διά requiring a genitive case, where the cause or means of any thing is intended; but Διὰ τὸ πάθημα expresseth the end of what was before affirmed. [2.] These words, "For the suffering of death," must express either the minoration and humiliation of Christ, or the end of it. If they express the end of it, then we obtain that which is pleaded for,—he was made less that he might suffer. If they express his minoration itself, then the end of it is contained only in the close of the verse, "That he might taste death for every man;" in which exposition of the words the sense would be, that 'he suffered death, that by the grace of God he might taste death,'—which is no sense at all. [3.] If these words denote only the means or meritorious cause of the exaltation of Christ, I inquire what is the medium intended of that end in the close, Ὅπως χάριτι, "That he by the grace of God might taste death?" The word ὅπως, "that so," plainly refers unto some preparatory means preceding, which in this way can be nothing but the crowning him with glory and honour, which we know was not the means, but the effect of it. He was humbled, not exalted, that he might taste of death. [4.] The apostle doth not merely take it for granted that Jesus was for a little while made lower than the angels, but asserts it as proved in the testimony insisted on; whereunto he subjoins the end of that his comparative minoration, because he intended it as the especial subject of his ensuing discourse. This, therefore, is the importance and natural order of the words, "But we see Jesus crowned with glory and

honour, who was for a little while made lower than the angels for the suffering of death, that he by the grace of God might taste death for every man." And the only reason of the transposition of the words consisteth in the apostle's following the order of the things testified unto by the psalmist, first his humiliation, then his exaltation; and yet connecting that which he would next treat of unto that which was first laid down, passing by the other as now sufficiently confirmed.

(3.) The general design of the words and their order being cleared, we shall open them in particular, seeing that besides the application of the testimony of the psalmist unto the Lord Jesus now vindicated, there is an assertion in them containing that which of all other things was of most difficult acceptation with the Jews, upon the account whereof the apostle confirms it with many reasons in the verses following, to the end of this chapter. And, indeed, we have here the sum of the gospel and the doctrine of it, concerning the person and office of the Messiah, asserted and vindicated from the prejudicate opinions of many of the Jews, under these two heads:—[1.] That the salvation and deliverance that God had promised and intended to accomplish by the Messiah was *spiritual* and *eternal*, from sin, death, Satan, and hell, ending in everlasting glory; not temporal and carnal, with respect unto the world and the concomitants of it in this life, as they vainly imagined. [2.] That this salvation could be no otherwise wrought nor brought about but by the incarnation, suffering, and death of the Messiah; not in especial by arms, war, and mighty power, as the people were of old led into Canaan under the conduct of Joshua, the captain of that salvation, and as some of them expected yet to be saved and delivered by the Messiah. Now, the apostle strengthening his discourse by multiplicity of reasons and arguments, he doth not only in these words apply his testimony to what he had before proposed unto confirmation, namely, the subjection of the world to come unto Christ, but also lays in it the springs of those two other principles which we have mentioned, and whose proof and confirmation in the next verses he pursues.

Sundry things, as we have partly seen, are contained in the words; as, [1.] the exinanition and humiliation of Christ: 'We see Jesus for a little while made lower, and brought into a more indigent condition, than the angels are, or ever were, obnoxious unto." [2.] The general end of that exinanition and depression of Jesus; it was that he might "suffer death." [3.] His exaltation unto power and authority over all things, in particular the world to come: "crowned with glory and honour." [4.] A numerous amplification subjoined of the end of his depression and the death that it tended unto;—1*st*. From the *cause* of it,—the "grace of God;" 2*dly*. The *nature* of it,—he was

to "taste of death;" 3*dly*. The *end* of it,—it was for others; and, 4*thly*. Its *extent*,—for all: "That he by the grace of God might taste death for all."

[1.] Τὸν δέ. Δέ for ἀλλά, an adversative, intimating the introduction of one singular person in opposition to him or them spoken of in the end of the foregoing verse, "We see not yet all things put under his feet" (which some, against the whole context, apply unto Christ), "but we see Jesus." Had the same person been spoken of in both verses, the expression would have been, αὐτὸν δέ, "but we see him;" but a new antecedent being here introduced, "but we see Jesus," another person is substituted as the subject spoken of; as the Syriac version declares, "We see him, that it is Jesus." Τὸν δέ.

How and in what sense he was made lower than the angels hath been declared in opening the words as they lie in the πρόθεσις, comprised in that testimony of the psalmist. Only it may be inquired whether this exinanition of Christ, or minoration in respect of angels, did consist merely in his incarnation and participation of human nature, which in general is esteemed beneath angelical, or in the misery and anxiety which in that nature he conflicted withal. And the apostle seems not absolutely to intend the former,—1*st*. Because he speaks of "Jesus" as the subject of this minoration. Now that name denotes the Son of God as incarnate, who is supposed so to be when he is said to be made less than the angels. 2*dly*. Because the human nature, in the very instant of its union unto the person of the Son of God, was absolutely advanced above the angelical, and might have immediately been possessed of glory if other works in it had not been to be performed. And yet neither doth it intend the low condition wherein he was placed exclusively to his incarnation, though that be afterwards (verse 14) particularly spoken unto, but his being incarnate and brought forth, and in that condition wherein he was exposed to suffering, and so consequently to death itself. And thus was he made less than angels in part in that nature which he assumed. He was obnoxious unto all the infirmities which attend it, as hunger, thirst, weariness, pain, sorrow, grief; and exposed unto all the miseries from without that any person partaker of that nature is obnoxious unto; and, in sum, death itself: from all which miseries angels are excepted. This we see, know, and grant to have been the state and condition of Jesus.

But saith he, 'This was but for a little while, during his conversation with us on the earth, ending at his death.' The apostle knew that he had now fixed upon that which of all things the Jews most stumbled at, the low and mean and despised condition of Jesus, they having inveterate prejudicate opinions of another manner of state and condition for the Messiah; wherefore he immediately subjoins

the end why he was humbled into this condition, which he first explains, and then vindicates the necessity of it.

Πάθημα τοῦ Θανάτου.

[2.] The end, then, is, Πάθημα τοῦ Θανάτου, "The suffering of death." He was so humbled that he might suffer death. This yet more displeased the Jews; the necessity whereof he immediately proves, adding by the way,—

[3.] To complete the application of the testimony produced, his exaltation upon his suffering, he was "crowned with glory and honour;" referring us to the testimony itself to declare what was contained in that exaltation, namely, an absolute dominion over all things, God only excepted, and so, consequently, over the world to come, that was not put in subjection to angels. And in these words the apostle closeth his argument for the excellency of Christ above the angels from the subjection of all things unto him, and proceeds, [4.] To the amplification of that end of the humiliation of Christ which he had before intimated, and that in four things:—

1*st.* In the *impulsive* and *efficient* cause, which in the acts of God's will are coincident: Ὅπως χάριτι Θεοῦ. Ὅπως for ἵνα, denoting the final cause of what was before asserted, relating to the whole clause following. That which is here called χάρις Θεοῦ, "the grace of God," is elsewhere explained by σωτήριος. Χάρις τοῦ Θεοῦ ἡ σωτήριος, Tit. ii. 11,—"The saving grace of God." And sometimes it is termed his χρηστότης and φιλανθρωπία, chap. iii. 4,—his "goodness," "kindness," "benignity," and "love of mankind;" absolutely, his ἀγάπη, John iii. 16, Rom. v. 8, 1 John iii. 16,—"love," intense love; also his εὐδοκία, Eph. i. 5,—his "good pleasure," from "the riches of his grace," verse 7; and his πρόθεσις, verse 9, Rom. viii. 28, or "purpose of his will," being the same with his πρόγνωσις and προορισμός, Rom. viii. 29, 30,—his predesignation and predestination of men unto grace and glory. From all which it appears what this χάρις, or "grace" of God is, that was the moving and impulsive cause of the death of Christ; even the gracious, free, sovereign purpose of the will of God, suited unto and arising from his natural grace, love, goodness, benignity, pity, mercy, compassion, exerting themselves therein. It was not out of any anger or displeasure of God against Jesus, in whom his soul was always well pleased; not out of any disregard unto him, whom he designed hereby to be crowned with glory and honour; but out of his love, kindness, and goodness towards others, who could no otherwise be brought unto glory, as in the next verses the apostle declares, that he thus appointed him to die.

2*dly.* In the manner of his death: Ὅπως γεύσηται Θανάτου, "that he should taste of death,"—so die as to experience the sorrows, bitterness, and penalties of death. To "taste of death" is, first, really to die; not in appearance or pretence, in opinion or show, as some foolishly of old blasphemed about the death of Christ, which could

have had no other fruit but a shadow of redemption, a deliverance in opinion. See the phrase used, Mark ix. 1, οὐ μὴ γεύσωνται θανάτου, —"Shall not taste of death;" that is, not die. And that which is called, to "see death," John viii. 51, is called to "taste of death," verse 52, where the phrase is applied to the second death, or death eternal. And it being death which was threatened unto those for whom he died, and which they should have undergone, he really tasted of that death also. So, secondly, it is intimated that there was *bitterness* in the death he underwent. Himself compares it unto a "cup," whose bitterness he declares by his aversation from it, considered absolutely and without reference unto that hand of the will of God wherein it was held out unto him, Matt. xxvi. 39; which ποτήριον, or כּוֹס, "cup," was his lot or portion, Ps. xvi. 5, that which was prepared for him by his Father. And by the same metaphor he calls the will of God his "meat," which he tasted of in the doing and suffering of it. To taste of death, as is known, is an Hebraism. So the rabbins speak, Beresh. Rab. sect. 9, ראוי היה אדם הראשון שלא יטעום טעם מיתה;—"The first Adam was worthy that he should not taste of death," or "die." And it compriseth somewhat more than merely to die; it expresseth also to find out and experience what is in death. And טָעַם is sometimes rendered by γινώσκειν, "to know," 2 Sam. xix. 36; and sometimes the substantive by σύνεσις, "understanding," Job xii. 20. So that Christ by tasting of death had experience, knew what was in death, as threatened unto sinners. He found out and understood what bitterness was in that cup wherein it was given him. To which purpose the rabbins have a proverb in Jalkut. fol. 265, מאן דאכיל קידרא ידע מה טעמה דתבשילין;—"He that eateth of the pot knoweth the taste of the meat that is in it." Thus when Agag thought he should escape a violent death by the sword, he expresseth his joy by סָר מַר־הַמָּוֶת, 1 Sam. xv. 32, "The bitterness of death is removed," or taken away. Though die he must, yet he thought he should not taste the bitterness of death, or die by the sword. Thirdly, His *conquest over death* may be also intimated in this expression: for though the phrase, to "taste of death," be used concerning other persons also, yet as applied unto Christ, the event showeth that it was only a thorough taste of it that he had; he neither was nor could be detained under the power of it, Acts. ii. 24. And so is the word "to taste" used, chap. vi. 4 of this epistle. And thus by the grace of God did he taste of death.

3dly. The end of this his tasting of death,—it was for others; Ὑπὲρ παντός. Of the extent of this end of his death, expressed in that word παντός, we shall speak afterwards; for the present we consider how he died ὑπέρ, "for" them, for whom he died. Ὑπέρ, is either "pro," or "super," or "supra,"—"for," or "above," or "over." The latter signification belongs not unto this place. As it signifies πρό, "for," it is used

sometimes as διά, "propter," and with respect unto persons is as much as "alicujus causa," "for his sake," or "in alicujus gratiam," or "bonum," "for his good and advantage;" sometimes as ἀντί, in the stead of another. And this is the constant and inviolable sense of ὑπέρ in Greek, "pro" in Latin, where the suffering of one for another is expressed by it. And that also is the constant sense of the Hebrew תַּחַת, when used in that case. Some instances on each word will illustrate our intention. Thus David expresseth his desire to have died in the stead of Absalom, that he might have been preserved alive: 2 Sam. xix. 1, מִי יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ,—"Who will grant me to die, I for thee, my son Absalom?" that is, "in thy stead," or "so that thou mightest be alive." So Isa. xliii. 4. And by that word is still expressed the succeeding of one to another in government, or reigning in the stead of him that deceased, 1 Kings iii. 7, xix. 16; 2 Sam. x. 1; and in general, children succeeding in the place and room of their fathers, Num. iii. 12. So that to die תַּחַת, "for another," is to die in his stead the death he should have died, that he might live, or in general to be substituted in the room and place of another. So when Jehu commanded his officers to slay the priests and worshippers of Baal, he tells them that if any one should let any one of them escape, נַפְשׁוֹ תַּחַת נַפְשׁוֹ, "his life should go for his life," or he should die in his stead, 2 Kings x. 24. So is ὑπέρ used, Rom. v. 7, expressing the act of an ἀντίψυχος, one that lays down his life instead of another; as Damon for Pythias, and Nisus for Euryalus, "Me, me, adsum qui feci." See 1 Pet. i. 20, 21. And it is explained by ἀντί, perpetually denoting a substitution, where opposition can have no place. See Matt. xx. 28; Mark x. 45; 1 Tim. ii. 6, Ἀντίλυτρον ὑπὲρ πάντων. "Pro," also, as ὑπέρ in this case is to be rendered, hath no other signification. So often in the poet:—

> "Hanc tibi Eryx meliorem animam pro morte Daretis
> Persolvo" . . . . . Æn. v. 483.

He slew the ox and sacrificed it to Eryx instead of Dares, who was taken from him. And Mezentius upon the death of Lausus his son, who undertook the fight with Æneas, upon the wounding of his father, being slain himself,—

> "Tantane me tenuit vivendi, nate, voluptas,
> Ut pro me hostili paterer succedere dextræ,
> Quem genui? tuane hæc genitor per vulnera servor,
> Morte tuâ vivens?" Æn. x. 846.

"Pro me," "in my stead." And of Palinurus, by whose death the rest of his companions escaped, Æn. v. 815,—

> "Unum pro multis dabitur caput."

So the Comedian, Ter. And. I. ii. 28,—

> "Verberibus cæsum te in pistrinum, Dave, dedam usque ad necem;
> Ea lege atque omine, ut, si inde te exemerim, ego pro te molam:"

"grind in thy stead." And Juvenal to the same purpose of the Decii, Sat. viii. 254,—

> "Plebeiæ Deciorum animæ, plebeia fuerunt
> Nomina. Pro totis legionibus hi tamen, et pro
> Omnibus auxiliis atque omni plebe Latina,
> Sufficiunt diis infernis."

They were accepted in sacrifice *for* or *instead of* all the rest. So did they express their doing or suffering who cast themselves into danger in the stead of others, that they might go free, as those who sacrificed themselves, like Menœceus, for the safety of their country; as Papinius expresses his design, Thebaid. lib. x. 762,—

> "Armorum superi, tuque ô qui funere tanto
> Indulges mihi, Phœbe, mori, date gaudia Thebis,
> Quæ pepigi, et toto quæ sanguine prodigus emi;"

of which afterwards.

In the common constant use of these words, then, to die for another, signifies to die in his room and stead. And this the Jews understood in the use of their sacrifices, where the life of the beast was accepted in the stead of the life of the sinner. Thus Christ "tasted of death ὑπὲρ παντός." He was, by the grace and wisdom of God, substituted as a mediator, surety, ἀντίψυχος, "in their stead," to undergo the death which they should have undergone, that they might go free, as we shall see in the following verses.

4*thly*. This dying of Christ is said to be ὑπὲρ παντός. The word is either of the masculine or neuter gender; and in the latter it seems to have been taken by them who for χάριτι Θεοῦ, read χωρὶς Θεοῦ, as some Syriac copies do still, and Ambrose ad Gradianum, with some other of the ancients, intimating that Christ died for every thing, God only excepted,—alluding it may be unto Eph. i. 10, of which place we have spoken before. For we may not suppose it a corruption of the Nestorians, when some read so before their days; nor will the words so read give any countenance to their error, none affirming that Christ died any otherwise than in his human nature, though he who is God died therein. But this conjecture is groundless and inconsistent with the signification of the preposition ὑπέρ insisted on, which will not allow that he be said to die for any but those in whose stead he died, and which, therefore, in themselves were obnoxious to death, as he declares, verses 14, 15. Παντός, then, is put for πάντων by an enallage of number, the singular for the plural, for all men;—that is, all those many sons which God by his death intended to bring unto glory, verse 10; those sanctified by him, whom he calls his brethren, verses 11, 12, and children given him by God, verse 13; whom by death he delivers from the fear of death, verses 14, 15; even all the seed of Abraham, verse 16.

(4) And thus, we hope, our whole interpretation of these verses receives light from as well as brings some light unto the text; and

that we need no argument to confirm it but its own suitableness throughout to the context and design of the apostle. That wherein divers worthy expositors are otherwise minded and differ from us, is the application of the words of the psalm immediately unto the person of Christ; which they say are referred unto him only by way of allusion. Now, though our exposition sufficiently confirm and strengthen itself by its own evidence, yet because divers learned men, whose judgment is much to be regarded, have given another sense of the words than that embraced by us, I shall by some further considerations confirm that part of our exposition which is by them called into question, premising unto them, for the further clearing of the place, what we grant in reference unto the sense by them contended for:—

[1.] I grant that the psalmist's design in general is to set forth the goodness, kindness, love, and care of God unto mankind; so that in these words, "What is man," and "the son of man," though he principally respects the instance of the person of the Messiah, yet he doth it not exclusively to the nature of man in others, but hath a special regard unto mankind in general, in contradistinction unto other outwardly more glorious works of the hands of God. But it is the especial instance of the person of the Messiah wherein alone he undertakes to make good his assertion of mankind's pre-eminence.

[2.] I also grant that he hath respect unto the dignity and honour collated on the first man at his creation, not directly and intentionally, as his chiefest scope, but by way of allusion, as it did prefigure and obscurely represent that great glory and honour which mankind was to be advanced unto in the person of the Messiah; but that primarily and directly he, and he alone, according to our exposition, is intended in the psalm; for,—

1*st.* That the whole psalm is prophetical of the Messiah, the passages out of it reported in the New Testament and applied unto him do make evident and unquestionable. See Matt. xxi. 16, 1 Cor. xv. 27, with this place. So that he must needs be the "man" and "son of man" therein treated of, and who alone did "make to cease the enemy and self-avenger," verse 2; as the apostle declares, verses 14, 15, of this chapter.

2*dly.* The *general scope of the psalm* will admit of no other interpretation. The psalmist, on his contemplation of the great glory of God in framing the heavens and all the host of them, especially those which then appeared unto him, falls into an admiration of his wisdom, goodness, and love in that which was far greater and more excellent, as that wherein his glory was more exalted; which he rejoiceth and triumpheth in, as that wherein his own and the interest of all others did lie. Now, this could not be either the state of man as fallen by sin, which is far enough from a matter of exultation and

joy, nor yet the state of Adam in innocency, in no privilege whereof, without a restitution by Christ, have we share or interest.

3*dly.* There are not any words in the testimony that can properly be applied unto any other man, or be verified in him;—not in Adam at his first creation, not in mankind in general, but only in the instance of the person of Christ. For how was Adam diminished and made less than angels, and therein depressed from another state and condition than that he had, or was due to him? or how can this be said of mankind in general, or of believers in a special sense? And how could this be spoken of them as to continue for a little while, seeing the nature of man, in itself considered, is for ever beneath the angelical? Again, if the apostle's interpretation be allowed, that expression, "He hath put all things under his feet," is universal, and extends unto all the works of God's hands, and among them to the world to come; and these were never put in subjection to Adam nor any other man, "the man Christ Jesus" excepted. And this also the apostle plainly avers, verse 8. So that the scope of the place, context of the words, and importance of the expression, do all direct us unto the Messiah, and to him alone.

4*thly.* The uncertainty and mutual contradictions, yea, self-contradictions of the most who apply the words of the psalmist directly unto any other but Christ, may serve further to fix us unto this interpretation, liable to none of those inconveniences which they cast themselves upon. Some would have a double literal sense in the words;—the one principal, relating unto Adam or man in general; the other less principal, or subordinate, respecting Christ: which is upon the matter to affirm that the words have no sense at all; for those words which have not one certain determinate sense,—as those have not which have two,—have indeed no true proper sense at all, for their sense is their determinate signification of any thing. Some would have the literal sense to respect mankind in general, and what is affirmed in them to be mystically applied unto Christ. How far this is from truth we have already declared, by showing that the words cannot so in any measure be verified or made good. By "man," some understand *Adam in his integrity;* but how he can be called "the son of man" I know not. Besides, how was his honour—not to be thought of or mentioned without the remembrance of his sin and shameful fall—such a cause of rejoicing and exultation unto the psalmist? Some understand *man in his corrupted condition;* which how far he is from the things here mentioned need not be declared. Can we suppose the apostle would prove the subjection of the world to come unto Christ by a testimony principally respecting them who have no interest in it? Some understand *believers as restored in Christ;* which is true consequentially and in respect of participation, Rev. ii. 26, 27, but not antecedently unto the investiture of the honour that

they are made partakers of in the person of Christ. Besides,—which is the great absurdity of this interpretation,—they all affirm that the same words are used to express and confirm things directly contrary and adverse unto one another. For those words in the psalmist, "Thou hast made him little less than the angels," they would have to signify the exaltation of man in his creation, being made nigh unto and little less than angels; and in the application of them by the apostle unto Christ, they acknowledge that they denote depression, minoration, humiliation, or exinanition. How the same words in the same place can express contrary things, prove the exaltation of one and the depression of another, is very hard if not impossible to be understood. Besides, they are compelled to interpret the same phrase in diverse senses, as well as the same sentence in contrary; for those words in the psalmist, βραχύ τι, as applied unto man, they make to denote quantity or quality,—as unto Christ, time or duration; which that in the same place they cannot do both is needless to prove. But, as we said, our exposition is wholly free from these entanglements, answering the words of the psalmist, and suited to the words and context of the apostle throughout.

Schlichtingius or Crellius, in his comment on these words, would fain lay hold of an objection against the deity of Christ, p. 112. "Hinc videmus," saith he, "cum D. Auctor adeò sollicite laboret, et Scripturæ dictis pugnet eum qui angelis fuerit ratione naturæ minor, nempe Christum debuisse suprema gloria et honore coronari, angelosque dignitate longè superare; nec ipsi auctori nec cuipiam Christianorum ad quos scribit, divinæ præter humanam in Christo naturæ in mentem venisse, nam si hanc in Christo agnovissent, nullo negotio etiam Christum angelis longe præstare, naturamque humanam ei minime obstare vidissent: quid quæso tanto molimine, tantoque argumentorum apparatu ad rem omnibus apertissimam persuadendam opus fuisset? Quid argumentis aliunde conquisitis laborat auctor, cum uno ictu, unica naturæ istius divinæ mentione rem totam conficere potuisset?" The whole ground of this fallacy lies in a supposition that the apostle treateth of the person of Christ *absolutely* and in himself considered; which is evidently false. He speaks of him in respect of the office he undertook as the mediator of the new covenant; in which respect he was both made less than the angels, not only on the account of his nature, but of the condition wherein he discharged his duty, and also made or exalted above them, by grant from his Father; whereas in his divine nature he was absolutely and infinitely so from the instant of the creation. And whereas those to whom he wrote did hear that he was, in the discharge of his office, for a little while made much lower than the angels, it was not in vain for him to prove, by arguments and testimonies, that in the execution of the same office

he was also exalted above them, that part of his work being finished for which he was made lower than they for a season. And most needful it was for him so to do in respect of the Hebrews, who, boasting of the ministry of angels in the giving of the law, were to be convinced of the excellency of the author of the gospel, as such, in the discharge of his work, above them. And the express mention of his divine nature was in this place altogether needless and improper, nor would it have proved the thing that he intended; for how easy had it been for the Jews to have replied, that notwithstanding that, they saw in how low an outward condition he ministered upon the earth, and therefore that would not prove his exaltation above angels in the discharge of his office, seeing notwithstanding that he was evidently made lower than they in that office! It would also have been improper for him in this place to have made any mention thereof, seeing the proof of the excellency of his person, absolutely considered, was nothing unto the business he had now in hand. And it was likewise every way needless, he having so abundantly proved and vindicated his divine nature in the chapter foregoing. Now, to take an argument against a thing from the apostle's silence of it in one place, where the mention of it was improper, useless, and needless, he having fully expressed the same matter elsewhere, yea, but newly before, is an evidence of a bad or barren cause. Of the like importance is that which he afterwards adds, p. 115, "Quemadmodum autem Jesus homo verus, et naturali conditione cæteris hominibus similis esse debuit; neque enim eorum servator est, qui natura et dii sunt et homines, sed hominum tantum;" for we shall demonstrate that it was needful he should have a divine nature who was to suffer and to save them who had only a human. And if this man had acknowledged that end and effect of his suffering, without which we know it would have been of no advantage unto them for whom he suffered, he also would believe the same.

We say not any thing of the sense of the Jews on this place of the psalmist. They seem wholly to have lost the design of the Holy Ghost in it, and therefore, in their accustomed manner, to embrace fables and trifles. The Talmudists ascribe those words, "What is man?" unto some of the angels, expressing their envy and indignation at his honour upon his first creation. The later doctors, as Kimchi and Aben Ezra, make application of it unto man in general, wherein they are followed by too many Christians, unto whom the apostle had been a better guide. But we may here also see what is further tendered unto us for our instruction; as,—

I. The respect, care, love, and grace of God, unto mankind, expressed in the person and mediation of Jesus Christ is a matter of singular and eternal admiration.

We have before showed, from the words of the psalmist, that such in general is the condescension of God, to have any regard of man, considering the infinite excellency of the properties of his nature, as manifested in his great and glorious works. That now proposed followeth from the apostle's application of the psalmist's words unto the person of Christ; and consequently from the regard of God unto us in his mediation. And this is such, as that the apostle tells us that at the last day it shall be his great glory, and that he will be "admired in all them that believe," 2 Thess. i. 10. When the work of his grace shall be fully perfected in and towards them, then the glory of his grace appeareth and is magnified for ever. This is that which the admiration of the psalmist tends unto and rests in, that God should so regard the nature of man as to take it into union with himself in the person of his Son, and in that nature, humbled and exalted, to work out the salvation of all them that believe on him. There are other ways wherein the respect of God towards man doth appear, even in the effects of his holy, wise providence over him. He causeth his sun to shine and his rain to fall upon him, Matt. v. 45. He leaves not himself without witness towards us, "in that he doth good, and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness," Acts xiv. 17. And these ways of his providence are singularly admirable. But this way of his grace towards us in the person of his Son assuming our nature into union with himself, is that wherein the exceeding and unspeakable riches of his glory and wisdom are made manifest. So the apostle expresseth it, Eph. i. 17–23. He hath that to declare unto them, which, because of its greatness, glory, and beauty, they are no way able of themselves to receive or comprehend. And therefore he prays for them that they may have the spirit of wisdom and revelation, to give them the knowledge of Christ, or that God by his Spirit would make them wise to apprehend, and give them a gracious discovery of what he proposeth to them; as also, that hereby they may enjoy the blessed effect of an enlightened understanding, without which they will not discern the excellency of this matter. And what is it that they must be helped, assisted, prepared for to understand, in any measure? what is the greatness, the glory of it, that can no otherwise be discerned? 'Why,' saith he, 'marvel not at the necessity of this preparation: that which I propose unto you is the glory of God, that wherein he will principally be glorified, here and unto eternity; and it is the riches of that glory, the treasures of it.' God hath in other things set forth and manifested his glory; but yet as it were by parts and parcels. One thing hath declared his power, another his goodness and wisdom, and that in part, with reference unto that particular about which they have been exercised; but in this he hath drawn forth, dis-

played, manifested all the riches and treasures of his glory, so that his excellencies are capable of no greater exaltation. And there is also in this work the unspeakable greatness of his power engaged, that no property of his nature may seem to be uninterested in this matter. Now whereunto doth all this tend? Why, it is all to give a blessed and eternal inheritance unto believers, unto the hope and expectation whereof they are called by the gospel. And by what way or means is all this wrought and brought about? Even by the working of God in Jesus Christ; in his humiliation, when he died; and in his exaltation, in his resurrection, putting all things under his feet, crowning him with glory and honour; which the apostle shows by a citation of this place of the psalmist: for all this is out of God's regard unto man; it is for the church, which is the body of Christ, and his fulness. So full of glory, such an object of eternal admiration, is this work of the love and grace of God; which, as Peter tells us, the very angels themselves desire to look into, 1 Pet. i. 12. And this further appears,—

First, Because all God's regard of man in this way is a fruit of mere sovereign grace and condescension. And all grace is admirable, especially the grace of God; and that so great grace, as the Scripture expresseth it. There was no consideration of any thing without God himself that moved him hereunto. He had glorified himself, as the psalmist shows, in other works of his hands, and he could have rested in that glory. Man deserved no such thing of him, being worthless and sinful. It was all of grace, both in the head and members. The human nature of Christ neither did nor could merit the hypostatical union. It did not, because being made partaker of it from the instant of its conception, all antecedent operations that might procure it were prevented; and a thing cannot be merited by any after it is freely granted antecedently unto any deserts. Nor could it do so; hypostatical union could be no reward of obedience, being that which exceeds all the order of things and rules of remunerative justice. The assumption, then, of our nature into personal union with the Son of God, was an act of mere free, sovereign, unconceivable grace. And this is the foundation of all the following fruits of God's regard unto us; and that being of grace, so must they be also. Whatever God doth for us in and by Jesus Christ as made man for us,—which is all that he so doth,—it must, I say, be all of grace, because his being made man was so. Had there been any merit, any desert on our part, any preparation for or disposition unto the effects of this regard,—had our nature, or that portion of it which was sanctified and separated to be united unto the Son of God, any way procured or prepared itself for its union and assumption,—things had fallen under some rules of justice and equality, whereby they might be apprehended and measured; but

all being of grace, they leave place unto nothing but eternal admiration and thankfulness.

Secondly, Had not God been thus mindful of man, and visited him in the person of his Son incarnate, every one partaker of that nature must have utterly perished in their lost condition. And this also renders the grace of it an object of admiration. We are not only to look at what God *takes us unto* by this visitation, but to consider also what he *delivers us from*. Now, this is a great part of that vile and base condition which the psalmist wonders that God should have regard unto, namely, that we had sinned and come short of his glory, and thereby exposed ourselves unto eternal misery. In that condition we must have perished for ever, had not God freed us by this visitation. It had been great grace to have taken an innocent, a sinless man into glory; great grace to have freed a sinner from misery, though he should never be brought to the enjoyment of the least positive good: but to free a sinner from the utmost and most inconceivable misery in eternal ruin, and to bring him unto the highest happiness in eternal glory, and all this in a way of mere grace, this is to be admired.

Thirdly, Because it appeareth that God is more glorified in the humiliation and exaltation of the Lord Christ, and the salvation of mankind thereby, than in any of or all the works of the first creation. How glorious those works are, and how mightily they set forth the glory of God, we have before declared. But, as the psalmist intimates, God rested not in them. He had yet a further design, to manifest his glory in a more eminent and singular manner; and this he did by minding and visiting of man in Christ Jesus. None almost is so stupid, but on the first view of the heavens, the sun, moon, and stars, he will confess that their fabric, beauty, and order, are wonderful, and that the glory of their framer and builder is for ever to be admired in them. But all this comes short of that glory which ariseth unto God from this condescension and grace. And therefore it may be the day will come, and that speedily, wherein these heavens, and this whole old creation, shall be utterly dissolved and brought to nothing; for why should they abide as a monument of his power unto them who, enjoying the blessed vision of him, shall see and know it far more evidently and eminently in himself? However, they shall undoubtedly in a short time cease as to their use, wherein at present they are principally subservient unto the manifestation of the glory of God. But the effects of this regard of God to man shall abide unto eternity, and the glory of God therein. This is the foundation of heaven, as it is a state and condition,—it denotes the glorious presence of God among his saints and holy ones. Without this there would be no such heaven; all that is there, and all the glory of it, depend thereon.

Take away this foundation, and all that beauty and glory disappears. Nothing, indeed, would be taken from God, who ever was and ever will be eternally blessed in his own self sufficiency. But the whole theatre which he hath erected for the manifestation of his glory unto eternity depends on this his holy condescension and grace; which assuredly render them meet for ever to be admired and adored.

This, then, let us exercise ourselves unto. Faith having infinite, eternal, incomprehensible things proposed unto it, acts itself greatly in this admiration. We are everywhere taught that we now know but imperfectly, in part; and that we see darkly, as in a glass: not that the revelation of these things in the word is dark and obscure, for they are fully and clearly proposed, but that such is the nature of the things themselves, that we are not in this life able to comprehend them; and therefore faith doth principally exercise itself in a holy admiration of them. And indeed no love or grace will suit our condition but that which is incomprehensible. We find ourselves by experience to stand in need of more grace, goodness, love, and mercy, than we can look into, search to the bottom of, or fully understand. But when that which is infinite and incomprehensible is proposed unto us, then all fears are overwhelmed, and faith finds rest with assurance. And if our admiration of these things be an act, an effect, a fruit of faith, it will be of singular use to endear God unto our hearts, and to excite them unto thankful obedience; for who would not love and delight in the eternal fountain of this inconceivable grace? and what shall we render unto him who hath done more for us than we are any way able to think or conceive?

II. Observe also, that such was the inconceivable love of Jesus Christ, the Son of God, unto the souls of men, that he was free and willing to condescend unto any condition for their good and salvation.

That was the end of all this dispensation. And the Lord Christ was not humbled and made less than the angels without his own will and consent. His will and good liking concurred unto this work. Hence, when the eternal counsel of this whole matter is mentioned, it is said of him, as the Wisdom of the Father, that "he rejoiced in the habitable part of the earth, and his delights were with the sons of men," Prov. viii. 31. He delighted in the counsel of redeeming and saving them by his own humiliation and suffering. And the Scripture makes it evident upon these two considerations:—

First, In that it shows that *what he was to do* and *what he was to undergo* in this work were proposed unto him, and that he willingly accepted of the terms and conditions of it. Ps. xl. 6, God says unto him, that sacrifice and offering could not do this great

work,—burnt-offering and sin-offering could not effect it; that is, no kind of offerings or sacrifices instituted by the law were available to take away sin and to save sinners, as our apostle expounds that place at large, Heb. x. 1–9, confirming his exposition with sundry arguments taken from their nature and effects. What, then, doth God require of him, that this great design of the salvation of sinners may be accomplished? Even that he himself should "make his soul an offering for sin," "pour out his soul unto death," and thereby "bear the sin of many," Isa. liii. 10, 12; that seeing "the law was weak through the flesh,"—that is, by reason of our sins in the flesh,—he himself should take upon him "the likeness of sinful flesh," and become "an offering for sin in the flesh," Rom. viii. 3; that he should be "made of a woman, made under the law," if he would "redeem them that were under the law," Gal. iv. 4, 5; that he should "make himself of no reputation, and take upon him the form of a servant, and be made in the likeness of men, and being found in fashion as a man, humble himself and become obedient unto death, even the death of the cross," Phil. ii. 7, 8. These things were proposed unto him, which he was to undergo, if he would deliver and save mankind. And how did he entertain this proposal? how did he like these conditions? "I was not," saith he, "rebellious, neither turned away back," Isa. l. 5. He declined them not, he refused none of the terms that were proposed unto him, but underwent them in a way of obedience; and that with willingness, alacrity, and delight. Ps. xl. 6–8: "Mine ears hast thou opened," saith he; or 'prepared a body for me, wherein I may yield this obedience,' (that the apostle declares to be the sense of the expression, Heb. x.) This obedience could not be yielded without a body, wherein it was performed. And whereas to hear, or to have the ear opened, is in the Scripture to be prepared unto obedience, the psalmist in that one expression, "Mine ears hast thou opened," compriseth both these, even that Christ had a body prepared, by a synecdoche of a part for the whole, and also in that body he was ready to yield obedience unto God in this great work, which could not be accomplished by sacrifices and burnt-offerings. And this readiness and willingness of Christ unto this work is set out under three heads in the ensuing words:—1. His *tender* of himself unto this work. Then said he, "Lo, I come, in the volume of thy book it is written of me;"—'This thou hast promised, this is recorded in the head, beginning of thy book,' namely, in that great promise, Gen. iii. 15, that the seed of the woman should bruise the head of the serpent; 'and now thou hast given me, in the fulness of time, and prepared me a body for that purpose; lo, I come, willing and ready to undertake it.' 2. In the *frame* of his mind in this engagement. He entered into it with great delight: "I delight to do thy will, O my God." He

did not delight in the thoughts of it only of old, as before, and then grow heavy and sorrowful when it was to be undertaken; but he went unto it with cheerfulness and delight, although he knew what sorrow and grief it would cost him before it was brought unto perfection. 3. From the *principle* whence this obedience and delight did spring; which was a universal conformity of his soul, mind, and will, unto the law, mind, and will of God: "Thy law is in my heart,"—"in the midst of my bowels;"—'Every thing in me is compliant with thy will and law; there is in me a universal conformity thereunto.' Being thus prepared, thus principled, he considered the glory that was set before him,—the glory that would redound unto God by his becoming a captain of salvation, and that would ensue unto himself. He "endured the cross and despised the shame," Heb. xii. 2. He armed himself with those considerations against the hardships and sufferings that he was to meet withal; and the apostle Peter adviseth us to arm ourselves with the like mind when we are to suffer, 1 Epist. iv. 1. By all which it appears that the good-will and love of Jesus Christ were in this matter of being humbled and made less than angels; as the apostle says expressly that "he humbled himself, and made himself of no reputation," Phil. ii. 7, 8, as well as it is here said that God humbled him, or made him less than angels.

Secondly, The Scripture peculiarly assigns this work unto the love and condescension of Christ himself; for although it abounds in setting forth the love of the Father in the designing and contriving this work, and sending his Son into the world, yet it directs us unto the love of the Lord Christ himself as the next immediate cause of his engaging into it and performance of it. So saith the apostle, Gal. ii. 20, "I live by the faith of the Son of God,"—that is, by faith in him, —"who loved me, and gave himself for me." It was the love of Christ that moved him to give himself for us; which is excellently expressed in that doxology, Rev. i. 5, 6, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." All this was the fruit of his love, and therefore unto him is all praise and honour to be given and ascribed. And so great was this love of Christ, that he declined nothing that was proposed unto him. This the apostle calls his "grace," 2 Cor. viii. 9, "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He condescended unto a poor and low condition, and to suffer therein, for our good, that we might be made partakers of the riches of the grace of God. And this was the love of the person of Christ, because it was in and wrought equally in him both before and after his assumption of our nature.

Now, the Holy Ghost makes an especial application of this truth

unto us, as unto one part of our obedience: Phil. ii. 5, "Let this mind be in you, which was also in Christ Jesus;" and what that mind was he declares in the ensuing verses, laying out his infinite condescension in taking our nature upon him, and submitting to all misery, reproach, and death itself for our sakes. If this mind were in Christ, should not we endeavour after a readiness and willingness to submit ourselves unto any condition for his glory? "Forasmuch," saith Peter, "as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind," 1 Pet. iv. 1. Many difficulties will lie in our way, many reasonings will rise up against it, if we consult with flesh and blood; but, saith he, "Arm yourselves with the same mind that was in Christ;" get your souls strengthened and fenced by grace against all oppositions, that you may follow him and imitate him. Some that profess his name will suffer nothing for him. If they may enjoy him or his ways in peace and quietness, well and good; but if persecution arise for the gospel, immediately they fall away. These have neither lot nor portion in this matter. Others, the most, the best, have a secret loathness and unwillingness to condescend unto a condition of trouble and distress for the gospel. Well, if we are unwilling hereunto, what doth the Lord Christ lose by it? Will it be any real abatement of his honour or glory? Will he lose his crown or kingdom thereby? So far as suffering in this world is needful for any of his blessed ends and purposes, he will not want them who shall be ready even to die for his name's sake. But what if he had been unwilling to be humbled and to suffer for us? If the same mind had been in Christ as is in us, what had been our state and condition unto eternity? In this grace, love, and willingness of Christ, lies the foundation of all our happiness, of all our deliverance from misery and ruin; and shall we reckon ourselves to have an interest therein, and yet find ourselves altogether unready to a conformity unto him? Besides, the Lord Christ was really rich when he made himself poor for our sakes; he was in the form of God when he took upon him the form of a servant, and became for us of no reputation. Nothing of this was due to him or belonged unto him, but merely on our account. But we are in ourselves really poor, and obnoxious unto infinitely more miseries for our own sins than what he calls us unto for his name. Are we unwilling to suffer a little, light, transitory trouble in this world for him, without whose sufferings for us we must have suffered misery, and that eternal, whether we would or no? And I speak not so much about suffering itself as about the mind and frame of spirit wherewith we undergo it. Some will suffer when they cannot avoid it, but so unwillingly, so uncheerfully, as makes it evident that they aim at nothing, and act from no principle, but merely that they dare not go against their convictions. But "the mind that was in Christ"

will lead us unto it out of love unto him, with freedom and enlargedness of heart; which is required of us.

III. The blessed issue of the abasement of Jesus Christ, in his exaltation unto honour and glory, is an assured pledge of the final glory and blessedness of all that believe in him, whatever difficulties and dangers they may be exercised withal in the way.

His humiliation and exaltation, as we have seen, proceeded out of God's condescension and love to mankind. His electing love, the eternal gracious purpose of his will to recover lost sinners, and to bring them unto the enjoyment of himself, was the ground of t is dispensation; and therefore what he hath done in Christ is a certain pledge of what he will do in and for them also. He is not crowned with honour and glory merely for himself, but that he may be a captain of salvation, and bring others unto a participation of his glory

IV. Jesus Christ, as the mediator of the new covenant, hath absolute and supreme authority given unto him over all the works of God in heaven and earth.

This we have so fully manifested and insisted on upon the foregoing chapter, that we shall not here further pursue it; but only mind by the way, that blessed is the state and condition, great is the spiritual and eternal security of the church, seeing all things are under the very feet of its Head and Saviour.

V. The Lord Jesus Christ is the only lord of the gospel state of the church, called under the old testament "the world to come;" and therefore he only hath power to dispose of all things in it relating unto that worship of God which it is to perform and celebrate.

It is not put into subjection unto any other, angels or men. This privilege was reserved for Christ; this honour is bestowed on the church. He is the only head, king, and lawgiver of it; and nothing is it to be taught to observe or do but what he hath commanded. But this will fall more directly under our consideration in the beginning of the next chapter.

VI. The Lord Jesus Christ in his death did undergo the penal sentence of the law, in the room and stead of them for whom he died.

Death was that which, by the sentence of the law, was due unto sin and sinners. For them did Christ die, and therein tasted of the bitterness of that death which they were to have undergone, or else the fruit of it could not have redounded unto them; for what was it towards their discharge, if that which they had deserved was not suffered, but somewhat else, wherein the least part of their concernment did lie? But this being done, certain deliverance and salvation will be the lot and portion of them, of all them, for whom he died; and that upon the rules of justice and righteousness on the part of Christ, though on theirs, of mere mercy and grace.

Verse 10.

The apostle in the verses foregoing made mention of that which, of all other things, the Jews generally were most offended at, and which was of the greatest importance to be believed, namely, the sufferings of the Messiah, wherein a great part of the discharge of his sacerdotal office, whereunto he here makes a transition, did consist. This his own disciples were slow in the belief of, Matt. xvi. 21, 22, xvii. 22, 23; Luke xxiv. 25, 26, and the Jews generally stumbled at. They thought it strange that the Messiah, the Son of God, the Saviour of his people, and Captain of their salvation, concerning whom so great and glorious things were promised and foretold, should be brought into a low despised condition, and therein to suffer and die. Hence they cried unto him on the cross, "If thou be the Christ, come down and save thyself;" intimating that by his suffering he was assuredly proved not to be so, for why any one should suffer that could deliver himself they saw no reason.

Besides, they had inveterate prejudices about the salvation promised by the Messiah, and the way whereby it was to be wrought, arising from their love and over-valuation of temporal or carnal things, with their contempt of things spiritual and eternal. They expected a deliverance outward, glorious, and kingly, in this world, and that to be wrought with arms, power, and a mighty hand. And what should they expect from a Messiah that suffered and died? Wherefore the apostle, having asserted the sufferings of Christ, saw it necessary to proceed unto a full confirmation of it, with a declaration of the reasons, causes, and ends of it; partly to evert that false persuasion which prevailed amongst them about the nature of the salvation to be wrought by Christ; partly to show that nothing would thence ensue derogatory unto what he had before delivered about his pre-eminence above angels; but principally to instruct them in the sacerdotal office of the Messiah, the redemption which he wrought, and the means whereby he accomplished it,—which was the great business that he had designed to treat with them about. [As] for the salvation itself, he declares that it was not to be of the same kind with that which they had of old, when they were brought out of Egypt and settled in the land of Canaan under the conduct of Joshua, but spiritual and heavenly, in a deliverance from sin, Satan, death, and hell, with a manuduction into life and blessedness eternal. He informs them that the way whereby this was to be wrought, was by the sufferings and death of the Messiah, and that no other way it could be accomplished; on which account they were indispensably necessary. And the first reason hereof he expresseth in this tenth verse.

Ver. 10.—"Ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα καὶ δι' οὗ τὰ πάντα, πολ-

λοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι.

One or two copies read, διὰ παθήματος αὐτὸν τελειοῦσθαι, against the sense and design of the place. Αὐτόν is needlessly repeated, unless put for ἑαυτόν, and then it disturbs the whole meaning of the verse, and is inconsistent with the passive verb following in this reading. Παθήματος, in the singular number, relates only unto death, expressed in the verse foregoing by πάθημα θανάτου; but here all the sufferings of Christ, as well those antecedent unto death as death itself, are intended. Τελειοῦσθαι, in the passive, is followed by some copies of the Vulgar translation, reading "consummari;" both inconsistent with the sense of the place, as we shall see.

Translations differ but little about these words. Ἔπρεπε γὰρ αὐτῷ. Most, "decebat enim eum," "for it became him;" Beza, "decebat enim ut iste," "for it was meet that he," to make the following words flow regularly. Δι' ὃν τὰ πάντα, "propter quem omnia;" Syr., לְהוּ דְּכֹל, "cui omnia," "for whom are all things;" Beza, "propter quem sunt hæc omnia," expressing the article as restrictive to the things spoken of, "for whom are all these things." One Syriac copy adds, בְּאִידֵהּ, "in his hand;" which somewhat corrupts the sense. Καὶ δι' οὗ τὰ πάντα, "et per quem omnia," "by whom are all things;" Beza, "hæc omnia," as before, without cause: for the article is frequently prefixed unto πάντα, where all things absolutely are intended; as Eph. i. 11. Πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα. Vulg., "qui multos filios ad gloriam adduxerat," "who had brought many sons unto glory;" Arias, "multos filios ad gloriam adducentem;" Beza, "adducendo," "bringing many sons unto glory;" Syr., "adduxerat in gloriam suam," "had brought many sons into his glory." Τὸν ἀρχηγόν. Vulg., "auctorem," "the author;" Beza, "principem;" Syr., רֵישָׁא, "the head" (or "prince") "of their salvation." Διὰ παθημάτων τελειῶσαι, "per passionem consummare," "to consummate" (or "complete") "by suffering;" Beza, "per perpessiones," "by sufferings;" Syr., "perficere," "perfectum reddere," "to perfect," "to make perfect."

The proper signification of the words in this verse is much to be heeded, as that which will give us much light into the sense of the whole. Πρέπει is "decet," "convenit," "dignum est;" "it becometh," it is "meet," "convenient, or "just." Πρέπον Θεοῖς, in Plato, is rendered by Cicero, "Deo decorum," "that which becometh God;" and saith he, "Πρέπον, appellant hoc Græci, nos dicamus sane decorum;" that which becometh any one in his state and condition, in a moral sense; as, "Holiness becometh the house,"—that is, the people of God. Κατὰ τὸ πρέπον, "ut decet," "ut par est;" that which is equal and right to be done. Πρέπουσα τιμή, is "honour justly deserved;" and πρέπουσα ζημία, "just loss" or "punishment." The word, then, signifies that decency and becomingness which justice, reason, and equity require, so that the contrary would be unmeet, because unequal and unjust. Thus every one's duty, that which is morally incumbent on him in his place and station, is that which becomes him; and hence in the New Testament, that which is not κατὰ τὸ πρέπον, thus decent, is condemned as evil, 1 Cor. xi. 13; 1 Tim. ii. 10. And itself is commended as a rule of virtue, Matt. iii. 15; Eph. v. 3.

Δι' ὅν. Διά with an accusative case constantly denotes the final cause, "propter quem," "for whom:" Rev. iv. 11, Σὺ ἔκτισας τὰ πάντα, "Thou hast created all things" (all things universally, with the article prefixed, as in this place), καὶ διὰ τὸ θέλημά σου εἰσὶ, καὶ ἐκτίσθησαν, "and for thy will" ("thy pleasure," "thy glory") "they are, and were created." Rom. xi. 36, Εἰς ὃν τὰ πάντα, "To whom" (to him, or for him, or his glory) "are all things." Prov. xvi. 4. כֹּל פָּעַל יְהוָה לְמַעֲנֵהוּ,—"The LORD hath made all things for himself;" his glory is the final cause of them all.

Καὶ δι' οὗ τὰ πάντα, "and by whom are all things." Διά with a genitive denotes the efficient cause. Some from this expression would have the Son to be the person here spoken of, because concerning him it is frequently said that all things are δι' αὐτοῦ, John i. 3, 1 Cor. viii. 6, Heb. i. 3; but it is used also with reference unto the Father, Rom. xi. 36, Gal. i. 1. Schlichtingius here gives it for a rule, that when διά relates unto the Father, it denotes the principal efficient cause; when unto the Son, the instrumental. But it is a rule of his own coining, a groundless efflux of his πρῶτον ψεῦδος, that the Son is not God: on which kind of presumptions men may found what rules they please. The principal efficiency or supreme production of all things by God is intended in this expression.

Ἀγαγόντα, "bringing," a word of common use and known signification, but in this place attended with a double difficulty, from a double enallage in the use of it:—First, in the case; for whereas it seems to relate unto αὐτῷ, "it became him in bringing," it should then regularly be ἀγαγόντι, not ἀγαγόντα. Hence some, by supposing a σύγχυσις in the words, refer it unto ἀρχηγόν, "the author;" as if the apostle had said, Τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν πολλοὺς υἱοὺς ἀγαγόντα, —"To make perfect the captain of their salvation, who brought many sons unto glory." But this transposition of the words, neither the context nor the addition of αὐτῶν, "their," unto σωτηρίας, "their salvation," relating unto the sons before mentioned, will by any means allow. Wherefore an enallage of the case is necessarily to be allowed, ἀγαγόντα for ἀγαγόντι, unless we suppose a repetition of ἔπρεπε, which frequently admits of the accusative case; but the principal author is unquestionably intended. Again, ἀγαγόντα is a participle of the second aoristus, which usually denotes the time past, and thence is it translated by many, "adduxit," "adduxerat," and "filiis adductis;"—"after he had brought many sons to glory." And this some refer to the saints who died under the old testament, unto whom the Lord Christ was no less a captain of salvation than to us. And so the apostle shows that after they were saved on his account, it was meet that he should answer for them, according to his undertaking. But neither doth this restraining of the word answer the apostle's intention: for it is evident that he principally minded them unto whom the Lord Jesus became eminently a captain of salvation after he was perfected by sufferings, though not exclusively unto them that went before. Ἀγαγόντα, then, is put for ἄγοντα, unless we shall suppose that the act of God here intended was on purpose thus expressed to comprehend all the sons, both those that lived before and those that lived after the sufferings of Christ,—"bringing," "leading," "bearing unto glory." It concerns the whole execution of the design of God for the salvation and glorification of believers. Πολλοὺς υἱούς, "many sons," Jews and Gentiles, all that were by faith to become his sons.

Τὸν ἀρχηγόν, "the author." Wherever this word is used in the New Testament it is applied unto Christ. Acts iii. 15, he is called ἀρχηγὸς τῆς ζωῆς, "the prince of life;" and chap. v. 31, God is said to make him ἀρχηγὸν καὶ σωτῆρα, "a prince and a saviour;" that is, ἀρχηγὸν τῆς σωτηρίας, as here, "the prince of our salvation." Heb. xii. 2, the apostle calls him, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτήν, as we render it, "the author and finisher of faith;" as here God is said τελειῶσαι τὸν ἀρχηγόν, to finish or perfect this author of our salvation. Nowhere else is this word used in the New Testament. It answers justly the Hebrew רֹאשׁ, which the LXX. render ἄρχων and ἡγούμενος, the signification of both which words is included in ἀρχηγός, "princeps," "dux," "præses," "auctor,"—"a prince," "captain," "ruler," "author." And it is used in writers with respect to works good and bad. Ἀρχηγὸς καὶ διδάσκαλος τῶν ἔργων τοιούτων, Isocrat.;—"The author and teacher of such works." And ἀρχηγὸς τοῦ κακουργήματος, "artifex maleficii,"—"the principal contriver of mischief." It is also used for the author of a stock, race, or kindred of men. In this place it is

limited by σωτηρίας. It denotes the chief or principal operator or worker of that salvation, with especial reference unto the kingly or princely power whereunto he was advanced after his sufferings; as he is also absolutely a prince, a ruler, and the author or spring of the whole race and kind of believers, according unto the other senses of the word.

Τελειῶσαι. This word is variously used and variously rendered: "to consummate," "to perfect," "to make perfect;" "to consecrate," "dedicate," "sanctify." Some would have it in this place to be the same with ἄγειν εἰς δόξαν, "to bring unto glory." But what is the precise signification of the word we shall clear in the exposition ensuing, when we declare what act of God it is that is here intended.

Before we proceed to the exposition of the several parts of this text, we must consider the order of the words, to prevent some mistakes that divers learned commentators have fallen into about them. Some suppose a hyperbaton in them, and that these expressions, "For whom are all things, and by whom are all things, in bringing many sons unto glory," do intend the Son, the captain of salvation. The word αὐτῷ, "him," "it became him," they confess to relate unto Θεοῦ, "God," in the verse foregoing, and to relate unto the Father. In which order this would be the sense of the words: "It became him," that is, God, "to make perfect through sufferings the captain of their salvation, for whom are all things, and by whom are all things, who bringeth many sons unto glory." But there is no just reason why we should arbitrarily thus transpose the words. And that separation of "for whom are all things, and by whom are all things," from "it became him," takes away one main foundation of the apostle's reasoning, as we shall see. And the reason alleged for this ordering of the words is infirm, namely, that it is Christ who brings the many sons unto glory, not the Father; for it is also assigned unto him, as we shall see, upon many accounts.

Some refer the whole words unto Christ, to this purpose, "It became him," that is, the Son incarnate, "for whom," etc., "bringing many sons unto glory, to be consummated" or "made perfect by sufferings." So Tena, and those whom he followeth. But this exposition of the words is directly contrary to the scope of the apostle, declared in the verse foregoing and that following. It leaves also αὐτῷ, "him," nothing to relate unto, nor allows the causal γάρ, "for," to give an account of any act of God before mentioned. And, besides, the whole of it is built on the corruption or mistake of one word in the Vulgar translation, "consummari" for "consummare," and that but in some copies, as is acknowledged by the most learned Romanists, who here adhere unto the original: for taking that word actively, and the object of the act expressed in it being the captain of salvation, some agent distinct from him must needs be signified, which is God the Father.

Some suppose an ἔλλειψις in the words, and therefore in the reading of those, "in bringing many sons unto glory," they supply, "by afflictions" or "sufferings:" "Having brought many sons to glory by afflictions, it became him to make the captain of their salvation perfect through sufferings." So Cappellus. But this imaginary defect arose merely from a mistake, that the τὸ πρέπον, or condecency here mentioned, hath a respect unto the things done,—that seeing the sons had suffered, it was meet and convenient that their captain should do so in an eminent manner. But the truth is, it respects only the doer of them; it was on his part requisite so to do the things mentioned.[1]

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[1] EXPOSITION.—Τελειῶσαι. This word refers either to Christ's consecration to office or to his exaltation to his reward. Turner holds it difficult to conceive how suffering could be the means of *consecrating* Christ to his priestly office, and that he must have been priest before his sufferings commenced, whereas the other view is in accordance with various parts of the New Testament, and with all the places in the epistle in which the word occurs. Conybeare and Howson hold that it

Ver. 10.—For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

There are in the words,—1. The *causal connection* unto the verse foregoing,—"for." 2. A *design* of God intimated as the foundation of the discourse,—which was, to "bring many sons unto glory." 3. The *means* he fixed on for the accomplishment of that design,—namely, the appointing unto them a "captain of their salvation." 4. The *especial way* of his dedicating him unto that office,—he "made him perfect by sufferings." 5. The *reason* of this his proceeding and dealing with him,—it "became him" so to do. 6. An *amplification of that reason*, in a description of his condition,—"him for whom are all things, and by whom are all things."

1. A *reason* is rendered in the words of what he had asserted in the foregoing verse, namely, that Jesus, the Messiah, was to suffer death, and by the grace of God to "taste of death for all." Why he should do this, on what account, what ground, necessity, and reason there was for it, is here declared. It was so to be, "for it became him," etc.

2. The *design* of God is expressed in this whole matter, and that was, to "bring many sons unto glory." And herein the apostle declares the nature of the salvation which was to be wrought by the Messiah, about which the Jews were so greatly mistaken, and consequently in and about the way whereby it was to be wrought. His purpose herein was not now to carry his children into a new Canaan, to bring them into a wealthy country, an earthly kingdom; which must or might have been done by might, and power, and arms, as of old: but his design towards his sons, in and by the Messiah, was of another nature; it was to bring them unto glory, eternal glory with himself in heaven. And so it is no wonder if the way whereby this is to be accomplished be quite of another nature, than that whereby their temporal deliverance was wrought, namely, by the death and sufferings of the Messiah himself. And here, in reference unto this design of God, it is supposed,—First, That some who were created for the glory of God had by sin come short of it; so that without a new way of bringing them unto it, it was impossible that they should ever be made partakers of it. This is here supposed by the apostle, and is the foundation of all his doctrine concerning the

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means literally to bring to the appointed accomplishment, to develop the full idea of the character, to consummate. The last word, they state, would be the best translation, if it were not so unusual as applied to persons.

TRANSLATION.—"It became him, for whom and through whom all things subsist, to make perfect through suffering the *captain* of their salvation, as one who should bring *many sons* unto glory."—*Ebrard.*—ED.

Messiah. Secondly, That the way whereby God will at length bring them who are designed unto glory thereunto, is by taking of them first into a state of sonship and reconciliation with himself; they must be sons before they are brought to glory. There is a double act of God's predestination: the first is his designation of some unto grace, to be sons, Eph. i. 5; the other, his appointment of those sons unto glory; both to be wrought and accomplished by Christ, the captain of their salvation. The latter, and the execution of it,—namely, the bringing of those unto glory who by grace are made sons,—is that which the apostle here expresseth. He dealeth not with the Hebrews in this epistle about the conversion of the elect, the traduction of them into a state of grace and sonship, but of the government of them being made sons, and their guidance unto glory. And therefore the sufferings of Christ, which absolutely and in themselves are the cause of our sonship and reconciliation with God, are mentioned here only as the means whereby Christ entered into a condition of leading sons unto glory, or of saving them who, upon the account of his sufferings, are made sons by grace. But yet this is not so precisely respected neither, but that the apostle withal intimates the necessity of the suffering of Christ, as to the whole effect of it towards the elect. Now these sons, thus to be brought unto glory, are said to be "many;"—not all absolutely, not a few, or of the Jews only, which they looked for, but all the elect of God, who are many, Rev. vii. 9. And this work, of bringing many sons unto glory, is here signally assigned by the apostle unto God the Father; whose love, wisdom, and grace, believers are principally to eye in the whole work of their salvation, wrought out and accomplished by Jesus Christ. This, therefore, we shall a little insist upon, to declare the grounds and reasons on the account whereof it is to be ascribed unto him, or what acts are peculiarly assigned unto the Father in this work of bringing many sons unto glory; which will secure the ascription of it unto him, and therein our interpretation of the place.

(1.) The *eternal designation* of them unto that glory whereunto they are to be brought is peculiarly assigned unto him. He "predestinates them to be conformed to the image of his Son," Rom. viii. 28–30. The "God and Father of our Lord Jesus Christ chooseth us before the foundation of the world," and "predestinateth us unto the adoption of children by Jesus Christ unto himself," Eph. i. 3–5; and "he hath from the beginning chosen us unto salvation," 2 Thess. ii. 13, 14. And this electing love of God, this eternal purpose of his good pleasure, which he purposed in himself, is the fountain and spring of all other immediate causes of our salvation. From hence faith, Acts xiii. 45, sanctification, 2 Thess. ii. 13, holiness, Eph. i. 4, preservation in grace, 2 Tim. ii. 19, the death of Christ for them, John iii. 16, and final glory itself, 2 Tim. ii. 10, do all ensue and

proceed: so that on the account hereof he may be justly said to be the bringer of many sons to glory.

(2.) He was *the spring and fountain of that covenant* (as in all other operations of the Deity) that was of old between himself and his Son about the salvation and glory of the elect. See Zech. vi. 13; Isa. xlii. 1; Prov. viii. 22–31; Isa. l. 4–9, liii. 10–12; Ps. xvi. 10, cx. He, in his love and grace, is still declared as the proposer both of the duty and of the reward of the mediator, the Son incarnate, as the Son accepts of his terms and proposals, Heb. x. 5–9. And hence the intenseness of his love, the immutability of his counsel, the holiness of his nature, his righteousness and faithfulness, his infinite wisdom, do all shine forth in the mediation and sufferings of Christ, Rom. iii. 25, 26, v. 8; 1 John iv. 9; Heb. vi. 17, 18; Tit. i. 2. Rather than his love should not be satisfied and his counsel accomplished, he spared not his own Son, but gave him unto death for us.

(3.) He signally gave out *the first promise*, that great foundation of the covenant of grace; and afterwards declared, confirmed, and ratified by his oath, that covenant wherein all the means of bringing the elect unto glory are contained, Gen. iii. 15; Jer. xxxi. 31–34; Heb. viii. 8-12. The person of the Father is considered as the principal author of the covenant, as the person covenanting and taking us into covenant with himself; the Son, as the Messiah, being considered as the surety and mediator of it, Heb. vii. 22, ix. 15, and the purchaser of the promises of it.

(4.) He *gave and sent his Son* to be a Saviour and Redeemer for them and unto them; so that in his whole work, in all that he did and suffered, he obeyed the command and fulfilled the will of the Father. Him did God the Father "send," and "seal," and "give," and "set forth," as the Scripture everywhere expresseth it. And our Lord Jesus Christ everywhere remits us to the consideration of the love, will, and authority of his Father, in all that he did, taught, or suffered; so seeking the glory of God that sent him.

(5.) He draws his elect, and *enables them to come to the Son*, to believe in him, and so to obtain life, salvation, and glory by him. "No man," saith our Saviour, "can come to me, except the Father, which hath sent me, draw him," John vi. 44. No man, no, not any one of the elect, can come to Christ, unless the Father, in the pursuit of that love from whence it was that he sent the Son, do put forth the efficacy of his grace to enable him thereunto: and accordingly he reveals him unto some, when he is hidden from others, Matt. xi. 25; for the revelation of Christ unto the soul is the immediate act of the Father, Matt. xvi. 17.

(6.) Being reconciled unto them by the blood of his Son, he *reconciles them unto himself*, by giving them pardon and forgiveness of sins in and by the promises of the gospel; without which they

cannot come to glory. He is in Christ reconciling us unto himself, by the non-imputation or forgiveness of our sins, 2 Cor. v. 18–21; forgiving us all our trespasses for Christ's sake, Eph. iv. 32. There are many things concurring unto the pardon of sin that are peculiar acts of the Father.

(7.) He *quickens them and sanctifies them* by his Spirit, to make them "meet for the inheritance of the saints in light;" that is, for the enjoyment of glory. "He that raised up Jesus from the dead quickens us by his Spirit," Rom. viii. 11; so "saving us by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us richly by Jesus Christ," Tit. iii. 5, 6. This renovation and sanctification by the Holy Ghost, and all supplies of actual grace, enabling us unto obedience, are everywhere asserted as the grant and work of the Father, "who worketh in us both to will and to do of his own good pleasure." And so in especial is the saving illumination of our minds, to know the mystery of his grace, and discern the things that are of God, 2 Cor. iv. 6; Col. ii. 2; Eph. iii. 14–19; Matt. xi. 25.

(8.) As the great Father of the family he *adopts them*, and makes them his sons, that so he may bring them unto glory. He gives them the power or privilege to become the sons of God, John i. 11; making them heirs and co-heirs with Christ, Rom. viii. 14–17; sending withal into their hearts the Spirit of adoption, enabling them to cry, "Abba, Father," Gal. iv. 6. The whole right of adopting children is in the Father; and so is the authoritative translation of them out of the world and kingdom of Satan into his own family and household, with their investiture in all the rights and privileges thereof.

(9.) He confirms them in *faith*, establisheth them in *obedience*, preserveth them from dangers and oppositions of all sorts, and in manifold wisdom keeps them through his power unto the glory prepared for them; as 2 Cor. i. 21, 22; Eph. iii. 20, 21; 1 Pet. i. 5; John xvii. 11.

(10.) He gives them the Holy Ghost as their *comforter*, with all those blessed and unspeakable benefits which attend that gift of his, Matt. vii. 11; Luke xi. 13; John xiv. 16, 17; Gal. iv. 6.

In brief, in bringing the elect unto glory, all the sovereign acts of power, wisdom, love, and grace exerted therein, are peculiarly assigned unto the Father, as all ministerial acts are unto the Son as mediator; so that there is no reason why he may not be said, by the way of eminency, to be the ἀγωγεύς, the leader or bringer of his sons unto glory.

And herein lies a great direction unto believers, and a great supportment for their faith. Peter tells us that "by Christ we do believe in God, that raised him up from the dead, and gave him glory;

that our faith and hope might be in God," 1 Pet. i. 21. Jesus Christ, considered as mediator, is the *next*, but not the *ultimate* object of our faith and hope. We so believe in him as by him to believe in God, that is, the Father, whose love is the supreme fountain and spring of our salvation; which the apostle manifests in that double instance of his raising up Christ and giving him glory, thereby declaring himself the principal author of the great work of his mediation. This he directs us unto, so to believe in Christ as that, discerning in and by him the grace, good-will, and love of the Father himself towards us, we may be encouraged to fix our faith and hope on him, seeing he himself loveth us. So that Christ himself had no need to pray for the love of the Father unto us, but only for the communication of the effects of it, John xvi. 26, 27. And this is the work of faith, when, as we are directed, we pray to the Father in the name of Christ, John xvi. 23, 24; and we thus place our faith in God the Father, when we conceive of him as the sovereign leader of us unto glory, by all the instances before mentioned. And then doth faith find rest in him, delight, complacency, and satisfaction, as we have elsewhere declared.

3. There is in these words intimated the *principal means* that God fixed on for the accomplishment of this design of his, for the bringing of many sons unto glory; it was by appointing a "captain of their salvation." The Jews generally granted that the Messiah was to be the captain of their salvation; but misunderstanding that salvation, they also mistook the whole nature of his office. The apostle doth here evidently compare him unto Joshua, the captain and leader of the people into Canaan (as he had before preferred him above the angels, by whose ministry the law was given unto the people in the wilderness), which was a type of their salvation, as he further declares, chap. iv. All the sons of God are put under his conduct and guidance, as the people of old were put under the rule of Joshua, to bring them unto the glory designed for them, and promised unto them in the covenant made with Abraham. And he is called their ἀρχηγός, "prince," "ruler," and "captain," or "author" of their salvation, on several accounts:—(1.) Of his authority and right to rule over them in order unto their salvation. So he appeared unto Joshua as שַׂר־צְבָא־יְהוָה, Josh. v. 14, "The captain of the LORD's host;" intimating thus that there was another captain and other work to do than what Joshua had then in hand,—the general of all the people of God, as Joab was to Israel, שַׂר־צָבָא. (2.) Of his actual leading and conduct of them, by his example, Spirit, and grace, through all the difficulties of their warfare. So he was promised as נָגִיד, Isa. lv. 4, "princeps," "dux," "antecessor," ἀρχηγός,—"a leader and commander of the people," one that goes before them for their direction and guidance, giving them an example in his own person

of doing and suffering the will of God, and so entering into glory. So he is their *πρόδρομος*, Heb. vi. 20, "antecessor," "forerunner;" or, as Daniel calls him, מָשִׁיחַ נָגִיד, Dan. ix. 25, "Messiah the prince," or "guide." (3.) As he is unto them *αἴτιος σωτηρίας αἰωνίου*, as Heb. v. 9, "the author" (or "cause") "of eternal salvation;" he procured and purchased it for them. So that the expression denotes both his acquisition of salvation itself, and his conduct or leading of the people of God unto the enjoyment of it. And the Holy Ghost hereby also intimates, that the way whereby God will bring the sons unto glory is full of difficulties, perplexities, and oppositions, as that of the Israelites into Canaan was also; so that they have need of a captain, leader, and guide, to carry them through it. But yet all is rendered safe and secure unto them, through the power, grace, and faithfulness of their leader. They only perish in the wilderness and die in their sins, who, either out of love unto the flesh-pots of Egypt, the pleasures of this world, or being terrified with the hardships of the warfare which he calls them unto, refuse to go up under his command.

4. There is expressed in the words the *especial way* whereby God fitted or designed the Lord Christ unto this office, of being a captain of salvation unto the sons to be brought unto glory. To understand this aright, we must observe that the apostle speaks not here of the redemption of the elect absolutely, but of the bringing them to glory, when they are made sons in an especial manner. And therefore he treats not absolutely of the designation, consecration, or fitting of the Lord Christ unto his office of mediator in general, but as unto that part, and the execution of it, which especially concerns the leading of the sons unto glory, as Joshua led the Israelites into Canaan. This will give us light into what act of God towards the Lord Christ is intended in this expression, *τελειῶσαι αὐτὸν διὰ παθημάτων*. And sundry are here pleaded by expositors, not without some probability; as,—(1.) Some think that his bringing him to glory is intended: it became him *τελειῶσαι*, to bring him to glory, by and through sufferings, so to perfect him. But besides that the word is nowhere so used, nor hath any such signification, the apostle doth not declare what God intended to bring him unto, but by what in and about him he intended to bring many sons to glory. (2.) Some would have it to denote the finishing of God's work about him; whence in his sufferings on the cross he said *Τετέλεσται*, "It is finished," John xix. 30. This answers, indeed, the sense of the word *τελέω*, used in that place by our Saviour, but not of *τελειόω*, the word here used by the apostle, which never signifies to end or finish, or to perfect by bringing unto an end. (3.) Some think God made the Lord Christ perfect by sufferings, in that he gave him thereby a full sense and experience of the condition of his people,

Τελειῶσαι.

whence he is said to "learn obedience by the things which he suffered," Heb. v. 8. And this is true, God did so; but it is not formally and directly expressed by this word, which is never used unto that purpose. This is rather a consequent of the act here intended than the act itself. Τελειῶσαι, then, in this place signifies to "consecrate," "dedicate," to "sanctify" unto an office, or some especial part or act of an office. This is the proper meaning of the word. Τέλη are "mysteries;" and τελεταί, "sacred acts and offices;" τετελεσμένοι are those who are initiated and consecrated unto sacred offices or employments. See Exod. xxix. 33, 35, in the LXX. Hence the ancients called baptism τελειωτής, or consecration unto the sacred service of Christ. And ἁγιάζω, the word next insisted on by our apostle, is so used by Christ himself, John xvii. 19: Ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν·—"For their sakes I sanctify" (that is, "dedicate, consecrate, separate") "myself" to be a sacrifice. And his blood is said to be that ἐν ᾧ ἡγιάσθη, Heb. x. 29, "wherewith he was so consecrated." Nor is this word used in any other sense in this whole epistle, wherein it is often used, when applied unto Christ. See chap. v. 9, vii. 28. And this was the use of the word among the heathen, signifying the initiation and consecration of a man into the mysteries of their religion, to be a leader unto others. And among some of them it was performed, through the instigation of the devil, by great sufferings: Οὐκ ἂν εἷς Μίθραν δυνησαίτο τις τελεσθῆναι εἰ μὴ διά τινων βαθμῶν παρελθὼν τῶν κολασμῶν, δείξῃ ἑαυτὸν ὅσιον καὶ ἀπαθῆ, saith Gregory Nazianzen, Orat. cont. Jul. i.;—"No man could be consecrated unto the mysteries of Mithra" (the sun) "unless he proved himself holy, and as it were inviolable, by passing through many degrees of punishments and trials." Thus it became God to dedicate and consecrate the Lord Christ unto this part of his office by his own sufferings. He consecrated Aaron to be priest of old, but by the hands of Moses, and he was set apart to his office by the sacrifice of other things. But the Lord Christ must be consecrated by his own sufferings and the sacrifice of himself. And thence it is that those very sufferings which, as antecedaneous unto his being a captain of salvation, to this end that he might lead the sons unto glory, are the means of his dedication or consecration, are in themselves a great part of that means whereby he procures salvation for them. By all the sufferings, then, of the Lord Christ in his life and death,—by which sufferings he wrought out the salvation of the elect,—did God consecrate and dedicate him to be a prince, a leader, and captain of salvation unto his people; as Peter declares the whole matter, Acts v. 30, 31, and chap. ii. 36. And from these things last mentioned, of the Lord Christ being the captain of our salvation, and being dedicated unto that office by his own sufferings, it appeareth,—

I. That the whole work of saving the sons of God, from first

to last, their guidance and conduct through sins and sufferings unto glory, is committed unto the Lord Jesus; whence he is constantly to be eyed by believers in all the concernments of their faith, obedience, and consolation. "Behold," saith the Lord, "I have given him for a witness to the people, a leader and commander to the people," Isa. lv. 4;—a witness, to testify the truth, in revealing the mind and will of God; a leader, going before them as a prince and captain, as the word signifies; and a commander, that gives out laws and rules for their obedience. God hath set him as a lord over his whole house, Heb. iii. 6, and committed all the management of all its concernments unto him. There is no person that belongs unto God's design of bringing many sons to glory, but he is under his rule and inspection; neither is there any thing that concerns any of them in their passage towards glory, whereby they may be furthered or hindered in their way, but the care is committed unto him, as the care of the whole army lies on the general or prince of the host. This the prophet sets out in his type, Eliakim, Isa. xxii. 21–24. He is fastened as a nail in a sure place; and all the glory of the house, and every vessel of it, from the greatest unto the least, is hanged on him. The weight of all, the care of all, is upon him, committed unto him. When the people came out of Egypt with Moses they were numbered unto him, he being the administrator of the law, and they died all in the wilderness; but they were delivered again by tale and number unto Joshua, the type of Christ, and none of them, not one, failed of entering into Canaan. And, first, he dischargeth this trust as a faithful captain,—

(1.) With *care and watchfulness:* Ps. cxxi. 4, "Behold, he that keepeth Israel shall neither slumber nor sleep." There is no time nor season wherein the sons committed unto his care may be surprised through any neglect or regardlessness in him; his eyes are always open upon them; they are never out of his heart nor thoughts; they are engraven on the palms of his hands, and their walls are continually before him; or, as he expresseth it, Isa. xxvii. 3, "I the LORD do keep my vineyard; I will water it every moment: lest any hurt it, I will keep it night and day." Greater care and watchfulness cannot be expressed; "night and day," and "every moment" in them, he is intent about this work. Oh how great an encouragement is this to adhere unto him, to follow him in the whole course of obedience that he calls unto! This puts life into soldiers, and gives them security, when they know that their commander is continually careful for them.

(2.) He dischargeth this great trust with *tenderness and love:* Isa. xl. 11, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." These sons are of various

sorts and degrees; the best and strongest of them are but sheep,—poor, infirm, and helpless creatures; and amongst them some are young and tender, as lambs; some heavy and burdened with sins and afflictions, like those that are with young. In tender compassion he condescends unto all their conditions; feeds and preserves the whole flock as a shepherd; gathers in his arm and bears in his bosom those that otherwise, by their infirmity, would be cast behind and left unto danger. Compassion he hath for them that err and are out of the way; he seeks for them that wander, heals the diseased, feeds them when they are even a flock of slaughter. And where these two concur, care and compassion, there can be no want of any thing, Ps. xxiii. 1. Indeed, Zion is ready sometimes to complain that she is forgotten. The sons in great distresses, afflictions, persecutions, temptations, that may befall them in their way to glory, are apt to think they are forgotten and disregarded,—that they are left as it were to shift for themselves, and to wrestle with their difficulties by their own strength and wisdom, which they know to be as a thing of nought. But this fear is vain and ungrateful. Whilst they are found in the way, following the captain of their salvation, it is utterly impossible that this watchfulness, care, love, and tenderness, should in any thing be wanting unto them.

(3.) He leads them with *power, authority, and majesty:* Mic. v. 4, "He shall stand and rule in the strength of the LORD, in the majesty of the name of the LORD his God; and they shall abide." The "name of God" is in him, accompanied with his power and majesty, which he puts forth in the feeding and ruling of his people; whereon their safety doth depend. "They shall abide," or dwell in safety; because in this his glory and majesty he shall be great, or be magnified unto the ends of the earth. So also is he described in his rule: Zech. vi. 13, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne." Having built the temple, raised a house and family to God, he shall be the ruler or captain of it, to preserve it unto glory; and this in a glorious manner,—bearing the glory of God, sitting upon a throne, in the whole discharge of his office both as a king and priest. Unto this end is he intrusted with all the power and authority which we have before described, God having given him to be "head over all things unto his church." There is nothing so high, so great, so mighty, that lies in the way of his sons to glory, but it must stoop to his authority and give place to his power. The whole kingdom of Satan, the strongholds of sin, the high imaginations of unbelief, the strength and malice of the world, all sink before him. And thence are they described as so glorious and successful in their way: Mic. ii. 13, "The breaker is come up before them: they have broken up, and have passed through the gate, and

are gone out by it: and their king shall pass before them, and the LORD on the head of them." Many obstacles lie in their way, but they shall break through them all, because of their king and lord that goes before them. And those difficulties which in this world they meet withal, that seem to be too hard for them, their persecutions and sufferings, though they may put a stop unto somewhat of their outward profession, yet they shall not in the least hinder them in their progress unto glory. Their captain goes before them with power and authority, and breaks up all the hedges and gates that lie in their way, and gives them a free and abundant entrance into the kingdom of God.

Secondly, As the *manner* how, so the *acts* wherein and whereby this antecessor and captain of salvation leads on the sons of God may be considered. And he doth it variously:—

(1.) He *goes before them* in the whole way unto the end. This is a principal duty of a captain or leader, to go before his soldiers. Hence they that went unto the war were said to go at the feet of their commanders: Judges iv. 10, "Barak went up with ten thousand men at his feet;" that is, they followed him, and went where he went before them. And this also became the captain of the Lord's host, even to go before his people in their whole way, not putting them on any thing, not calling them to any thing, which himself passeth not before them in. And there are three things whereunto their whole course may be referred:—[1.] Their *obedience;* [2.] Their *sufferings;* [3.] Their *entrance* into glory; and in all these hath the Lord Christ gone before them, and that as their captain and leader, inviting them to engage into them, and courageously to pass through them, upon his example and the success that he sets before them.

[1.] As unto *obedience*, he himself was "made under the law," and "learned obedience," "fulfilling all righteousness." Though he was in his own person above the law, yet he submitted himself to every law of God and righteous law of men, that he might give an example unto them who were of necessity to be subject unto them. So he tells his disciples, as to one instance of his humility, "I have given you an example, that ye should do as I have done," John xiii. 15; as he calls on all to "learn of him, for he was meek and lowly in heart," Matt. xi. 29,—that is, learn to be like him in those heavenly graces. This the apostles proposed as their pattern and ours: 1 Cor. xi. 1, "Be followers of me, as I am of Christ;" that is, 'labour with me to imitate Christ.' And the utmost perfection which we are bound to aim at in holiness and obedience, is nothing but conformity unto Jesus Christ, and the pattern that he hath set before us,—to mark his footsteps and to follow him. This is our putting on of Jesus Christ and growing up into the same image and likeness with him.

[2.] He goes before the sons of God in *sufferings*, and therein is also a leader unto them by his example. "Christ," saith Peter, "hath suffered for us, leaving us an example that we should follow his steps;" that is, be ready and prepared unto patience in sufferings when we are called thereunto, as he explains himself, 1 Epist. iv. 1, '"Forasmuch as Christ hath suffered for us in the flesh, arm yourselves therefore with the same mind," that you may follow him in the same way.' And this our apostle presseth much in this epistle, chap. xii. 2, 3, "Look unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame. . . . . For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." The sons of God are sometimes ready to think it strange that they should fall into calamity and distresses, and are apt to say with Hezekiah, "Remember, O LORD, we beseech thee, how we have walked before thee in truth, and with an upright heart, and have done that which is good in thy sight," and weep sore; supposing that this might have freed them from oppositions and persecutions. And so it was with Gideon. When the angel told him the Lord was with him, he replies, "Whence is all this evil come upon us?" But when they find it is otherwise, and begin to apply themselves unto their condition, yet if their troubles continue, if they are not in their season removed, they are ready to be "weary and faint in their minds." But saith the apostle, 'Consider the captain of your salvation, he hath set you another manner of example; notwithstanding all his sufferings, he fainted not.' The like argument he presseth, chap. xiii. 12, 13. And the Scripture in many places represents unto us the same consideration. The Jews have a saying, that a third part of the afflictions and troubles that shall be in the world do belong unto the Messiah. But our apostle, who knew better than they, makes all the afflictions of the church to be the "afflictions of Christ," Col. i. 24, who both before underwent them in his own person and led the way to all that shall follow him. And as the obedience of Christ, which is our pattern, did incomparably exceed whatever we can attain unto; so the sufferings of Christ, which are our example, did incomparably exceed all that we shall be called unto. Our pattern is excellent, inimitable in the substance and parts of it, unattainable and unexpressible in its degrees, and he is the best proficient who attends most thereunto.

But what is the end of all this obedience and suffering? death lies at the door, as the ocean whereinto all these streams do run, and seems to swallow them up, that there they are lost for ever. No; for,—[3.] This captain of our salvation is gone before us in passing through death, and entering into glory. He hath showed us in his own resurrection (that great pledge of our immortality) that death

is not the end of our course, but a passage into another more abiding condition. He promiseth that whosoever believeth on him, they shall not be lost, or perish, or consumed by death, but that he will raise them up at the last day, John vi. 39, 40. But how shall this be confirmed unto them? Death looks ghastly and dreadful, as a lion that devours all that come within his reach. 'Why,' saith Christ, 'behold me, entering into his jaws, passing through his power, rising from under his dominion; and fear not,—so shall it be with you also.' This our apostle disputes at large, 1 Cor. xv. 12–21. He is gone before us through death, and is become "the first-fruits of them that sleep." And had Christ passed into heaven before he died, as did Enoch and Elijah, we had wanted the greatest evidence of our future immortality. What, then, remains for the finishing of our course? Why, the captain of our salvation, after he had suffered, entered into glory, and that as our leader, or forerunner, Heb. vi. 20. Jesus as our forerunner is entered into heaven. He is gone before us, to evidence unto us what is the end of our obedience and sufferings. In all this is he a captain and leader unto the sons of God.

(2.) He *guides them and directs them* in their way. This also belongs unto him as their captain and guide. Two things in this are they of themselves defective in:—[1.] They *know not the way* that leads to happiness and glory; and, [2.] They want ability to *discern it aright* when it is showed unto them. And in both they are relieved and assisted by their leader; in the first by his *word*, in the latter by his *Spirit*. [1.] Of themselves they know not the way; as Thomas said, "How can we know the way?" The will of God, the mystery of his love and grace, as to the way whereby he will bring sinners unto glory, is unknown to the sons of men by nature. It was a secret "hid in God," a sealed book, which none in heaven or earth could open. But this Jesus Christ hath fully declared in his word unto all the sons that are to be brought unto glory. He hath revealed the Father from his own bosom, John i. 18; and declared those "heavenly things" which no man knew but he that came down from heaven, and yet at the same time was in heaven, John iii. 12, 13. In his word hath he declared the name and revealed the whole counsel of God, and "brought life and immortality to light," 2 Tim. i. 10. Whatever is any way needful, useful, helpful, in their obedience, worship of God, suffering, expectation of glory, he hath taught it them all, revealed it all unto them; other teachers they need not. Had there been any thing belonging unto their way which he had not revealed unto them, he had not been a perfect captain of salvation unto them. And men do nothing but presumptuously derogate from his glory, who will be adding and imposing their prescriptions in and about this way

[2.] Again; the way being revealed in the word, he enables them by his Spirit to see, discern, and know it, in such a holy and saving manner as is needful to bring them unto the end of it. He gives them eyes to see, as well as provides paths for them to walk in. It had been to no purpose to have declared the way, if he had not also given them light to see it. This blessed work of his Spirit is everywhere declared in the Scripture, Isa. xliii. 16. And by this means is he unto us what he was unto the church in the wilderness, when he went before them in a pillar of fire, to guide them in their way, and to show them where they should rest. And herein lies no small part of the discharge of his office towards us as the captain of our salvation. Whatever acquaintance we have with the way to glory, we have it from him alone; and whatever ability we have to discern the way, he is the fountain and author of it. This God hath designed and called him unto. And all our wisdom consists in this, that we betake ourselves unto him, to him alone, for instruction and direction in this matter, Matt. xvii. 5. Doth not he deservedly wander, yea, and perish, who in war will neglect the orders and directions of his general, and attend unto every idle tale of men pretending to show him a way that they have found out better than that which his captain hath limited him unto?

(3.) He *supplies them with strength* by his grace, that they may be able to *pass on in their way.* They have much work lying before them, much to do, much to suffer, and "without him they can do nothing," John xv. 5. Wherefore he watcheth over them, to "succour them that are tempted," Heb. ii. 18, and to give out "help" unto them all "in time of need," chap. iv. 16; and hence they who have no might, no sufficiency, "can do all things, through Christ that strengtheneth them," Phil. iv. 13. Nothing is too hard for them, nothing can prevail against them, because of the constant supplies of grace which the captain of their salvation communicates unto them. And this makes the ways of the gospel marvellous both to the world and to believers themselves. Their "life is hid with Christ in God," Col. iii. 3; and they have "a new name, which no man knoweth," Rev. ii. 17. The world seeing poor, mean, weak, contemptible creatures, willing, ready, and able to suffer, endure, and die for the name of Christ, stand astonished, not knowing where their great strength lies; as the Philistines did at the might of Samson, whom they saw with their eyes to be like other men. Let them, in the height of their pride and rage of their madness, pretend what they please, they cannot but be, they really are, amazed to see poor creatures, whom otherwise they exceedingly despise, constant unto the truth and profession of the gospel, against all their allurements and affrightments. They know not, they consider not the constant supplies of strength and grace which they receive from their

leader. He gives them the Spirit of truth, which the world neither sees nor knows, John xiv. 17; and therefore it wonders from whence they have their ability and constancy. They cry, 'What! will nothing turn these poor foolish creatures out of their way?' They try them one way, and then another, add one weight of affliction and oppression unto another, and think surely this will effect their design; but they find themselves deceived, and know not whence it is. The ways of obedience are hence also marvellous unto believers themselves. When they consider their own frailty and weakness, how ready they are to faint, how often they are surprised, and withal take a prospect of what opposition lies against them, from indwelling sin, Satan, and the world, which they are acquainted with in several instances of their power and prevalency, they neither know how they have abode so long in their course as they have done, nor how they shall continue in it unto the end. But they are relieved when they come to the promise of the gospel. There they see whence their preservation doth proceed. They see this captain of their salvation, in whom is the fulness of the Spirit, and to whom are committed all the stores of grace, giving out daily and hourly unto them, as the matter doth require. As the captain in an army doth not at once give out unto his soldiers the whole provision that is needful for their way and undertaking,—which if he should, the most of them would instantly waste it, and so quickly perish for want,—but he keeps provision for them all in his stores, and gives out unto them according to their daily necessities; so God gave the people manna for their daily food in the wilderness: even so deals this great leader of the sons of God. He keeps the stores of grace and spiritual strength in his own hand, and from thence imparts unto them according as they stand in need.

(4.) He *subdues their enemies.* And this belongs unto his office, as the captain of their salvation, in an especial manner. Many enemies they have, and unless they are conquered and subdued, they can never enter into glory. Satan, the world, death, and sin, are the chief or heads of them, and all these are subdued by Christ; and that two ways:—First, in *his own person;* for they all attempted him, and failed in their enterprise, John xiv. 30. He bruised the serpent's head, Gen. iii. 15, and "destroyed him that had the power of death, that is, the devil," verse 14 of this chapter,—destroyed his power in a glorious and triumphant manner. Col. ii. 15, " he spoiled principalities and powers, and made a show of them openly, triumphing over them in his cross,"—adding the utmost complement unto his victory, in a triumph. And he overcame the world. John xvi. 33, "Be of good cheer," saith he, "I have overcome the world." Both it and the prince of it were put under his feet. Death also was subdued by him; he "swallowed it up in victory," 1 Cor. xv. 54.

He plucked out its sting, broke its power, disannulled its peremptory law, when he shook it off from him, and rose from under it, Acts ii. 24. Sin also set upon him in his temptations, but was utterly foiled; as all sin is destroyed in its very being where it is not obeyed. And all this was for the advantage of the sons of God.

For, [1.] He hath given them encouragement, in showing them that *their enemies are not invincible*, their power is not uncontrollable, their law not peremptory or eternal; but that having been once conquered, they may the more easily be dealt withal.

[2.] They know also that all these enemies set upon his person in their quarrel, and as he was the great *defender of the faithful:* so that although they were not conquered by their persons, yet they were conquered in their cause; and they are called in to be sharers in the victory, although they were not engaged in the battle.

[3.] That he subdued them by God's ordinance and appointment, as their *representative;* declaring in his person, who is the head, what should be accomplished in every one of his members.

[4.] And that, by his *personal conquest* over them, he hath left them weak, maimed, disarmed, and utterly deprived of that power they had to hurt and destroy before he engaged with them. For he hath thereby deprived them, 1*st*, Of all their right and title to exercise their enmity against or dominion over the sons of God. Before his dealing with them, they had all right to the utmost over mankind,—Satan to rule, the world to vex, sin to enslave, death to destroy and give up unto hell. And all this right was enrolled in the law and hand-writing of ordinances which was against us. This was cancelled by Christ, and nailed to the cross, never to be pleaded more, Col. ii. 14. And when any have lost their right or title unto any thing, whatever their strength be, they are greatly weakened. But he hath herein, 2*dly*, Deprived them of their strength also. He took away the strength of sin as a law, and the sting of death in sin, the arms of the world in the curse, and the power of Satan in his works and strongholds.

But this is not all: he not only subdues these enemies *for them*, but also *in them* and by them; for though they have neither title nor arms, yet they will try the remainder of their power against them also. But "thanks be to God," saith the apostle, "who giveth us the victory through our Lord Jesus Christ," 1 Cor. xv. 57. He enables us in *our own persons* to conquer all these enemies. "Nay," saith he, "in all these things we are more than conquerors," Rom. viii. 37; because we have more assurance of success, more assistance in the conflict, more joy in the trial, than any other conquerors have. We do not only conquer, but triumph also. For Satan, he tells believers "that they have overcome the wicked one," 1 John ii. 13, 14; and shows how it came to pass that they should be able

to do so. It is "because greater is he that is in them than he that is in the world," chap. iv. 7. The good Spirit, which he hath given unto them to help and assist them, is infinitely greater and more powerful than that evil spirit which rules in the children of disobedience. And by this means is Satan bruised even under their feet. A conflict, indeed, we must have with him; we must "wrestle with principalities and powers in heavenly places;" but the success is secured, through the assistance we receive from this captain of our salvation.

The world also is subdued in them and by them: 1 John v. 4, "Whosoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." Faith will do this work; it never failed in it, nor ever will. He that believeth shall overcome; the whole strength of Christ is engaged unto his assistance. Sin is the worst and most obstinate of all their enemies. This puts them hard to it in the battle, and makes them cry out for aid and help, Rom. vii. 24. But this also they receive strength against, so as to carry away the day. "I thank God," saith the apostle, "through Jesus Christ our Lord," verse 25,—namely, for deliverance and victory. Sin hath a double design in its enmity against us;—first, to *reign* in us; secondly, to *condemn* us. If it be disappointed in these designs it is absolutely conquered; and that it is by the grace of Christ. As to its reign and dominion, it is perfectly defeated for the present, Rom. vi. 14. The means of its rule is the authority of the law over us; that being removed, and our souls put under the conduct of grace, the reign of sin comes to an end. Nor shall it condemn us, Rom. viii. 1. And what can it then do? where is the voice of this oppressor? It abides but a season, and that but to endure and die. Death also contends against us, by its own sting and our fear; but the first, by the grace of Christ, is taken from it, and the latter we are delivered from, and so have the victory over it. And all this is the work of this captain of our salvation for us and in us.

(5.) He doth not only conquer all their enemies, but he *avenges their sufferings upon them*, and punisheth them for their enmity. These enemies, though they prevail not absolutely nor finally against the sons of God, yet, by their temptations, persecutions, oppressions, they put them ofttimes to unspeakable hardships, sorrow, and trouble. This the captain of their salvation will not take at their hands, but will avenge upon them all their ungodly endeavours, from the lowest unto the greatest and highest of them. Some he will deal withal in this world; but he hath appointed a day wherein not one of them shall escape. See Rev. xx. 10, 14. Devil, and beast, and false prophet, and death, and hell, shall all together into the lake of fire.

(6.) He *provides a reward, a crown for them;* and in the bestowing thereof accomplisheth this his blessed office of the captain of our salvation. He is gone before the sons into heaven, to make ready their glory, to "prepare a place for them;" and "he will come and receive them unto himself, that where he is, there they may be also," John xiv. 2, 3. When he hath given them the victory, he will take them unto himself, even unto his throne, Rev. iii. 21; and, as a righteous judge, give unto them a crown of righteousness and glory, 2 Tim. iv. 8, 1 Pet. v. 4. And thus is the whole work of conducting the sons of God unto glory, from first to last, committed unto this great captain of their salvation, and thus doth he discharge his office and trust therein; and blessed are all they who are under his leading and guidance. And all this should teach us,—

First, To *betake ourselves unto him, and to rely upon him* in the whole course of our obedience and all the passages thereof. To this purpose is he designed by the Father; this hath he undertaken; and this doth he go through withal. No address that is made unto him in this matter will he ever refuse to attend unto; no case or condition that is proposed unto him is too hard for him, or beyond his power to relieve. He is careful, watchful, tender, faithful, powerful; and all these properties and blessed endowments will he exercise in the discharge of this office. What should hinder us from betaking ourselves unto him continually? Is our trouble so small, are our duties so ordinary, that we can wrestle with them or perform them in our own strength? Alas! we can do nothing,—not think a good thought, not endure a reproachful word. And whatever we seem to do or endure of ourselves, it is all lost; for "in us there dwelleth no good thing." Or are our distresses so great, our temptations so many, our corruptions so strong, that we begin to say, "There is no hope?" Is any thing too hard for the captain of our salvation? Hath he not already conquered all our enemies? Is he not able to subdue all things by his power? Shall we faint whilst Jesus Christ lives and reigns? But, it may be, we have looked for help and assistance, and it hath not answered our expectation, so that now we begin to faint and despond. Sin is not subdued, the world is still triumphant, and Satan rageth as much as ever; his temptations are ready to pass over our souls. But have we sought for his help and assistance in a due manner, with faith and perseverance; unto right ends, of his glory, and advantage of the gospel? Have we taken a right measure of what we have received? or do we not complain without a cause? Let us not "judge according to outward appearance, but judge righteous judgment." What is it to us if the *world triumph*, if *Satan rage*, if *sin tempt* and vex? we are not promised that it shall be otherwise. But are we forsaken? Are we not kept from being prevailed against? If we

ask amiss or for improper ends, or know not what we do receive, or think, because the strength of enemies appears to be great, we must fail and be ruined, let us not complain of our captain; for all these things arise from our own unbelief Let our application unto him be according unto his command, our expectations from him according to the promise, our experiences of what we receive be measured by the rule of the word, and we shall find that we have all grounds of assurance that we can desire. Let us, then, in every condition, "look unto Jesus, the author and finisher of our faith," who hath undertaken the leading of us in the whole course of our obedience from first to last, and we shall not need to faint, nor shall we ever fail.

Secondly, To *look for direction and guidance from him.* This in an especial manner belongs unto him, as the captain of our salvation. There are two things which we find by experience that professors are apt to be at a great loss in whilst they are in this world, —the worship of God, and their own troubles. For the first, we see and find that woful variance that is among all sorts of men; and for the latter, we are apt ourselves to be much bewildered in them, as unto our duty and our way. Now, all this uncertainty ariseth from the want of a due attendance unto Jesus Christ as our guide. In reference unto both these he hath peculiarly promised his presence with us. With the dispensers of the word he hath promised to be "unto the end of the world," or consummation of all things, Matt. xxviii. 20; and we find him walking in the midst of his golden candlesticks, Rev. i. In that allegorical description of the gospel church-state and worship which we have in Ezekiel, there is a peculiar place assigned unto the prince. Now, one end of his presence is, to see that all things are done according unto his mind and will. And unto whom should we go but unto himself alone? His word here will prove the best directory, and his Spirit the best guide. If we neglect these to attend unto the wisdom of men, we shall wander in uncertainties all our days. It is so also in respect of our troubles. We are ready in them to consult with flesh and blood, to look after the examples of others, to take the advice that comes next to hand, when the Lord Christ hath promised his presence with us in them all, and that as the captain of our salvation. And if we neglect him, his example, his direction, his teaching, it is no wonder if we pine away under our distresses.

II. We may observe, that the Lord Jesus Christ being priest, sacrifice, and altar himself, the offering whereby he was consecrated unto the perfection and complement of his office was of necessity to be part of that work which, as our priest and mediator, he was to undergo and perform.

When other typical priests were to be consecrated, there was an

offering of beasts appointed for that purpose, and an altar to offer on, and a person to consecrate them. But all this was to be done in and by Jesus Christ himself. Even the Father is said to consecrate him but upon the account of his designing him and appointing him unto his office; but his immediate actual consecration was his own work, which he performed when he offered himself through the eternal Spirit. By his death and sufferings, which he underwent in the discharge of his office, and as a priest therein offered himself unto God, he was dedicated and consecrated unto the perfection of his office. This would require our further explication in this place, but that it will again occur unto us more directly.

III. The Lord Christ, being consecrated and perfected through sufferings, hath consecrated the way of suffering for all that follow him to pass through unto glory.

IV. All complaints of sufferings, all despondencies under them, all fears of them, are rendered unjust and unequal by the sufferings of Christ. It is surely righteous that they should be contented with his lot here who desire to be received into his glory hereafter. Now, there are sundry things that follow upon this consecration of the way of suffering by Jesus Christ; as,—

(1.) That they are made *necessary and unavoidable.* Men may hope and desire other things, and turn themselves several ways in their contrivances to avoid them, but one way or other sufferings will be the portion of them that intend to follow this captain of salvation. The apostle tells believers that they are predestinated to be conformed to the image of the Son of God, Rom. viii. 29; and lets them know, in the close of that chapter, that no small part of this conformity consists in their afflictions and sufferings. The head having passed through them, there is a measure of afflictions belonging unto the body, which every member is to bear his share of, Col. i. 24. And the Lord Jesus himself hath given this law unto us, that every one who will be his disciple must take up his cross and follow him. Discipleship and the cross are inseparably knit together, by the unchangeable law and constitution of Christ himself. And the gospel is full of warnings and instructions unto this purpose, that none may complain that they were surprised, or that any thing did befall them in the course of their profession which they looked not for. Men may deceive themselves with vain hopes and expectations, but the gospel deceiveth none. It tells them plainly beforehand, that "through much tribulation they must enter into the kingdom of God;" and that they who "will live godly in Christ Jesus shall suffer persecution." If they like not these terms, they may let the way of Christ alone; if they will not do so, why do they yet complain? Christ will be taken with his cross, or not at all. And the folly of our hearts can never be enough bewailed, in thinking

strange of trials and afflictions, when the very first thing that the Lord Christ requireth of them that will be made partakers of him is, that "they deny themselves, and take up their cross." But we would be *children*, and not be *chastised;* we would be *gold*, and not be *tried;* we would *overcome*, and yet not be put to *fight and contend;* we would be *Christians*, and not *suffer*. But all these things are contrary to the eternal law of our profession. And so necessary is this way made, that though God deals with his people in great variety, exercising some with such trials and troubles, that others sometimes in comparison of them seem utterly to go free, yet every one, one way or other, shall have his share and measure. And those exceptions that are made in the providence of God as to some individual persons at some seasons, derogate nothing from the general necessity of the way towards all that do believe.

(2.) It *hath made all sufferings for the gospel honourable.* The sufferings of Christ himself were indeed shameful, and that not only in the esteem of men, but also in the nature of them and by God's constitution. They were part of the curse, as it is written, "Cursed is every one that hangeth on a tree." And as such our Lord Jesus Christ looked on them, when he wrestled with and conquered the shame as well as the sharpness. But he hath rendered all the sufferings of his that remain very honourable in themselves, whatever they are in the reputation of a blind, perishing world. That which is truly shameful in suffering, is an effect of the curse for sin. This Christ by his suffering hath utterly separated from the sufferings of his disciples. Hence the apostles rejoiced that they had the honour to suffer shame for his name, Acts v. 41; that is, the things which the world looked on as shameful, but themselves knew to be honourable. They are so in the sight of God, of the Lord Jesus Christ, of all the holy angels; which are competent judges in this case. God hath a great cause in the world, and that such a one as wherein his name, his goodness, his love, his glory, are concerned; this, in his infinite wisdom, is to be witnessed, confirmed, testified unto by sufferings. Now, can there be any greater honour done unto any of the sons of men, than that God should single them out from among the rest of mankind and appoint them unto this work? Men are honoured according to their riches and treasures; but when Moses came to make a right judgment concerning this thing, he "esteemed the reproach of Christ greater riches than the treasures in Egypt," Heb. xi. 26. We believe that God gave great honour unto the apostles and martyrs of old in all their sufferings. Let us labour for the same spirit of faith in reference unto ourselves, and it will relieve us under all our trials. This, then, also hath Christ added unto the way of sufferings, by his consecration of it for us. All the glory and honour of the world is not to be compared with theirs unto whom "it is given

in the behalf of Christ, not only to believe on him, but also to suffer for his sake," Phil. i. 29, 1 Pet. iv. 14–16.

(3.) He *hath thereby made them useful and profitable.* Troubles and afflictions in themselves and their own nature have no good in them, nor do they tend unto any good end; they grow out of the first sentence against sin, and are in their own nature penal, tending unto death, and nothing else; nor are they, in those who have no interest in Christ, any thing but effects of the wrath of God. But the Lord Christ, by his consecrating of them to be the way of our following him, hath quite altered their nature and tendency; he hath made them good, useful, and profitable. I shall not here show the usefulness of afflictions and sufferings, the whole Scripture abundantly testifieth unto it, and the experience of believers in all ages and seasons confirms it. I only show whence it is that they become so; and that is, because the Lord Christ hath consecrated, dedicated, and sanctified them unto that end. He hath thereby cut them off from their old stock of wrath and the curse, and planted them on that of love and good-will. He hath taken them off from the covenant of works, and translated them into that of grace. He hath turned their course from death towards life and immortality. Mixing his grace, love, and wisdom with these bitter waters, he hath made them sweet and wholesome. And if we would have benefit by them, we must always have regard unto this consecration of them.

(4.) He hath made them *safe.* They are in their own nature a *wilderness*, wherein men may endlessly wander and quickly lose themselves. But he hath made them a *way*, a safe way, that wayfaring men, though fools, may not err therein. Never did a believer perish by afflictions or persecutions;—never was good gold or silver consumed or lost in the furnace. Hypocrites, indeed, and false professors, the fearful, and unbelievers, are discovered by them, and discarded from their hopes: but they that are disciples indeed are never safer than in this way; and that because it is consecrated for them. Sometimes, it may be, through their unbelief, and want of heeding the captain of their salvation, they are wounded and cast down by them for a season; but they are still in the way, they are never turned quite out of the way. And this, through the grace of Christ, doth turn also unto their advantage. Nay, it is not only absolutely a safe way, but comparatively more safe than the way of prosperity. And this the Scripture, with the experience of all saints, bears plentiful witness unto. And many other blessed ends are wrought by the consecration of this way for the disciples of Christ, not now to be insisted on.

5 There remains yet to be considered, in the words of the apostle, the *reason* why the captain of our salvation was to be consecrated

by sufferings; and this he declares in the beginning of the verse,—it "became God" so to deal with him; which he amplifies by that description of him, "For whom are all things, and by whom are all things." Having such a design as he had, to "bring many sons unto glory," and being he for whom are all things, and by whom are all things, it became him so to deal with the captain of their salvation. What is the τὸ πρέπον here intended, and what is the importance of the word, was declared before. This becomingness, whatever it be, ariseth from hence, that God is he for whom are all things, and by whom are all things. It became him not only *who is* so, but *as he is* so, and *because he is* so. There is no reason for the addition of that consideration of God in this matter, but that the cause is in it contained and expressed why it became him to do that which is here ascribed unto him. We are, then, to inquire what it is that is principally regarded in God in this attribution, and thence we shall learn how it became him to bring the Lord Christ into suffering. Now, the description of God in these words is plainly of him as the first cause and last end of all things. Neither is it absolutely his power in making all of nothing, and his sovereign, eternal will, requiring that all things tend unto his glory, that are intended in the words; but that he is the governor, ruler, and judge, of all things made by him and for him, with respect unto that order and law of their creation which they were to observe. This rule and government of all things, taking care that as they are of God so they should be for him, is that which the apostle respects. This, then, is that which he asserts, namely, that it became God, as the governor, ruler, and judge of all, to consecrate Christ by sufferings: which must be further explained.

Man being made an intellectual creature, had a rule of moral obedience given unto him. This was he to observe to the glory of his Creator and Lawgiver, and as the condition of his coming unto him and enjoyment of him. This is here supposed by the apostle; and he discourseth how man, having broken the law of his creation, and therein come short of the glory of God, might by his grace be again made partaker of it. With respect unto this state of things, God can be no otherwise considered but as the supreme governor and judge of them. Now, that property of God which he exerteth principally as the ruler and governor of all, is his justice, "justitia regiminis," the righteousness of government. Hereof there are two branches; for it is either remunerative or vindictive. And this righteousness of God, as the supreme ruler and judge of all, is that upon the account whereof it was meet for him, or became him, to bring the sons to glory by the sufferings of the captain of their salvation. It was hence just and equal, and therefore indispensably necessary that so he should do. Supposing that man was created in the

image of God, capable of yielding obedience unto him, according to the law concreated with him and written in his heart, which obedience was his moral being for God, as he was from or of him; supposing that he by sin had broken this law, and so was no longer for God, according to the primitive order and law of his creation; supposing also, notwithstanding all this, that God in his infinite grace and love intended to bring some men unto the enjoyment of himself, by a new way, law, and appointment, by which they should be brought to be for him again;—supposing, I say, these things, which are all here supposed by our apostle and were granted by the Jews, it became the justice of God, that is, it was so just, right, meet, and equal, that the judge of all the world, who doth right, could no otherwise do, than cause him who was to be the way, cause, means, and author of this recovery of men into a new condition of being for God, to suffer in their stead. For whereas the vindictive justice of God, which is the respect of the universal rectitude of his holy nature unto the deviation of his rational creatures from the law of their creation, required that that deviation should be revenged, and themselves brought into a new way of being for God, or of glorifying him by their sufferings, when they had refused to do so by obedience, it was necessary, on the account thereof, that if they were to be delivered from that condition, the author of their deliverance should suffer for them. And this excellently suits the design of the apostle, which is to prove the *necessity of the suffering of the Messiah*, which the Jews so stumbled at. For if the justice of God required that so it should be, how could it be dispensed withal? Would they have God unjust? Shall he forego the glory of his righteousness and holiness to please them in their presumption and prejudices? It is true, indeed, if God had intended no salvation for his sons but one that was temporal, like that granted unto the people of old under the conduct of Joshua, there had been no need at all of the sufferings of the captain of their salvation. But they being such as in themselves had sinned and come short of the glory of God, and the salvation intended them being spiritual, consisting in a new ordering of them for God, and the bringing of them unto the eternal enjoyment of him in glory, there was no way to maintain the honour of the justice of God but by his suffering. And as here lay the great mistake of the Jews, so the denial of this condecency of God's justice, as to the sufferings of the Messiah, is the πρῶτον ψεῦδος of the Socinians. Schlichtingius on this place would have no more intended but that the way of bringing Christ to suffer was answerable unto that design which God had laid to glorify himself in the salvation of man. But the apostle says not that it became or was suitable unto an arbitrary free decree of God, but that it became himself as the supreme ruler and judge of all. He speaks not of

what was meet unto the execution of a free decree, but of what was meet, on the account of God's holiness and righteousness, to the constitution of it, as the description of him annexed doth plainly show. And herein have we with our apostle discovered the great, indispensable, and fundamental cause of the sufferings of Christ. And we may hence observe, that,—

V. Such is the desert of sin, and such is the immutability of the justice of God, that there was no way possible to bring sinners unto glory but by the death and sufferings of the Son of God, who undertook to be the captain of their salvation.

It would have been unbecoming God, the supreme governor of all the world, to have passed by the desert of sin without this satisfaction. And this being a truth of great importance, and the foundation of most of the apostle's ensuing discourses, must be a while insisted on.

In these verses, that foregoing this, and some of those following, the apostle directly treats of the *causes of the sufferings and death of Christ;*—a matter as of great importance in itself, comprising no small part of the mystery of the gospel, so indispensably necessary to be explained and confirmed unto the Hebrews, who had entertained many prejudices against it. In the foregoing verse he declared the cause προηγουμένην, the inducing, leading, moving cause; which was "the grace of God,"—by the grace of God he was to taste death for men. This grace he further explains in this verse, showing that it consisted in the design of God to "bring many sons unto glory." All had sinned and come short of his glory. He had, according to the exigence of his justice, denounced and declared death and judgment to be brought upon all that sinned, without exception. Yet such was his infinite love and grace, that he determined or purposed in himself to deliver some of them, to make them sons, and to bring them unto glory. Unto this end he resolved to send or give his Son to be a captain of salvation unto them. And this love or grace of God is everywhere set forth in the gospel. How the sufferings of this captain of salvation became useful unto the sons, upon the account of the manifold union that was between them, he declares in the following verses, further explaining the reasons and causes why the benefit of his sufferings should redound unto them. In this verse he expresseth the cause, προκαταρκτικήν, the procuring cause, of the death and sufferings of Christ; which is the justice of God, upon supposition of sin and his purpose to save sinners. And this, upon examination, we shall find to be the great cause of the death of Christ.

That the Son of God, who did no sin, in whom his soul was always well pleased on the account of his obedience, should suffer and die, and that a death under the sentence and curse of the law, is a great

and astonishable mystery. All the saints of God admire at it, the angels desire to look into it. What should be the cause and reason hereof, why God should thus "bruise him and put him to grief?" This is worth our inquiry; and various are the conceptions of men about it. The Socinians deny that his sufferings were penal, or that he died to make satisfaction for sin; but only that he did so to confirm the doctrine that he had taught, and to set us an example to suffer for the truth. But his doctrine carried its own evidence with it that it was from God, and was besides uncontrollably confirmed by the miracles that he wrought. So that his sufferings on that account might have been dispensed withal. And surely this great and stupendous matter, of the dying of the Son of God, is not to be resolved into a reason and cause that might so easily be dispensed with. God would never have given up his Son to die, but only for such causes and ends as could no otherwise have been satisfied or accomplished. The like also may be said of the other cause assigned by them, namely, to set us an example. It is true, in his death he did so, and of great and singular use unto us it is that so he did; but yet neither was this, from any precedent law or constitution, nor from the nature of the thing itself, nor from any property of God, indispensably necessary. God could by his grace have carried us through sufferings, although he had not set before us the example of his Son: so he doth through other things no less difficult, wherein the Lord Christ could not in his own person go before us; as in our *conversion unto God*, and *mortification of indwelling sin*, neither of which the Lord Christ was capable of. We shall leave them, then, as those who, acknowledging the death of Christ, do not yet acknowledge or own any sufficient cause or reason why he should die.

Christians generally allow that the sufferings of Christ were penal, and his death satisfactory for the sins of men; but as to the cause and reason of his so suffering they differ. Some, following Austin, refer the death of Christ solely unto the wisdom and sovereignty of God. God would have it so, and therein are we to acquiesce. Other ways of saving the elect were possible, but this God chose, because so it seemed good unto him. Hence arose that saying, "That one drop of the blood of Christ was sufficient to redeem the whole world;" only it pleased God that he should suffer unto the utmost. And herein are we to rest, that he hath suffered for us, and that God hath revealed. But this seems not to me any way to answer that which is here affirmed by the apostle, namely, that it became God, as the supreme governor of all the world, so to cause Christ to suffer; nor do I see what demonstration of the glory of justice can arise from the punishing of an innocent person who might have been spared, and yet all the ends of his being so punished have been brought about. And to say that one drop of Christ's blood was sufficient

to redeem the world, is derogatory unto the goodness, wisdom, and righteousness of God, in causing not only *the whole* to be shed, but also "his soul to be made an offering for sin;" which was altogether needless if that were true. But how far this whole opinion is from truth, which leaves no necessary cause of the death of Christ, will afterwards appear.

Others say, that on supposition that God had appointed the curse of the law, and death to be the penalty of sin, his faithfulness and veracity were engaged so far that no sinner should go free, or be made partaker of glory, but by the intervention of satisfaction. And therefore, on the supposition that God would make some men his sons, and bring them to glory, it was necessary, with respect unto the engagement of the truth of God, that he should suffer, die, and make satisfaction for them. But all this they refer originally unto a free constitution, which might have been otherwise. 'God might have ordered things so, without any derogation unto the glory of his justice or holiness in the government of all things, as that sinners might have been saved without the death of Christ; for if he had not engaged his word, and declared that death should be the penalty of sin, he might have freely remitted it without the intervention of any satisfaction.' And thus all this whole work of death being the punishment of sin, and of the sufferings of Christ for sinners, is resolved into a free purpose and decree of God's will, and not into the exigence of any essential property of his nature; so that it might have been otherwise in all the parts of it, and yet the glory of God preserved every way entire. Whether this be so or no, we shall immediately inquire.

Others grant many *free acts* of the mind and will of God in this matter; as, first, the creation of man in such a condition as that he should have a moral dependence on God in reference unto his utmost end was an effect of the sovereign pleasure, will, and wisdom of God. But on supposition of this decree and constitution, they say, the nature, authority, and holiness of God required indispensably that man should yield unto him that obedience which he was directed unto and guided in by the *law of his creation;* so that God could not suffer him to do otherwise, and remain in his first state, and come unto the end first designed unto him, without the loss of his authority and wrong of his justice. Again, they say that God did freely, by an act of his sovereign will and pleasure, decree to permit man to sin and fall, which might have been otherwise; but on supposition that so he should do and would do, and thereby infringe the order of his dependence on God in reference unto his utmost end, that the justice of God, as the supreme governor of all things, did indispensably require that he should receive "a meet recompence of reward," or be punished answerably unto his crimes: so

that God could not have dealt otherwise with him without a high derogation from his own righteousness. Again, they say that God, by a mere free act of his love and grace, designed the Lord Jesus Christ to be the way and means for the saving of sinners, which might have been otherwise. He might, without the least impeachment of the glory of any of his essential properties, have suffered all mankind to have perished under that penalty which they had justly incurred; but of his own mere love, free grace, and good pleasure, he gave and sent him to redeem them. But on the supposition thereof, they say, the justice of God required that he should lay on him the punishment due unto the sons whom he redeemed; it became him, on the account of his natural essential justice, to bring him into sufferings. And in this opinion is contained the truth laid down in our proposition, which we shall now further confirm, namely, that it became the nature of God, or the essential properties of his nature required indispensably, that sin should be punished with death, in the sinner or in his surety; and therefore if he would bring any sons to glory, the captain of their salvation must undergo sufferings and death, to make satisfaction for them. For,—

(1.) Consider that description which the Scripture giveth us of the *nature of God* in reference unto sin; and this it doth either metaphorically or properly. In the first way it compares God unto fire, unto "a consuming fire;" and his acting toward sin as the acting of fire on that which is combustible, whose nature it is to consume it: Deut. iv. 24, "Thy God is a consuming fire;" which words the apostle repeats, Heb. xii. 29. "Devouring fire and everlasting burnings," Isa. xxxiii. 14. Hence, when he came to give the law, which expresseth his wrath and indignation against sin, his presence was manifested by great and terrible fires and burnings, until the people cried out, "Let me not see this great fire any more, lest I die," Deut. xviii. 16. They saw death and destruction in that fire, because it expressed the indignation of God against sin. And therefore the law itself is also called "a fiery law," Deut. xxxiii. 2, because it contains the sense and judgment of God against sin; as in the execution of the sentence of it, the breath of the Lord is said to kindle the fire of it like a stream of brimstone, Isa. xxx. 33: so chap. lxvi. 15, 16. And by this metaphor doth the Scripture lively represent the nature of God in reference unto sin. For as it is the nature of fire to consume and devour all things that are put into it, without sparing any or making difference, so is the nature of God in reference unto sin; wherever it is, he punisheth and revengeth it according to its demerit. The metaphor, indeed, expresseth not the *manner* of the operation of the one and the other, but the *certainty* and *event* of the working of both from the principles of the

nature of the one and the other. The fire so burneth by a *necessity of nature* as that it acts to the utmost of its quality and faculty by a pure natural necessity. God punisheth sin, as, suitably unto the principle of his nature, otherwise he cannot do; yet so as that, for the manner, time, measure, and season, they depend on the constitution of his wisdom and righteousness, assigning a meet and equal recompence of reward unto every transgression. And this the Scripture teacheth us by this metaphor, or otherwise we are led by it from a right conception of that which it doth propose; for God cannot at all be unto sin and sinners as a devouring fire, unless it be in the principles of his nature indispensably to take vengeance on them.

Again, the Scripture expresseth this nature of God with reference unto sin properly, as to what we can conceive thereof in this world, and that is by his holiness, which it sets forth to be such, as that on the account thereof he can bear with no sin, nor suffer any sinner to approach unto him; that is, let no sin go unpunished, nor admit any sinner into his presence whose sin is not expiated and satisfied for. And what is necessary upon the account of the holiness of God is absolutely and indispensably so, his holiness being his nature. "Thou art," saith Habakkuk, "of purer eyes than to behold evil, and canst not look on iniquity," chap. i. 13;—'Thou canst not by any means have any thing to do with sin.' That is, it may be, because he *will* not. 'Nay,' saith he; 'it is upon the account of his purity or holiness.' That is such as he cannot pass by sin, or let it go unpunished. The psalmist also expresseth the nature of God to the same purpose, Ps. v. 4–6, "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight; thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing. The LORD will abhor the bloody and deceitful man." What is the formal reason and cause of all these things,—that he hates, abhors, and will destroy sin and sinners? It is because he is such a God: 'Thou art not a God to do otherwise,'—a God of such purity, such holiness. And should he pass by sin without the punishment of it, he would not be such a God as he is. Without ceasing to be such a God, so infinitely holy and pure, this cannot be. The foolish and all workers of iniquity must be destroyed, because he is such a God. And in that proclamation of his name wherein he declared many blessed, eternal properties of his nature, he adds this among the rest, that "he will by no means clear the guilty," Exod. xxxiv. 7. This his nature, this his eternal holiness requireth, that the guilty be by no means cleared. So Joshua instructs the people in the nature of this holiness of God, chap. xxiv. 19, "Ye cannot serve the LORD: for he is an holy God; he is a jealous God; he will not forgive your

transgressions nor your sins." That is, 'If you continue in your sins, if there be not a way to free you from them, it is in vain for you to have any thing to do with this God; for he is holy and jealous, and will therefore certainly destroy you for your iniquities.' Now, if such be the nature of God, that with respect thereunto he cannot but punish sin in whomsoever it be found, then the suffering of every sinner, in his own person or by his surety, doth not depend on a mere *free, voluntary constitution*, nor is to be resolved merely into the veracity of God in his commination or threatening, but is antecedently unto them *indispensably necessary*, unless we would have the nature of God changed, that sinners may be freed. Whereas, therefore, the Lord Christ is assigned the captain of our salvation, and hath undertaken the work of bringing sinners unto glory, it was meet, with respect unto the holiness of God, that he should undergo the punishment due unto their sin. And thus the necessity of the sufferings and satisfaction of Christ is resolved into the holiness and nature of God. He being such a God as he is, it could not otherwise be.

(2.) The same is manifest from that principle whereunto the punishment of sin is assigned; which is not any free act of the will of God, but an essential property of his nature, namely, his justice or righteousness. What God doth because he is righteous is necessary to be done. And if it be *just with God* in respect of his essential justice to punish sin, it would be *unjust* not to do it; for to condemn the innocent and to acquit the guilty are equally unjust. Justice is an eternal and unalterable rule, and what is done according unto it is necessary; it may not otherwise be, and justice not be impeached. That which is to be done with respect to justice must be done, or he that is to do it is unjust. Thus it is said to be "a righteous thing with God" to render tribulation unto sinners, 2 Thess. i. 6; because he is righteous, and from his righteousness or justice: so that the contrary would be unjust, not answer his righteousness. And it is "the judgment of God that they who commit sin are worthy of death," Rom. i. 32;—namely, it is that which his justice requireth should be so; that is the judgment of God. Not only doth he render death unto sinners because he hath threatened so to do, but because his justice necessarily requireth that so he should do. So the apostle further explains himself, chap. ii. 5–9, where he calls the last day "the day of the revelation of the righteous judgment of God;" wherein, by rendering tribulation unto sinners, he will manifest what his righteousness requires. And what that requires cannot otherwise be, God being *naturally, necessarily, essentially* righteous. And this property of God's nature, requiring that punishment be inflicted on sin and sinners, is often in Scripture called his "anger" and "wrath;" for although sometimes the effects

of anger and wrath in punishment itself be denoted by these expressions, yet often also they denote the habitude of the nature of God in his justice towards sin. For anger in itself, being a passion and perturbation of mind, including change and weakness, cannot properly be ascribed unto God; and therefore when it is spoken of as that which is in him, and not of the effects which he works on others, it can intend nothing but his vindictive justice, that property of his nature which necessarily inclines him unto the punishment of sin. Thus it is said that his "wrath" or anger is "revealed from heaven against all ungodliness," Rom. i. 18; that is, he discovers in his judgments what is his justice against sin. And thus when he comes to deal with Christ himself, to make him a propitiation for us, he is said to have "set him forth εἰς ἔνδειξιν τῆς δικαιοσύνης," Rom. iii. 25, 26,—"to declare his righteousness for the remission of sins; that he might be just, and the justifier of him which believeth in Jesus?" As God would pardon sin, and justify them that believe, so he would be just also. And how could this be? By punishing our sins in Christ;—that declared his righteousness. Ἔνδειξις here is as much as ἔνδειγμα, "documentum,"—a declaration by an especial instance or example: or as ὑπόδειγμα, as he is said to have punished Sodom and Gomorrah, and to have left them ὑπόδειγμα μελλόντων ἀσεβεῖν,—"an example unto them that should live ungodly;" that is, an instance of what his dealings would be with sinners. So God is said here to have "declared his righteousness," by an example in the sufferings of Christ; which, indeed, was the greatest instance of the severity and inexorableness of justice against sin that God ever gave in this world. And this he did that he might be just, as well as gracious and merciful, in the forgiveness of sin. Now, if the justice of God did not require that sin should be punished in the Mediator, how did God give an instance of his justice in his sufferings; for nothing can be declared but in and by that which it requires? For to say that God showed his righteousness in doing that which might have been omitted without the least impeachment of his righteousness, is in this matter not safe.

(3.) God is the supreme ruler, governor, and judge of all. To him as such it belongeth to do right. So saith Abraham, Gen. xviii. 25, "Shall not the Judge of all the earth do right?" Undoubtedly he will do so, it belongs unto him so to do; for, saith the apostle, "Is God unrighteous who taketh vengeance? God forbid: for then how shall God judge the world?" Rom. iii. 5, 6 Right judgment in all things belongs unto the universal rectitude of the nature of God, as he is the supreme governor and judge of all the world. Now, the goodness and rightness of all things consists in the observation of that place and order which God in their creation allotted unto them, whereon he pronounced that they were exceeding

good. And that this order be preserved for the good of the whole, it belongs unto the government of God to take care; or if it be in any thing transgressed, not to leave all things in confusion, but to reduce them into some new order and subjection unto himself. That this order was broken by sin we all know. What shall now the governor of all the world do? Shall he leave all things in disorder and confusion? cast off the works of his hands, and suffer all things to run at random? Would this become the righteous governor of all the world? What, then, is to be done to prevent this confusion? Nothing remains but that he who brake the first order by sin should be subdued into a new one by punishment. This brings him into subjection unto God upon a new account. And to say that God might have let his sin go unpunished, is to say that he might not be righteous in his government, nor do that which is necessary for the good, beauty, and order of the whole. But hereof somewhat was spoken in the opening of the words, so that it need not further be insisted on.

(4.) Lastly, there is no common presumption ingrafted in the hearts of men concerning any free act of God, and which might have been otherwise. No free decree or act of God is or can be known unto any of the children of men but by revelation; much less have they all of them universally an *inbred persuasion* concerning any such acts or actings. But of the natural properties of God, and his acting suitably unto them, there is a secret light and persuasion ingrafted in the hearts of all men by nature. At least, those things of God whereof there is a natural and indelible character in the hearts of all men are natural, necessary, and essential unto him. Now, that *God is just*, and that therefore he *will punish sin, all sin*, is an inbred presumption of nature, that can never be rooted out of the minds of men. All sinners have an inbred apprehension that God is displeased with sin, and that punishment is due unto it. They cannot but know that it is "the judgment of God that they who commit sin are worthy of death." And therefore, though they have not the written law to instruct them, yet "their thoughts accuse them" upon sin, Rom. ii. 14, 15,—that is, their consciences,—which is the judgment which a man makes of himself in reference unto the judgment of God. And therefore all nations who retained any knowledge of a deity constantly invented some ways and means whereby they thought they might expiate sin, and appease the god that they feared. All which manifests that the punishment of sin inseparably follows the nature of God, and such properties thereof as men have a natural, inbred notion and presumption of; for if it depended merely on the will of God, and his faithfulness in the accomplishing of that threatening and constitution whereof they had no knowledge, they could not have had such an immovable and

unconquerable apprehension of it. But these things I have handled at large elsewhere.[1]

And this fully discovers the vile and horrid nature of sin. "Fools," as the wise man tells us, "make a mock of it." Stifling for a while their natural convictions, they act as if sin were a thing of naught; at least, not so horrible as by some it is represented. And few there are who endeavour aright to obtain a true notion of it, contenting themselves in general that it is a thing that ought not to be. What direct opposition it stands in unto the nature, properties, rule, and authority of God, they consider not. But the last day will discover the true nature of it, when all eyes shall see what it deserves in the judgment of God, which is according unto righteousness. Is it a small thing for a creature to break that order which God at first placed him and all things in, to cast off the rule and authority of God, to endeavour to dethrone him, so that he cannot continue to be the supreme governor of all things, and judge of all the world, unless he punish it? Is it a small thing to set up that which hath an utter inconsistency with the holiness and righteousness of God, so that if it go free, God cannot be holy and righteous? If these things will not now sink into the minds of men, if they will not learn the severity of God in this matter from the law, on the threatening and curse whereof he hath impressed the image of his holiness and justice, as was said, they will learn it all in hell. Why doth God thus threaten and curse sin and sinners? Why hath he prepared an eternity of vengeance and torment for them? Is it because he would? Nay, but because it could not otherwise be, God being so holy and righteous as he is. Men may thank themselves for death and hell. They are no more than sin hath made necessary, unless God should cease to be holy, righteous, and the judge of all, that they might sin freely and endlessly. And this appears most eminently in the cross of Christ; for God gave in him an instance of his righteousness and of the desert of sin. Sin being imputed unto the only Son of God, he could not be spared. If he be made sin, he must be made a curse; if he will take away our iniquities, he must make his soul an offering for sins, and bear the punishment due unto them. Obedience in all duties will not do it; intercession and prayers will not do it; sin required another manner of expiation. Nothing but undergoing the wrath of God and the curse of the law, and therein answering what the eternal justice of God required, will effect that end. How can God spare sin in his enemies, who could not spare it on his only Son? Had it been possible, this cup should have passed from him; but this could not be, and God continue righteous. These things, I say, will give us an insight into the

[1] In his treatise De Divinâ Justitiâ, etc., vol. x of the author's works.—ED.

nature of sin, and the horrible provocation wherewith it is attended.

And this also opens the mystery of the wisdom, and love, and grace of God, in the salvation of sinners. This is that which he will for ever be admired in: A way he hath found out to exercise grace and satisfy justice at the same time, in and by the same person. Sin shall be *punished*, all sin, yet *grace exercised; sinners* shall be *saved*, yet *justice exalted;*—all in the cross of Christ.

Verses 11–13.

The great reason and ground of the necessity of the sufferings of Christ hath been declared. It became God that he should suffer. But it doth not yet appear on what grounds this suffering of his could be profitable or beneficial unto the sons to be brought unto glory. It was the sinner himself against whom the law denounced the judgment of death; and although the Lord Christ, undertaking to be a captain of salvation unto the sons of God, might be willing to suffer for them, yet what reason is there that the punishment of one should be accepted for the sin of another? Let it be granted that the Lord Christ had an absolute and sovereign power over his own life and all the concernments of it, in the nature which he assumed, as also that he was willing to undergo any sufferings that God should call him unto; this, indeed, will acquit the justice of God in giving him up unto death, but whence is it that sinners should come to be so interested in these things as thereon to be acquitted from sin and brought unto glory? In these verses the apostle enters upon a discovery of the reasons hereof also. He supposeth, indeed, that there was a compact and agreement between the Father and Son in this matter; which he afterwards expressly treateth on, chap. x. He supposeth, also, that in his sovereign authority, God had made a relaxation of the law as to the *person suffering*, though not as to the *penalty to be suffered;* which God abundantly declared unto the church of the Jews in all their sacrifices, as we shall manifest. These things being supposed, the apostle proceeds to declare the grounds of the equity of this substitution of Christ in the room of the sons, and of their advantage by his suffering, the proposition whereof he lays down in these verses, and the especial application in those that ensue.

Ver. 11–13.—Ὅ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται ἀδελφοὺς αὐτοὺς καλεῖν, λέγων· Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. Καὶ πάλιν· Ἐγὼ ἔσομαι πεποιθὼς ἐπ' αὐτῷ· καὶ πάλιν· Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός.

There is no variety in the reading of these words in any copies, nor do translators differ in rendering the sense of them. The Syriac renders the last testimony as if the words were spoken unto God, "Behold I and the children יהבתני

לִי אֲדֹנָי,—"whom thou hast given unto me, O God." The Ethiopic, "Wherefore they who sanctify and they who are sanctified are altogether;" to what purpose I cannot guess.

Ἁγιάζω is used in this epistle both in the *legal* sense of it, "to separate," "consecrate," "dedicate;" and in the *evangelical*, "to purify," "sanctify," to make internally and really holy. It seems in this place to be used in the latter sense, though it includes the former also, κατ' ἀκολούθησιν, "by just consequence," for they who are sanctified are separated unto God. The word, then, expresseth what the Lord Christ doth unto and for the sons as he is the captain of their salvation. He consecrates them unto God, through the sanctification of the Spirit, and washing in his own blood.

Ἐξ ἑνός. It may be of the masculine gender, and so denote one person; or of the neuter, and so one thing, one mass, one common principle; whereof afterwards.

The first testimony is taken from Ps. xxii. 23, אֲסַפְּרָה שִׁמְךָ לְאַחָי בְּתוֹךְ קָהָל אֲהַלְלֶךָּ; which the LXX. render Διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε. The first word, אֲסַפְּרָה, "narrabo," "annunciabo," the apostle renders by ἀπαγγελῶ, more properly than they by διηγήσομαι. In the rest of the words there is a coincidence, the original being expressly rendered in them. For though הָלַל, be rendered simply "to praise," yet its most frequent use, when respecting God as its object, is "to praise by hymns or psalms;" as the apostle here, Ὑμνήσω σε, "Tibi hymnos canam," or, "Te hymnis celebrabo,"—"I will sing hymns unto thee," or "praise thee with hymns:" which was the principal way of setting forth God's praise under the old testament.

It is not certain whence the second testimony is taken. Some suppose it to be from Isa. viii. 17, from whence the last also is cited. The words of the prophet there, וְקִוֵּיתִי לוֹ, are rendered by the LXX. Καὶ πεποιθὼς ἔσομαι ἐπ' αὐτῷ, the words here used by the apostle. But there are sundry things that will not allow us to close with this supposal:—First, the original is not rightly rendered by the LXX., and, as we shall see, the apostle's words do exactly express the original in another place. Besides, קָוָה is never but in this place and once more turned into πείθω by the LXX., but is constantly rendered by them μένω, or ὑπομένω: so that it is not improbable but that these words might be inserted into the Greek text out of this place of the apostle, there being some presumptions and likelihoods that it was the place intended by him, especially because the next testimony used by the apostle consists in the words immediately ensuing these in the prophet. But yet that yields another reason against this supposition; for if the apostle continued on the words of the prophet, to what end should he insert in the midst of them that constant note of proceeding unto another testimony, καὶ πάλιν, "and again," especially considering that the whole testimony speaks to the same purpose?

We shall, then, refer these words unto Ps. xviii. 3, אֶחֱסֶה־בּוֹ; which the LXX. render, Ἐλπιῶ ἐπ' αὐτόν, "I will hope in him;" the apostle more properly, Ἔσομαι πεποιθὼς ἐπ' αὐτῷ, "I will put my trust in him." And that that psalm had respect unto the Lord Christ and his kingdom our apostle showeth elsewhere, by citing another testimony out of it concerning the calling of the Gentiles, Rom. xv. 9; nor was the latter part of the psalm properly fulfilled in David at all.

The last testimony is unquestionably taken out of Isa. viii. 18, where the words are, הִנֵּה אֲנֹכִי וְהַיְלָדִים אֲשֶׁר נָתַן לִי יְהוָה; and rendered by the LXX., as here by the apostle, Ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ Θεός. יְלָדִים is properly "nati," γενητοί, or ἔκγονοι, those that are begotten or born of any one, whilst they are in their tender age. But it may be rendered by παιδία, as it is by the LXX., Gen. xxx. 26, xxxii. 23, xxxiii. 1, 2, which is "children" in a larger sense.[1]

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[1] EXPOSITION.—Ἁγιάζ., according to Ebrard, refers neither to sanctification nor to justification, as such, but to the total change in their relation to God which

Ver. 11–13.—For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

The words contain,—First, A further description of the captain of salvation, and the sons to be brought unto glory by him, mentioned in the verse foregoing, taken from his office and work towards them, and the effect thereof upon them, "He that sanctifieth and they that are sanctified;" which is the subject of the first proposition in these words. Secondly, An assertion concerning them, "They are all of one." Thirdly, A natural consequence of that assertion, which includes also the scope and design of it, "He is not ashamed to call them brethren." Fourthly, The confirmation hereof by a triple testimony from the Old Testament.

First, He describes the captain of salvation and the sons to be brought unto glory by their mutual relation to one another in *sanctification*. He is ὁ ἁγιάζων, "he that sanctifieth;" and they are οἱ ἁγιαζόμενοι, "they that are sanctified." That it is the Son, the captain of salvation, that is intended by the sanctifier, both what the apostle affirms immediately of him and them, and the ensuing testimonies whereby he confirms it, do make evident. And as in the verse foregoing, giving an account why God would have Christ to suffer, he describes him by that property of his nature which includes a necessity of his so doing; so here, setting forth the causes on our part of that suffering, and the grounds of our advantage thereby, he expresseth him and the children by those terms which manifest their relation unto one another, and which they could not have stood in had they not been of the same nature, as he afterwards declares. Now, the same word being here used actively and passively, it must in both places be understood in the same sense, the one expressing the effect of the other. As Christ sanctifies, so are the children sanctified. And the act of Christ which is here intended is that which he did for the sons, when he suffered for them according to God's appointment, as verse 10. Now, as was said before, to sanctify is either to separate and to dedicate unto sacred use, or to purify and make really holy; which latter sense is here principally intended.

takes place in the members of the new covenant, in opposition to the relation of the natural man to God. Ἐξ ἑνός, "of one;" that is, Father.—*Macknight, De Wette, Conybeare and Howson, Tholuck, Ebrard*, etc.

Translations.—Ὅτε γὰρ ἁγιάζ. Both the purifier and the purified.—*Scholefield.* He that atoneth, and they that are atoned for.—*Turner.* He who maketh expiation, and they for whom expiation is made.—*Stuart.* Ἁγιαζόμενοι, literally, who are in the process of sanctification.—*Conybeare and Howson.*—Ed.

Thus, when the apostle speaks of the effects of the offering of Christ for the elect, he distinguisheth between their τελείωσις, or "consummation," and their ἁγιασμός, or "sanctification:" chap. x. 14, Μιᾷ προσφορᾷ τετελείωκεν τοὺς ἁγιαζομένους·—"By one offering he consummated" (or "perfected") "the sanctified." First, he sanctifieth them, and then dedicates them unto God, so that they shall never more need any initiation into his favour and service. This work was the captain of salvation designed unto. The children that were to be brought unto glory being in themselves unclean and unholy, and on that account separated from God, he was to purge their natures and to make them holy, that they might be admitted into the favour of and find acceptance with God. And for the nature of this work, two things must be considered:—first, The *impetration* of it, or the way and means whereby he obtained this sanctification for them; and, secondly, The *application* of that means, or real effecting of it. The first consisteth in the sufferings of Christ and the merit thereof. Hence we are so often said to be sanctified and washed in his blood, Eph. v. 25; Acts xx. 32; Rev. i. 5; and his blood is said to cleanse us from all our sins, 1 John i. 7. As it was shed for us, he procured, by the merit of his obedience therein, that those for whom it was shed should be purged and purified, Titus ii. 14. The other consists in the effectual working of the Spirit of grace, communicated unto us by virtue of the blood-shedding and sufferings of Christ, as the apostle declares, Tit. iii. 4–6. And they who place this sanctification merely on the doctrine and example of Christ (as Grotius on this place), besides that they consider not at all the design and scope of the place, so they reject the principal end and the most blessed effect of the death and blood-shedding of the Lord Jesus. Now, in this description of the captain of salvation and of the sons, the apostle intimates a further necessity of his sufferings,—because they were to be sanctified by him, which could no otherwise be done but by his death and blood-shedding. Having many things to observe from these verses, we shall take them up as they offer themselves unto us in our procedure; as here,—

I. That all the children which are to be brought unto glory, antecedently unto their relation unto the Lord Christ, are polluted, defiled, separate from God.

They are all to be sanctified by him, both as to their real purification and their consecration to be God's hallowed portion. This, for many blessed ends, the Scripture abundantly instructs us in: Tit. iii. 3, "We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." A most wretched, defiled, and loathsome condition, that which justly might be an abhorrency to God and all his holy angels! and such, indeed, God describes it to be by his prophet: Ezek. xvi. 5, 6, "Thou wast polluted in thy blood, and cast

out in the open field, to the loathing of thy person." Thus we were, saith the apostle; even we, who are now sanctified and cleansed by the means which he afterwards relates. The like description he gives of this estate, 1 Cor. vi. 11, with an assertion of the same delivery from it. We are naturally very proud,—apt to please ourselves in ourselves; to think of nothing less than of being polluted or defiled, or at least not so far but that we can wash ourselves. What a hard thing is it to persuade the great men of the world, in the midst of their ornaments, paintings, and perfumes, that they are all over vile, leprous, loathsome, and defiled! Are they not ready to wash themselves in the blood of them who intimate any such thing unto them? But whether men will hear or forbear, this is the condition of all men, even of the sons of God themselves, before they are washed and sanctified by Christ Jesus. And as this sets out the infinite love of God in taking notice of such vile creatures as we are, and the unspeakable condescension of the Lord Christ, with the efficacy of his grace in cleansing us by his blood, so it is sufficient to keep us humble in ourselves, and thankful unto God all our days.

II. That the Lord Christ is the great sanctifier of the church. His title is ὁ ἁγιάζων, "the sanctifier;" of which more afterwards. The Lord Christ, the captain of our salvation, sanctifies every son whom he brings unto glory.

He will never glorify an unsanctified person. The world, indeed, is full of an expectation of glory by Christ; but of that which is indispensably previous thereunto they have no regard. But this the Scripture gives us as a principal effect of the whole mediation of Christ;—of his death, Eph. v. 26; Titus ii. 14;—of his communication of his word and Spirit, John xvii. 19; Titus iii. 5, 6;—of his blood-shedding in an especial manner, 1 John i. 7; Rom. vi. 5, 6; Rev. i. 5;—of his life in heaven and intercession for us, Col. iii. 1–3. This he creates his people unto by his grace, Eph. ii. 8, excites them unto by his promises and commands, 2 Cor. vii. 1, John xv. 16, 17. So that no end of the mediation of Christ is accomplished in them who are not sanctified and made holy. And this was necessary for him to do, on the part,—1. Of God; 2. Of himself; 3. Of themselves.

1. Of *God*, unto whom they are to be brought in glory. He is holy, "of purer eyes than to behold evil,"—no unclean thing can stand in his presence; holy in his nature, "glorious in holiness;" holy in his commands, and "will be sanctified in all that draw nigh unto him." And this Peter urgeth as that which requires holiness in us, 1 Epist. i. 15, 16, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy." And thence it is said that "holiness becometh his house,"

—that is, all that draw nigh unto him; and the apostle sets it down as an uncontrollable maxim, that "without holiness no man shall see the Lord." If the Lord Christ, then, will bring the children unto God, he must make them holy, or they can have no admittance into his presence, no acceptance with him; for no unclean thing, nothing that defileth, can enter into the new Jerusalem, the place where his holiness dwelleth. It is utterly impossible that any soul not washed with the blood of Christ, not sanctified by his Spirit and grace, should stand in the sight of God. And this was expressed in all the typical institutions about cleansing which God appointed unto his people of old. He did it to teach them that unless they were sanctified, washed, and cleansed from their sins, they could be admitted unto no communion with him nor enjoyment of him. Neither can any serve him here unless their consciences be purged by the blood of Christ from dead works; nor can they come to him hereafter, unless they are washed from all their defilements. Their services here he rejects as an unclean and polluted thing; and their confidences for the future he despiseth as a presumptuous abomination. God will not divest himself of his holiness, that he may receive or be enjoyed by unholy creatures. And the day is coming wherein poor unsanctified creatures, who think they may miss holiness in the way to glory, shall cry out, "Who amongst us shall inhabit with those everlasting burnings?" for so will he appear unto all unsanctified persons.

2. Of *himself*, and the relation whereinto he takes these sons with himself. He is their head, and they are to be *members of his body*. Now, he is holy, and so must they be also, or this relation will be very unsuitable and uncomely. A living head and dead members, a beautiful head and rotten members,—how uncomely would it be! Such a monstrous body Christ will never own. Nay, it would overthrow the whole nature of that relation, and take away the life and power of that union that Christ and his are brought into as head and members; for whereas it consists in this, that the whole head and members are animated, quickened, and acted by one and the self-same Spirit of life,—nor doth any thing else give union between head and members,—if they be not sanctified by that Spirit, there can be no such relation between them. Again, he takes them unto himself to be his *bride and spouse*. Now, you know that it was appointed of old, that if any one would take up a captive maid to be his wife, she was to shave her head, and pare her nails, and wash herself, that she might be meet for him. And the Lord Christ taking this bride unto himself, by the conquest he hath made of her, must by sanctification make them meet for this relation with himself. And therefore he doth it: Eph. v. 25–27, "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it

to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." This it became him to do, this was the end why he did it: he sanctifieth his church that he may present it a meet bride or spouse unto himself. The like may be said of all other relations wherein the Lord Christ stands unto his people; there is no one of them but makes their sanctification absolutely necessary.

3. On the part of *the children themselves;* for unless they are regenerate, or born again, wherein the foundation of their sanctification is laid, they can by no means enter into the kingdom of God. It is this that makes them "meet for the inheritance of the saints in light." As without it they are not meet for their duty, so are they not capable of their reward. Yea, heaven itself, in the true light and notion of it, is undesirable unto an unsanctified person. Such a one neither can nor would enjoy God if he might. In a word, there is no *one thing required* of the sons of God that an unsanctified person can do, no *one thing promised* unto them that he can enjoy.

There is surely, then, a woful mistake in the world. If Christ sanctifies all whom he saves, many will appear to have been mistaken in their expectations another day. It is grown amongst us almost an abhorrency unto all flesh, to say that the church of God is to be holy. What though God hath promised that it should be so, and Christ hath undertaken to make it so? what if it be required to be so? what if all the duties of it be rejected of God if it be not so?—it is all one. If men be baptized whether they will or no, and outwardly profess the name of Christ, though not one of them be truly sanctified, yet they are, as it is said, the church of Christ. Why, then, let them be so; but what are they the better for it? Are their persons or their services therefore accepted with God? are they related or united unto Christ? are they under his conduct unto glory? are they meet for the inheritance of the saints in light? Not at all; not all, not any of these things do they obtain thereby. What is it, then, that they get by the furious contest which they make for the reputation of this privilege? Only this, that satisfying their minds by it, resting if not priding themselves in it, they obtain many advantages to stifle all convictions of their condition, and so perish unavoidably. A sad success, and for ever to be bewailed! Yet is there nothing at this day more contended for in this world than that Christ might be thought to be a *captain of salvation* unto them unto whom he is not a *sanctifier*,—that he may have an unholy church, a dead body. These things tend neither to the glory of Christ, nor to the good of the souls of men. Let none, then, deceive themselves: sanctification is a qualification indispensably necessary unto them who will be under the conduct of the Lord Christ unto salvation, he will lead none

to heaven but whom he sanctifies on the earth. The holy God will not receive unholy persons; this living head will not admit of dead members, nor bring men into the possession of a glory which they neither love nor like.

Secondly, Having given this description of the captain of salvation and of the sons to be brought unto glory, the apostle affirms of them that they are ἐξ ἑνός, "of one;" which made it meet for him to suffer and for them to be made partakers of his sufferings. The equity hereof lies in the agreement, that he and they are of one; which what it is we must now inquire. Ἐξ ἑνός.

1. The word hath this ambiguity in it, that it may be of the masculine gender, and denote one person, or of the neuter, and signify one thing. If it relate unto the person, it may have a double interpretation:—

(1.) That it is *God* who is intended. They are "all of one;" that is, God. And this may be spoken in several respects. The Son was of him by eternal generation; the many sons, by temporal creation,—they were made by him. Or, they are all of him: he ordained him to be the sanctifier, them to be sanctified; him to be the captain of salvation, and them to be brought unto glory. And this sense the last testimony produced by the apostle seems to give countenance unto: "Behold I and the children which God hath given unto me;" —'me to be their father, captain, leader; they to be the children to be cared for and conducted by me.' And this way went most of the ancients in their exposition of this place. In this sense, the reason yielded by the apostle in these words why the captain of salvation should be made perfect by sufferings is, because the sons to be brought unto glory were also to suffer, and they were all of one, both he and they, even of God. But though these things are true, yet they contain not a full reason of what the apostle intends to prove by this assertion: for this interpretation allows no other relation to be expressed between Christ and the sons than what is between him and angels; they are also, with him, of one God. And yet the apostle afterwards showeth that there was another union and relation between Christ and the elect needful, that they might be saved by him, than any that was between him and angels. And if nothing be intimated but the good pleasure of God appointing him to be a Saviour and them to be saved, because they were all of himself, of one God, which was sufficient to make that appointment just and righteous, then is here nothing asserted to prove the meetness of Christ to be a Saviour unto men and not to angels, which yet the apostle in the following verses expressly deduceth from hence.

(2.) If it respect a person, it may be "ex uno homine," "of one man;" that is, of Adam. They are all of one common root and stock, he and they came all of one, Adam. Unto him is the genea-

logy of Christ referred by Luke. And as a common stock of our nature he is often called the "one," the "one man," Rom. v. And this, for the substance of it, falls in with what will be next considered.

2. It may be taken in the neuter sense, and denote one thing. And so also it may receive a double interpretation:—

(1.) It may denote the *same mass of human nature.* Ἐξ ἑνὸς φυράματος, of one and the same mass of human nature; or, ἐξ ἑνὸς αἵματος. So it is said of all mankind that God made them ἐξ ἑνὸς αἵματος, "of one blood," Acts xvii. 26, of one common principle; which gives an alliance, cognation, and brotherhood, unto the whole race of mankind. As the making of all mankind by one God gives them all a relation unto him, as saith the apostle, "We are also his offspring;" so their being made of "one blood" gives them a brotherhood among themselves. See Acts xiv. 15. And this interpretation differs not, in the substance of it, from that last preceding, inasmuch as the whole mass of human nature had its existence in the person of Adam; only it refers not the oneness mentioned formally unto his person, but unto the nature itself whereof he was made partaker. And this sense the apostle further explains, verse 14; as he also observes it, Rom. ix. 5.

(2.) By "one," some understand the same spiritual nature, the principle of spiritual life which is in Christ the head, and the children his members. And this, they say, is that which is their peculiar oneness, or being of one, seeing all wicked men, even reprobates, are of the same common mass of human nature as well as the children. But yet this is not satisfactory. It is true, indeed, that after the children are really sanctified, they are of one and the same spiritual nature with their head, 1 Cor. xii. 12, and hereby are they differenced from all others: but the apostle here treats of their being so of one that he might be meet to suffer for them; which is antecedent unto their being sanctified, as the cause is unto the effect. Neither is it of any weight that the reprobates are partakers of the same common nature with the children, seeing the Lord Christ partook of it only on the children's account, as verse 14; and of their nature he could not be partaker without being partaker of that which was common to them all, seeing that of one blood God made all nations under heaven. But the bond of nature itself is, in the covenant, reckoned only unto them that shall be sanctified.

It is, then, one common nature that is here intended. He and they are of the same nature, of one mass, of one blood. And hereby he came to be meet to suffer for them, and they to be in a capacity of enjoying the benefit of his sufferings; which how it answers the whole design of the apostle in this place doth evidently appear.

First, he intends to show that the Lord Christ was meet to suffer

for the children; and this arose from hence, that he was of the same nature with them, as he afterwards at large declares. And he was meet to sanctify them by his sufferings, as in this verse he intimates. For as in an offering made unto the Lord of the first-fruits, of meat or of meal, a parcel of the same nature with the whole was taken and offered, whereby the whole was sanctified, Lev. ii.; so the Lord Jesus Christ being taken as the first-fruits of the nature of the children, and offered unto God, the whole lump, or the whole nature of man in the children,—that is, all the elect,—is separated unto God, and effectually sanctified in their season. And this gives the ground unto all the testimonies which the apostle produceth unto his purpose out of the Old Testament; for being thus of one nature with them, "he is not ashamed to call them brethren," as he proves from Ps. xxii. For although it be true, that, as brethren is a term of spiritual cognation and love, he calls them not so until they are made partakers of his Spirit, and of the same spiritual nature that is in him, yet the first foundation of this appellation lies in his participation of the same nature with them; without which, however he might love them, he could not properly call them brethren. Also, his participation of their nature was that which brought him into such a condition as wherein it was needful for him to put his trust in God, and to look for deliverance from him in a time of danger; which the apostle proves in the second place by a testimony out of Ps. xviii.: which could not in any sense have been said of Christ had he not been partaker of that nature, which is exposed unto all kinds of wants and troubles, with outward straits and oppositions, which the nature of angels is not. And as his being thus of one with us made him our brother, and placed him in that condition with us wherein it was necessary for him to put his trust in God for deliverance; so being the principal head and first-fruits of our nature, and therein the author and finisher of our salvation, he is a father unto us, and we are his children: which the apostle proveth by his last testimony from Isa. viii., "Behold I and the children which the Lord hath given unto me." And further, upon the close of these testimonies, the apostle assumes again his proposition, and asserts it unto the same purpose, verse 14, showing in what sense he and the children were of one, namely, in their mutual participation of "flesh and blood."

And thus this interpretation of the word will sufficiently bear the whole weight of the apostle's argument and inferences. But if any one list to extend the word further, and to comprise in it the manifold relation that is between Christ and his members, I shall not contend about it. There may be in it,—1. Their being of *one God*, designing him and them to be *one mystical body*, one church,—he the head, they the members; 2. Their taking into *one covenant*,

made originally with him, and exemplified in them; 3. Their being of *one common principle of human nature;* 4. Designed unto a *manifold spiritual union* in respect of that new nature which the children receive from him; with every other thing that concurs to serve the union and relation between them. But that which we have insisted on is principally intended, and to be so considered by us. And we might teach from hence, that,—

III. The agreement of Christ and the elect in one common nature is the foundation of his fitness to be an undertaker on their behalf, and of the equity of their being made partakers of the benefits of his mediation, but that this will occur unto us again more fully, verse 14.

And by all this doth the apostle discover unto the Hebrews the unreasonableness of their offence at the afflicted condition and sufferings of the Messiah. He had minded them of the work that he had to do; which was, to save his elect by a spiritual and eternal salvation: he had also intimated what was their condition by nature; wherein they were unclean, unsanctified, separate from God: and withal had made known what the justice of God, as the supreme governor and judge of all, required that sinners might be saved. He now minds them of the union that was between him and them, whereby he became fit to suffer for them, as that they might enjoy the blessed effects thereof in deliverance and salvation.

Thirdly, The apostle lays down an inference from his preceding assertion, in these words, "For which cause he is not ashamed to call them brethren." In which words we have,—1. The respect of that which is here affirmed unto the assertion foregoing: "For which cause." 2. The thing itself affirmed; which is, that the Lord Christ calls the sons to be brought unto glory his "brethren." 3. The manner of his so doing: "He is not ashamed to call them so." And herein also the apostle, according to his wonted way of proceeding, which we have often observed, makes a transition towards somewhat else which he had in design, namely, the prophetical office of Christ, as we shall see afterwards.

"For which cause,"—that is, because they are of one, partakers of one common nature,—"he calls them brethren." This gives a rightful foundation unto that appellation. Hereon is built that relation which is between him and them. It is true, there is more required to perfect the *relation of brotherhood* between him and them than merely their *being of one;* but it is so far established from hence that he was meet to suffer for them, to sanctify and save them. And without this there could have been no such relation. Now, his calling of them "brethren" doth both declare that they are so, and also that he owns them and avouches them as such. But whereas it may be said, that although they are thus of one in respect

of their common nature, yet upon sundry other accounts he is so glorious, and they are so vile and miserable, that he might justly disavow this cognation, and reject them as strangers, the apostle tells us it is otherwise, and that, passing by all other distances between them, and setting aside the consideration of their unworthiness, for which he might justly disavow them, and remembering wherefore he was of one with them, "he is not ashamed to call them brethren." There may be a μείωσις in the words, and the contrary asserted to that which is denied: "He is not ashamed;" that is, willingly, cheerfully, and readily he doth it. But I rather look upon it as an expression of condescension and love. And herein doth the apostle show the use of what he taught before, that they were of one, namely, that thereby they became brethren, he meet to suffer for them, and they meet to be saved by him. What in all this the apostle confirms by the ensuing testimonies, we shall see in the explication of them; in the meantime we may learn for our own instruction,—

IV. That notwithstanding the union of nature which is between the Son of God incarnate, the sanctifier, and the children that are to be sanctified, there is in respect of their persons an inconceivable distance between them; so that it is a marvellous condescension in him to call them brethren.

He is not ashamed to call them so, though, considering what himself is and what they are, it should seem that he might justly be so. The same expression, for the like reasons, is used concerning God's owning his people in covenant, chap. xi. 16, "Wherefore God is not ashamed to be called their God." And this distance between Christ and us, which makes his condescension so marvellous, relates unto a fourfold head:—

1. The *immunity of the nature wherein he was of one with us in his person from all sin.* He was made like unto us in all things, sin excepted. The nature of man in every other individual person is defiled with and debased by sin. We are every one "gone astray, and are become all together filthy" or abominable. This sets us at no small distance from him. Human nature defiled with sin is farther distanced from the same nature as pure and holy, in worth and excellency, than the meanest worm is from the most glorious angel. Nothing but sin casts the creature out of its own place, and puts it into another distance from God than it hath by being a creature. This is a debasement unto hell, as the prophet speaks: "Thou didst debase thyself even unto hell," Isa. lvii. 9. And therefore the condescension of God unto us in Christ is set out by his regarding of us "when we were enemies" unto him, Rom. v. 10; that is, whilst we were "sinners," as verse 8. This had cast us into hell itself, at the most inconceivable distance from him. Yet this hindered not him who

was "holy, harmless, undefiled, separate from sinners," to own us as his brethren. He says not, with those proud hypocrites in the prophet, "Stand farther off, I am holier than you;" but he comes unto us, and takes us by the hand in his love, to deliver us from this condition.

2. We are in this nature *obnoxious unto all miseries*, in this world and that which is to come. Man now is "born to trouble," all the trouble that sin can deserve or a provoked God inflict. His misery is great upon him, and that growing and endless. He, just in himself, free from all, obnoxious to nothing that was grievous or irksome, no more than the angels in heaven or Adam in paradise. "Pœna noxam sequitur;"—"Punishment and trouble follow guilt only naturally." He "did no sin, neither was guile found in his mouth;" so that God was always well pleased with him. Whatever of hardship or difficulty he underwent, it was for us, and not for himself. Might not he have left us to perish in our condition, and freely enjoyed his own? We see how unapt those who are in prosperity, full and rich, are to take notice of their nearest relations in poverty, misery, and distress; and who among them would do so if it would cast them into the state of those who are already miserable? Yet so it did the Lord Christ. His calling us brethren, and owning of us, made him instantly obnoxious unto all the miseries the guilt whereof we had contracted upon ourselves. The owning of his alliance unto us cost him, as it were, all he was worth; for being rich, "for our sakes he became poor." He came into the prison and into the furnace to own us. And this also renders his condescension marvellous.

3. He is inconceivably distanced from us in *respect of that place and dignity which he was designed unto.* This, as we have showed at large, was to be "Lord of all," with absolute sovereign authority over the whole creation of God. We are poor abjects, who either have not bread to eat, or have no good right to eat that which we meet withal. Sin hath set the whole creation against us. And if Mephibosheth thought it a great condescension in David on his throne to take notice of him, being poor, who was yet the son of Jonathan, what is it in this King of kings to own us for brethren in our vile and low condition? Thoughts of his glorious exaltation will put a lustre on his condescension in this matter.

4. He is infinitely distanced from us in his person, *in respect of his divine nature*, wherein he is and was "God over all, blessed for ever." He did not so become man as to cease to be God. Though he drew a veil over his infinite glory, yet he parted not with it. He who calls us brethren, who suffered for us, who died for us, was God still in all these things. The condescension of Christ in this respect the apostle in an especial manner insists upon and improves, Phil. ii. 5–11. That he who in himself is thus over all,

eternally blessed, holy, powerful, should take us poor worms of the earth into this relation with himself, and avow us for his brethren, as it is not easy to be believed, so it is for ever to be admired.

And these are some of the heads of that distance which is between Christ and us, notwithstanding his participation of the same nature with us. Yet such was his love unto us, such his constancy in the pursuit of the design and purpose of his Father in bringing many sons unto glory, that he overlooks as it were them all, and "is not ashamed to call us brethren." And if he will do this because he is of one with us, because a foundation of this relation is laid in his participation of our nature, how much more will he continue so to do when he hath perfected this relation by the communication of his Spirit!

And this is a ground of unspeakable consolation unto believers, with supportment in every condition. No unworthiness in them, no misery upon them, shall ever hinder the Lord Christ from owning them, and openly avowing them to be his brethren. He is a brother born for the day of trouble, a Redeemer for the friendless and fatherless. Let their miseries be what they will, he will be ashamed of none but of them who are ashamed of him and his ways when persecuted and reproached. A little while will clear up great mistakes. All the world shall see at the last day whom Christ will own; and it will be a great surprisal, when men shall hear him call them brethren whom they hated, and esteemed as the offscouring of all things. He doth it, indeed, already by his word; but they will not attend thereunto. But at the last day they shall both see and hear, whether they will or no. And herein, I say, lies the great consolation of believers. The world rejects them, it may be their own relations despise them,—they are persecuted, hated, reproached; but the Lord Christ is not ashamed of them. He will not pass by them because they are poor and in rags,—it may be, reckoned (as he himself was for them) among malefactors. They may see also the wisdom, grace, and love of God in this matter. His great design in the incarnation of his Son was to bring him into that condition wherein he might naturally care for them, as their brother; that he might not be ashamed of them, but be sensible of their wants, their state and condition in all things, and so be always ready and meet to relieve them. Let the world now take its course, and the men thereof do their worst; let Satan rage, and the powers of hell be stirred up against them; let them load them with reproaches and scorn, and cover them all over with the filth and dirt of their false imputations; let them bring them into rags, into dungeons, unto death;—Christ comes in the midst of all this confusion and says, 'Surely these are my brethren, the children of my Father,' and he becomes their Saviour. And this is a stable foundation of comfort and support-

ment in every condition. And are we not taught our duty also herein, namely, not to be ashamed of him or his gospel, or of any one that bears his image? The Lord Christ is now himself in that condition that even the worst of men esteem it an honour to own him: but indeed they are no less ashamed of him than they would have been when he was carrying his cross upon his shoulders or hanging upon the tree; for of every thing that he hath in this world they are ashamed. His gospel, his ways, his worship, his Spirit, his saints, they are all of them the objects of their scorn; and in these things it is that the Lord Christ may be truly honoured or be despised. For those thoughts which men have of his present glory, abstracting from these things, he is not concerned in them; they are all exercised about an imaginary Christ, that is unconcerned in the word and Spirit of the Lord Jesus. These are the things wherein we are not to be ashamed of him. See Rom. i. 16; 2 Tim. i. 16, iv. 16.

Fourthly, That which remaineth of these verses consisteth in the testimonies which the apostle produceth out of the Old Testament in the confirmation of what he had taught and asserted. And two things are to be considered concerning them,—the end for which they are produced, and the especial importance of the words contained in them. The first he mentions is from Ps. xxii. 22, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." The end why the apostle produceth this testimony, is to confirm what he had said immediately before, namely, that with respect unto his being one with the children, Christ owns them for his brethren; for this he doth expressly in this place. And we are to take notice that the apostle in the use of these testimonies doth not observe any order, so that one of them should confirm one part, and another another part of his assertion, in the order wherein he had laid them down. It sufficeth him that his whole intendment, in all the parts of it, is confirmed in and by them all, one having a more especial respect unto one part than another. In this first it is clear that he proves what he had immediately before affirmed, namely, that the Lord Christ owns the children for his brethren, because of their common interest in the same nature. And there needs nothing to evince the pertinency of this testimony but only to show that it is the Messiah which speaketh in that psalm, and whose words these are; which we have done fully already in our Prolegomena.

For the explication of the words themselves, we may consider the twofold act or duty that the Lord Christ takes upon himself in them;—first, that he will declare the name of God unto his brethren; and, secondly, that he would celebrate him with praises in the congregation. In the former we must inquire what is meant by

the "name" of God, and then how it is or was "declared" by Jesus Christ.

This expression, the "name of God," is variously used. Sometimes it denotes *the being of God*, God himself; sometimes *his attributes*, his excellencies or divine perfections, some one or more of them. As it is proposed unto sinners as an object for their faith, trust, and love, it denotes in an especial manner his *love, grace, and goodness*, —that in himself he is good, gracious, and merciful, Isa. l. 10. And withal it intimates what God requires of them towards whom he is so good and gracious. This name of God is unknown to men by nature; so is the way and means whereby he will communicate his goodness and grace unto them. And this is the name of God here intended, which the Lord Jesus "manifested unto the men given him out of the world," John xvii. 6; which is the same with his declaring the Father, whom "no man hath seen at any time," John i. 18. This is that name of God which the Lord Jesus Christ had experience of in his sufferings, and the manifestation whereof unto his brethren he had procured thereby.

Hereof he says in the psalm, אֲסַפְּרָה, "I will declare it,"—recount it in order, number the particulars that belong unto it, and so distinctly and evidently make it known. Ἀπαγγελῶ, 'I will make it known as a messenger, sent from thee and by thee.' And there are two ways whereby the Lord Christ declared this name of God: —1. In *his own person;* and that both before and after his sufferings: for although it be mentioned here as a work that ensued his death, yet is it not exclusive of his teachings before his suffering, because they also were built upon the supposition thereof. Thus in the days of his flesh, he instructed his disciples and preached the gospel in the synagogues of the Jews and in the temple, declaring the name of God unto them. So also after his resurrection he conferred with his apostles about the kingdom of God, Acts i. 2. By *his Spirit;* and that both in the effusion of it upon his disciples, enabling them personally to preach the gospel unto the men of their own generation, and in the inspiration of some of them, enabling them to commit the truth unto writing for the instruction of the elect unto the end of the world. And herein doth the apostle, according unto his wonted manner, not only confirm what he had before delivered, but make way for what he had further to instruct the Hebrews in, namely, the prophetical office of Christ, as he is the great revealer of the will of God and teacher of the church; which he professedly insists upon in the beginning of the next chapter.

In the second part of this first testimony is declared further:— 1. *What* Christ will moreover do: He will "sing praises unto God;" and, 2. *Where* he will do it: "In the midst of the congregation." The

expression of both these is accommodated unto the declaration of God's name and of praising him in the temple. 1. The singing of hymns of praise unto God in the great congregation was then a principal part of his worship. And in the first expression two things are observable:—(1.) What Christ undertakes to do; and that is, to praise God. Now this is only exegetical of what went before. He would praise God by declaring his name. There is no way whereby the praise of God may be celebrated like that of declaring his grace, goodness, and love unto men; whereby they may be won to believe and trust in him, whence glory redounds unto him. (2.) The cheerfulness and alacrity of the spirit of Christ in this work. He would do it as with joy and singing, with such a frame of heart as was required in them who were to sing the praises of God in the great assemblies in the temple. 2. Where would he do this? בְּתוֹךְ קָהָל, "in the midst of the congregation,"—"the great congregation," as he calls it, verse 23; that is, the great assembly of the people in the temple. And this was a type of the whole church of the elect under the new testament. The Lord Christ, in his own person, by his Spirit in his apostles, by his word, and by all his messengers unto the end of the world, setting forth the love, grace, goodness, and mercy of God in him the mediator, sets forth the praise of God in the midst of the congregation. I shall only add, that whereas singing of hymns unto God was an especial part of the instituted worship under the old testament, to whose use these expressions are accommodated, it is evident that the Lord Christ hath eminently set forth this praise of God in his institution of worship under the new testament, wherein God will ever be glorified and praised. This was that which the Lord Christ engaged to do upon the issue of his sufferings; and we may propose it unto our example and instruction, namely,—

V. That which was principally in the heart of Christ upon his sufferings, was to declare and manifest the love, grace, and good-will of God unto men, that they might come to an acquaintance with him and to acceptance before him.

There are two things in the psalm and the words that manifest how much this was upon the heart of Christ. The most part of the psalm containeth the great conflict that he had with his sufferings, and the displeasure of God against sin declared therein. He is no sooner delivered from thence, but instantly he engageth in this work. As he lands upon the shore from that tempest wherein he was tossed in his passion, he cries out, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." And thus we find, that upon his resurrection he did not immediately ascend into glory, but first declared the name of God unto his apostles and disciples, and then took order that by them it should

be declared and published to all the world. This was upon his spirit, and he entered not into his glorious rest until he had performed it. The words themselves also do evidence it, in that expression of celebrating God's name with hymns, with singing. It was a joy of heart unto him to be engaged in this work. Singing is the frame (*εὐθυμοῦντων*, James v. 13) of them that are in a glad, free, rejoicing condition. So was the Lord Christ in this work. He rejoiced of old with the very thoughts of this work, Prov. viii. 30, 31; Isa. lxi. 1–3; and it was one of the glorious promises that were made unto him upon his undertaking the work of our salvation, that he should declare or preach the gospel, and the name of God therein, unto the conversion of Jews and Gentiles, Isa. xlix. 1–10. He rejoiced, therefore, greatly to do it; and that,—

1. Because herein consisted the *manifestation and exaltation of the glory of God*, which he principally in his whole work aimed at. He came to do the will, and thereby to set forth the glory, of the Father. By and in him God designed to make his glory known; —the glory of his love and grace in sending him; the glory of his justice and faithfulness in his sufferings; the glory of his mercy in the reconciliation and pardon of sinners; the glory of his wisdom in the whole mystery of his mediation; and the glory together of all his external excellencies in bringing his sons unto the everlasting enjoyment of him. Now nothing of all this could have been made known, unless the Lord Christ had taken upon him to preach the gospel and declare the name of God. Without this, whatever else he had done or suffered had been lost, as unto the interest of the glory of God. This, then, being that which he principally aimed at, this design must needs be greatly in his mind. He took care that so great glory, built on so great a foundation as his incarnation and mediation, should not be lost. His other work was necessary, but this was a joy of heart and soul unto him.

2. The *salvation of the sons to be brought unto glory*, with all their interest in the benefit of his sufferings, depended on this work of his. How much he sought that, his whole work declares. For their sakes it was that he came down from heaven, and "was made flesh, and dwelt among them;" for their sakes did he undergo all the miseries that the world could cast upon him; for their sakes did he undergo the curse of the law, and wrestle with the displeasure and wrath of God against sin. And all this seemed as it were little unto him, for the love he bare them; as Jacob's hard service did to him for his love unto Rachel. Now, after he had done all this for them, unless he had declared the name of God unto them in the gospel, they could have had no benefit by it; for if they believe not, they cannot be saved. And how should they believe without the word? and how or whence could they hear the word

unless it had been preached unto them? They could not of themselves have known any thing of that name of God, which is their life and salvation. Some men talk of I know not what declaration of God's name, nature, and glory, by the works of nature and providence; but if the Lord Christ had not indeed revealed, declared, and preached these things, these disputers themselves would not have been in any other condition than all mankind are who are left unto those teachers,—which is most dark and miserable. The Lord Christ knew that without his performance of this work, not one of the sons, the conduct of whom to glory he had undertaken, could ever have been brought unto the knowledge of the name of God, or unto faith in him, or obedience unto him; which made him earnestly and heartily engage into it.

3. Hereon depended *his own glory also.* His elect were to be gathered unto him; and in, among, and over them, was his glorious kingdom to be erected. Without their conversion unto God this could not be done. In the state of nature they also are "children of wrath," and belong to the kingdom of Satan. And this declaration of the name of God is the great way and means of their calling, conversion, and translation from the power of Satan into his kingdom. The gospel is "the rod of his strength," whereby "his people are made willing in the day of his power." In brief, the gathering of his church, the setting up of his kingdom, the establishment of his throne, the setting of the crown upon his head, depend wholly on his declaring the name of God in the preaching of the gospel. Seeing, therefore, that the glory of God which he aimed at, the salvation of the sons which he sought for, and the honour of his kingdom which was promised unto him, do all depend on this work, it is no wonder if his heart were full of it, and that he rejoiced to be engaged in it.

And this frame of heart ought to be in them who under him are called unto this work. The work itself, we see, is noble and excellent,—such as the Lord Christ carried in his eye through all his sufferings, as that whereby they were to be rendered useful unto the glory of God and the salvation of the souls of men. And, by his rejoicing to be engaged in it, he hath set a pattern unto them whom he calls to the same employment. Where men undertake it for "filthy lucre," for self ends and carnal respects, this is not to follow the example of Christ, nor to serve him, but their own bellies. Zeal for the glory of God, compassion for the souls of men, love to the honour and exaltation of Christ, ought to be the principles of men in this undertaking.

Moreover, the Lord Christ, by declaring that he will set forth the praise of God in the church, manifests what is the duty of the church itself, namely, to praise God for the work of his love and grace in our

redemption by Christ Jesus. This he promiseth to go before them in; and what he leads them unto is by them to be persisted in. This is indeed the very end of gathering the church, and of all the duties that are performed therein and thereby. The church is called unto the glory of the grace of God, Eph. i .6,—that it may be set forth in them and by them. This is the end of the institution of all the ordinances of worship in the church, Eph. iii. 8–10; and in them do they set forth the praises of God unto men and angels. This is the tendency of prayer, the work of faith, the fruit of obedience. It is a fond imagination which some have fallen upon, that God is not praised in the church for the work of redemption, unless it be done by words and hymns particularly expressing it. All praying, all preaching, all administration of ordinances, all our faith, all our obedience, if ordered aright, are nothing but giving glory to God for his love and grace in Christ Jesus in a due and acceptable manner. And this is that which ought to be in our design in all our worship of God, especially in what we perform in the church. To set forth his praise, to declare his name, to give glory unto him by believing, and the profession of our faith, is the end of all we do. And this is the first testimony produced by our apostle.

His next is taken from Ps. xviii. 2, "I will put my trust in him." The whole psalm literally respects David, with his straits and deliverances; not absolutely, but as he was a type of Christ. That he was so the Jews cannot deny, seeing the Messiah is promised on that account under the name of David. And the close of the psalm, treating of the calling of the Gentiles, as a fruit of his deliverance from sufferings, manifests him principally to be intended. And that which the apostle intends to prove by this testimony is, that he was really and truly of one with the sons to be brought unto glory: and that he doth from hence, inasmuch as he was made and brought into that condition wherein it was necessary for him to trust in God, and act in that dependence upon him which the nature of man whilst exposed unto troubles doth indispensably require. Had he been only God, this could not have been spoken of him. Neither is the nature of angels exposed to such dangers and troubles as to make it necessary for them to betake themselves unto God's protection with respect thereunto. And this the word חָסָה, used by the psalmist, properly signifies, to 'betake a man's self unto the care and protection of another,' as Ps. ii. ult. This, then, the condition of the Lord Christ required, and this he did perform. In all the troubles and difficulties that he had to contend withal, he put his trust in God; as Isa. l. 7–9, Ps. xxii. 19. And this evinceth him to have been truly and really of one with the children, his brethren, seeing it was his duty no less than it is theirs to depend on God in troubles and distresses. And in vain doth Schlichtingius hence endeavour to prove

that Christ was the son of God by grace only, because he is said to depend on him, which if he had been God by nature he could not do. True, if he had been *God only;* but the apostle is now proving that he *was man also,* like unto us in all things, sin only excepted. And as such his duty it was, in all straits, to betake himself by faith unto the care and protection of God. And some things may hence also be briefly observed; as,—

I. That the Lord Christ, the captain of our salvation, was exposed in the days of his flesh unto great difficulties, anxiety of mind, dangers, and troubles. This is included in what he here affirms about putting his trust in God. And they were all typified out by the great sufferings of David before he came unto his kingdom. In the consideration of the sufferings of Christ, men commonly fix their thoughts solely unto his death. And indeed therein was a recapitulation of all that he had before undergone, with an addition of the wrath of God. But yet neither are the sufferings of his life to be disregarded. Such they were as made his whole pilgrimage on the earth dangerous and dolorous. There was upon him a confluence of every thing that is evil or troublesome unto human nature. And herein is he principally our example, at least so far that we should think no kind of sufferings strange unto us.

II. The Lord Christ, in all his perplexities and troubles, betook himself unto the protection of God, trusting in him. See Isa. l. 7–9. And he always made an open profession of this trust, insomuch that his enemies reproached him with it in his greatest distress, Matt. xxvii. 43. But this was his course, this was his refuge, wherein at length he had blessed and glorious success.

III. He *both suffered and trusted as our head and precedent.* What he did in both these kinds he calls us unto. As he did, so must we undergo perplexities and dangers in the course of our pilgrimage. The Scripture abounds with instructions unto this purpose, and experience confirms it; and professors of the gospel do but indulge unto pleasing dreams when they fancy any other condition in this world unto themselves. They would not be willing, I suppose, to purchase it at the price of inconformity unto Jesus Christ. And he is a precedent unto us in trusting as well as in suffering. As he betook himself unto the protection of God, so should we do also; and we shall have the same blessed success with him.

There remains yet one testimony more, which we shall briefly pass through the consideration of: "Behold I and the children which God hath given me." It is taken from Isa. viii. 18. That it is a prophecy of Christ which is there insisted on we have proved at large in our Prolegomena, so that we need not here again further to discourse that matter. That which the apostle aims at in the citation of this testimony, is further to confirm the union in nature,

and the relation that ensues thereupon, between the captain of salvation and the sons to be brought unto glory. Now, as this is such that thereon he calls them brethren, and came into the same condition of trouble with them, so they are, by the grant and appointment of God, his children. Being of the same nature with them, and so meet to become a common parent unto them all, God, by an act of sovereign grace, gives them unto him for his children. This is the aim of the apostle in the use of this testimony unto his present purpose. In the words themselves we may consider,—

1. That *God gives all the sons that are to be brought unto glory to Jesus Christ:* 'The Lord hath given them unto me.' "Thine they were," saith he, "and thou gavest them me," John xvii. 6. God having separated them as his peculiar portion, in the eternal counsel of his will, gives them unto the Son to take care of them, that they may be preserved and brought unto the glory that he had designed for them. And this work he testifies that he undertook; so that none of them shall be lost, but that, whatever difficulties they may pass through, he will raise them up at the last day, and give them an entrance into life and immortality.

2. *He gives them to him as his children, to be provided for,* and to have an inheritance purchased for them, that they may become heirs of God and co-heirs with himself. Adam was their first parent by nature; and in him they lost that inheritance which they might have expected by the law of their creation. They are therefore given to "the second Adam," as their parent by grace, to have an inheritance provided for them; which accordingly he hath purchased with the price of his blood.

3. That *the Lord Christ is satisfied with and rejoiceth in the portion given him of his Father,* his children, his redeemed ones. This the manner of the expression informs us in, "Behold I and the children;" though he considers himself and them at that time as "signs and wonders to be spoken against." He rejoiceth in his portion, and doth not call it Cabul, as Hiram did the cities given him of Solomon, because they displeased him. He is not only satisfied upon the sight of "the travail of his soul," Isa. liii. 11, but glorieth also that "the lines are fallen unto him in pleasantnesses, that he hath a goodly heritage," Ps. xvi. 6. Such was his love, such was his grace; for we in ourselves are "a people not to be desired."

4. That *the Lord Jesus assumes the children given him of his Father into the same condition with himself, both as to time and eternity:* "I and the children." As he is, so are they;—his lot is their lot, his God is their God, his Father their Father, and his glory shall be theirs.

5. From the context of the words in the prophet, expressing the

separation of Christ and the children from the world and all the hypocrites therein, combined together in the pursuit of their sinful courses, we are taught that *Christ and believers are in the same covenant*, confederate to trust in God in difficulties and troubles, in opposition unto all the confederacies of the men of the world for their carnal security

And thus by this triple testimony hath the apostle both confirmed his foregoing assertion, and further manifested the relation that is between the children to be brought unto glory and the captain of their salvation, whereby it became righteous that he should suffer for them, and meet that they should enjoy the benefit of his sufferings; which he more fully expresseth in the following verses.

Verses 14 15.

The union of Christ and the children, in their relation unto one common root and participation of the same nature, being asserted, the apostle proceeds to declare the ends, use, and necessity of that union, in respect of the work which God had designed him unto, and the ends which he had to accomplish thereby. Of these, two he layeth down in these two verses, namely, the *destruction of the devil*, and the *delivery thereby of them that were in bondage by reason of death;* neither of which could have been wrought or effected but by the death of the captain of salvation; which he could not have undergone, nor would what he could otherwise have done been profitable unto them, had he not been of the same nature with the children; as will appear in the opening of the words themselves.

Ver. 14, 15.—*Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος, καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τουτέστι, τὸν διάβολον. καὶ ἀπαλλάξῃ τούτους, ὅσοι φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.*

Ἐπεὶ οὖν. V. L., "quia ergo;" Bez., "quoniam ergo;"—"because therefore." Syr., מֶטוּל גֵּיר, "for seeing," or, "for because;" Eras., "posteaquam igitur;" ours, "forasmuch then." *Ἐπεί* is sometimes used for *ἐφ' οὗ*, "postquam," "ex quo tempore," "from whence;" so as to express no causality as to that which follows, but only the precedency of that which it relates unto. But it is not in that sense used with *οὖν*, which here is subjoined, but [in the sense of] "quoniam," "quandoquidem;" the particle *οὖν*, "therefore," plainly expressing a causality. They are well rendered by ours, "forasmuch then," or "therefore."

Τὰ παιδία κεκοινώνηκε σαρκὸς καὶ αἵματος. V. L.. "Pueri communicaverunt carni et sanguini;"—"The children communicated in flesh and blood." Syr., בְּנָיֵא, "The sons were partakers," or "do partake." Eras., "Commercium habent cum carne et sanguine;"—"Have communion" (or "commerce") "with flesh and blood." Bez., "Pueri participes sunt carnis et sanguinis;"—"The children are partakers of flesh and blood;" as ours. The Vulgar expresseth the time past, which the original requireth. Ethiopic, "He made his children partakers of his flesh and blood;" with respect, as it should seem, to the sacrament of the eucharist.

Καὶ αὐτὸς παραπλησίως μετέσχε τῶν αὐτῶν. V. L., "Et ipse similiter" ("consimiliter," A. M.,) "participavit eisdem" Bez., "Ipse quoque consimiliter particeps factus est eorundem;" as ours, "He also himself took part of the same" And the Syr., אַף הוּא בְּהּ כִּדְמוּתָא אִשְׁתַּתַּף בְּהֵין בְּהֵלֵּין ; "He himself also, in the same likeness" (or "manner"), "was partaker" (or "partook") "in the same," (or "self-same things.") Arab., "He also, like unto them, partook in the properties of the same;" that is, truly partook of flesh and blood in all their natural or essential properties. Ethiop., "And he also was made as a brother unto them."

Ἵνα διὰ θανάτου. Syr., דְּמוֹתָה, "ut per mortem suam," "that by his own death;" properly as to the sense. Καταργήσῃ, V. L., "destrueret;" all other Latin translations, "aboleret"—"that he might destroy;" so ours But to destroy respects the person; "abolere," in the first place, the power. Τὸν τὸ κράτος ἔχοντα τοῦ θανάτου. "Eum qui tenebat mortis imperium," Syr., Eras., Vul.;—"Him that held" (or "had") "the rule of death." Bez., "Eum penes quem est mortis robur;"—"Him that had the power of death." Ethiop., "The prince of death." Τουτέστι τὸν διάβολον. Syr., דְּאִיתְהִי סָטָנָא, "which is Satan." Καὶ ἀπαλλάξῃ (some copies read ἀποκαταλλάξῃ) τούτους ὅσοι. V., "et liberaret eos:" Bez., "et liberos redderet eos;"—"and free them," "and make them free." Syr., "and loose them."

Διὰ παντὸς τοῦ ζῆν. "Per omne vivere suum,"—"whilst they lived," "all their lives."

Ἔνοχοι ἦσαν δουλείας. "Obnoxii erant servituti," Bez.; "Mancipati erant servituti;" properly, "Damnates erant servitutis;"—"obnoxious," "subject unto bondage."

"Forasmuch then as the children are partakers of flesh and blood." This expression is not elsewhere used in the Scripture. Κοινωνέω is to have any thing whatever in common with another; ἀκοινώνητος is he who hath nothing in fellowship or common with others. And this word is used in reference unto all sorts of things, good and bad; as nature, life, actions, qualities, works. Here it intimateth the common and equal share of the children in the things spoken of. They are equally common to all. These are σάρξ καὶ αἷμα,—"flesh and blood;" that is, human nature, liable to death, misery, destruction. Some would have, not the nature of man, but the frail and weak condition of mankind to be intended in this expression. So Enjedinus, and after him Grotius, who refers us to chap. v. 7, 1 Tim. iii. 16, 2 Cor. iv. 11, for the confirmation of this sense. But in none of those places is there mention of "flesh and blood," as here, but only of "flesh;" which word is variously used both in the Old Testament and New. Yet in all the places referred unto, it is taken, not for the quality of human life as it is infirm and weak, but for human nature itself, which is so. As concerning that of 1 Tim. iii. 16, it hath at large been declared. And the design of this place rejects this gloss, which was invented only to defeat the testimony given in these words unto the incarnation of the Son of God: for the apostle adds a reason in these verses why the Lord Christ was so to be of one with the children as to take upon himself their nature; which is, because that was subject unto death, which for them he was to undergo. And "flesh and blood" are here only mentioned, though they complete not human nature without a rational soul, because in and by them it is that our nature is subject unto death. We may only further observe, that the apostle having especial regard unto the saints under the old testament, expresseth their participation of flesh and blood in the preterperfect tense, or time past: which by proportion is to be extended to all that believe in Christ; unless we shall say that he hath respect unto the common interest of all mankind in the same nature, in the root of it; whence God is said of "one blood" to have made them all.

Παραπλησίως, we see, is rendered by interpreters "similiter," "consimiliter," "eodem modo," "ad eandem similitudinem;" that is, ὁμοίως, or τὸν αὐτὸν τρόπον,

—"likewise," or, "after the same manner." And *παραπλήσιος* is as much as *κατὰ πάντα ὅμοιος*, verse 17,—"every way like." Here it is restrained by *τῶν αὐτῶν*, "the same;" that is, flesh and blood, human nature. As to the human nature, he was every way as the children.

Μετέσχε, "partem habuit," "particeps erat,"—"he took part." And in the use of this word the dative case of the person is still understood, and sometimes expressed. So Plato, Ἵνα δὴ μετέχοι τῶν πραγμάτων αὐτοῖς,—"That he might share" (or "partake") "in the same acts with them." And it is here also understood, 'That he might partake with them of flesh and blood.' And the apostle purposely changeth the word from that which he had before used concerning the children, Κεκοινώνηκε τὰ παιδία,—they had human nature in common; they were men, and that was all, having no existence but in and by that nature. Concerning him, he had before proved that he had a divine nature, on the account whereof he was more excellent than the angels; and here he says of him, μετέσχε, —existing in his divine nature, he moreover took part of human nature with them; which makes a difference between their persons, though as to human nature they were every way alike. And this removes the exception of Schlichtingius, or Crellius, that he is no more said to be incarnate than the children.

"That by death καταργήσῃ." This word is peculiar to Paul; he useth it almost in all his epistles, and that frequently. Elsewhere it occurs but once in the New Testament (Luke xiii. 7), and that in a sense whereunto by him it is not applied. That which he usually intends in this word, is to make a thing or person to cease as to its present condition, and not to be what it was. So Rom. iii. 3, Μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει;—"Shall their unbelief make the faith of God of none effect?" cause it to cease, render the promise useless. And verse 31, Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως;—"Do we make the law void by faith?" take away its use and end. Chap. iv. 14, Κατήργηται ἡ ἐπαγγελία,— "The promise is made ineffectual." Chap. vii. 2, Ἐὰν δὲ ἀποθάνῃ ὁ ἀνήρ, κατήργηται ἀπὸ τοῦ νόμου,—"If her husband is dead, she is freed from the law," the law of the husband hath no more power over her. So verse 6; 1 Cor. xiii. 8, 10, 11, xv. 24, 26; 2 Cor. iii. 11, 13; Gal. iii. 17, v. 4, 11; Eph. ii. 15. The intention of the apostle in this word is the making of any thing to cease, or to be void as to its former power and efficacy; not to remove, annihilate, or destroy the essence or being of it. And the expression here used is to the same purpose with that in Ps. viii. 3, לְהַשְׁבִּית אוֹיֵב וּמִתְנַקֵּם,—"to quiet" or "make to cease the enemy and self-avenger."

Τὸν τὸ κράτος ἔχοντα τοῦ θανάτου. Κράτος is properly "vis," "robur," "potentia," "force," "strength," "power," like that of arms, or armies in battle. And sometimes it is used for rule, empire, and authority. Ἐν κράτει εἶναι, is to be in place of power; and κράτος ἔχειν, is to be able to dispose of what it relates unto. And in both senses we shall see that the devil is said to have κράτος τοῦ θανάτου, "the power of death."

Now, there is not any notion under which the devil is more known unto or spoken of among the Jews, than this of his having the power of death. His common appellation among them is, מלאך המות,—"the angel of death;" and they call him Samael also. So the Targum of Jonathan, ותחזי את סמאל מלאך דמיתא, Gen. iii. 6,—"And the woman saw Samael, the angel of death." And Maimon. More Nebuch. lib. ii., cap. xxx., tells us from the Midrash that Samael rode upon the serpent when he deceived Eve; that is, used him as his instrument in that work. And most of them acknowledge Satan to be principally intended in the temptation of Eve, though Aben Ezra denies it in his comment on the words, and disputes against it. And he adds, that by Samael, the angel of death, they understand Satan: which he proves from the words of their wise men, who say in some places that Satan would have hindered Abraham from sacrificing of Isaac,

and in others that Samael would have done it; which proves that it is one and the same who by both names is intended. And hence they usually call him סמאל הרשע ראש כל השדים,—"the wicked Samael, the prince of all the devils;" and say of him, סמאל גרים מותא לכל עלמא,—"Samael brought death upon all the world." So that by this Samael, or angel of death, it is evident that they intend him who is termed ὁ διάβολος, as the prince and ruler of the rest. So also they speak expressly in Bava Bathra, Distinc. Hashatephir: אר"ש שטנך הוא שטן הוא מלאך המות והוא יצר הרע;—"Rabbi Simeon said, the same is Satan, and the angel of death, and the evil figment;" that is, the cause and author of it. And they call him the angel of death on many accounts, the consideration whereof may give us some light into the reason of the expression here used by the apostle. The first is that before mentioned, namely, that by his means death entered and came upon all the world. His temptation was the first occasion of death; and for that reason is he termed by our Saviour, Ἀνθρωποκτόνος ἀπ' ἀρχῆς, John viii. 44, "A murderer from the beginning." And herein he had the power of death, prevailing to render all mankind obnoxious to the sentence and stroke of it. Secondly, Because he is employed in great and signal judgments to inflict death on men. He is the head of those מַלְאֲכֵי רָעִים, "evil angels," who slew the Egyptians, Ps. lxxviii. 49. So in Ps. xci. 5, these words, "Thou shalt not fear מֵחֵץ יָעוּף יוֹמָם," "from the arrow that flieth by day," are rendered by the Targum, מן גרמא דמלאך מותא דשדי ביממא, "from the arrow of the angel of death, which he shooteth by day." And in the next verse these words, מִקֶּטֶב יָשׁוּד צָהֳרָיִם, "from the destruction that wasteth at noonday," they render, מסריעת שידין דמחבלין בטיהרא, "from the troop of devils that waste at noonday;" the psalmist treating of great and sudden destructions, which they affirm to be all wrought by Satan. And hence the Hellenists also render the latter place by δαιμόνιον μεσημβρινόν, "the devil at noonday;" wherein they are followed by the Vulgar Latin, Arabic, and Ethiopic translations. And this the apostle seems to allude unto, 1 Cor. x. 10, where he says that those who murmured in the wilderness were destroyed ἀπὸ τοῦ ὀλοθρευτοῦ, "by the destroyer;" ὁ ἄγγελος ὀλοθρευτής, that מלאך המות, "the destroying angel," or "the angel of death;" as in this epistle he terms him ὁ ὀλοθρεύων, chap. xi. 28. And it may be this is he who is called בְּכוֹר מָוֶת, Job xviii. 13,—"the first-born of death," or he that hath right unto the administration of it. They term him also אשמדאי,—that is, ὀλοθρευτής, "the waster" or "destroyer;" and שד, from שוד, "to waste" or "destroy;" as also אבדון,—which, as John tells us, is the Hebrew name of the angel of the bottomless pit, Rev. ix. 11, as his Greek name is Ἀπολλύων, that is, מלאך המות, and ὀλοθρευτής. Thirdly, The later Jews suppose that this angel of death takes away the life of every man, even of those who die a natural death. And hereby, as they express the old faith of the church, that death is penal, and that it came upon all for sin through the temptation of Satan, so also they discover the bondage that they themselves are in for fear of death all their days; for when a man is ready to die, they say the angel of death appears to him in a terrible manner, with a drawn sword in his hand, from thence drops I know not what poison into him, whereon he dies. Hence they wofully howl, lament, and rend their garments, upon the death of their friends; and they have composed a prayer for themselves against this terror. Because also of this their being slain by the angel of death, they hope and pray that their death may be an expiation for all their sins. Here lies "the sting" of death, mentioned by the apostle, 1 Cor. xv. 55. Hence they have a long story in their Midrash, or mystical exposition of the Pentateuch, on the last section of Deuteronomy about Samael's coming to take away the life of Moses, whom he repelled and drove away with the rod that had the Shem Hamphorash written in it. And the like story they have in a book about the acts of Moses, which Aben Ezra rejects on Exod. iv. 20. This hand of Satan in death, manifesting it to be penal, is that

which keeps them in bondage and fear all their days. Fourthly, They suppose that this angel of death hath power over men even after death. One horrible penalty they fancy in particular that he inflicts on them, which is set down by Elias in his Tishbi in חבוט הקבר, out of the Midrash of Rabbi Isaac, the son of Parnær; for when a man, as they say, departs out of this world, בא מלאך המות ויושב על קברו, "the angel of death comes and sits upon his grave." And he brings with him a chain, partly of iron, partly of fire, and making the soul to return into the body, he breaks the bones, and torments variously both body and soul for a season. This is their purgatory; and the best of their hopes is, that their punishment after this life shall not be eternal. And this various interest of Satan in the power of death both keeps them in dismal bondage all their days, and puts them upon the invention of several ways for their deliverance. Thus one of their solemn prayers on the day of expiation, is to be delivered from חבוט הקבר, or this punishment of the devil in their graves; to which purpose also they offer a cock unto him for his pacification. And their prayer to this purpose in their Berachoth is this, יהי רזון" והעילנו מגזירות רעות ומדלות מעיות מכל מיני פיעניות ומדינה של גהנם ומחבוט של קבר;—"That it may please thee (good Lord) to deliver us from the evil decrees" (or "laws,") "from poverty, from contempt, from all kind of punishments, from the judgments of hell, and from beating in the grave by the angel of death." And this supposition is in like manner admitted by the Mohammedans, who have also this prayer, "Deus noster libera nos ab angelo interrogante tormento sepulchri, et à via mala." And many such lewd imaginations are they now given up unto, proceeding from their ignorance of the righteousness of God. But yet from these apprehensions of theirs we may see what the apostle intended in this expression, calling the devil "him that had the power of death."

Καὶ ἀπαλλάξῃ τούτους ὅσοι, "Et liberaret ipsos," "hos," "quotquot," "quicunque,"—"and free those who." Ἀπαλάττω is "to dismiss," "discharge," "free;" and in the use of the word unto the accusative case of the person, the genitive of the thing is added or understood: Ἀπαλάττω σε τούτου,—"I free thee from this." Ταύτας ἀπαλλάξειν σε τῆς ὀφθαλμίας, Aristoph.—"To deliver thee from this eyesore." And sometimes the genitive case of the thing is expressed where the accusative of the person is omitted: Ἀπαλλάττειν φόβου,—that is, τινά, "to free or deliver one from fear;" as here the accusative case of the person is expressed and the genitive of the thing omitted: Ἀπαλλάξῃ τούτους,—that is, φόβου or θανάτου, "to deliver them," that is, from death or from fear because of death.

Ἔνοχοι ἦσαν δουλείας. Ἔνοχος is "obnoxious," "obstrictus," "reus," "damnas." He that is legally obnoxious, subject, liable to any thing; that is, law, crime, judge, judgment, punishment, in all which respects the word is used. He that is under the power of any law is ἔνοχος τῷ νόμῳ, "subject unto its authority and penalty." See Matt. v. 21, 22, xxvi. 66; Mark iii. 29; 1 Cor. xi. 27; James ii. 10. Now the δουλεία, "servitude," or "bondage," here mentioned, is penal, and therefore are men said to be ἔνοχοι, "obnoxious" unto it.[1]

Ver. 14, 15.—Forasmuch then as [or, *seeing therefore that*] the children are [*were in common*] partakers of flesh and blood, he also himself likewise [*after the same manner*] took part [*did partake*] of the same; that

[1] READINGS.—Tischendorf, on the strength of a considerable preponderance of MS. authorities, reads αἵματος καὶ σαρκός.

EXPOSITION.—He, in order to make us partakers in his sonship to God, has first taken part in our sonship to Adam.

TRANSLATIONS.—Καταργ. Render powerless.—*Craik.* Subdue him.—*Stuart* Undo him.—*De Wette.*—ED.

through [*by*] death he might destroy [*make void the authority of*] him that had the power of death, that is, the devil; and deliver [*free, discharge*] them who through fear of death were all their lifetime subject to bondage.

In the former verses, as was showed, the apostle declared the necessity that there was on the part of God, intending to bring many sons unto glory, to constitute such a union between them and the captain of their salvation as that it might be just for him to suffer in their stead. In these he proceeds to manifest in particular what that nature is in the common participation whereof the union designed did consist, wherein they were all of one, and what were the especial reasons why the Lord Christ was made partaker of that nature. This coherence of these verses Chrysostom briefly gives us: Εἶτα δείξας τὴν ἀδελφότητα, καὶ τὴν αἰτίαν τίθησι τῆς οἰκονομίας,—"Having showed the brotherhood" (that was between Christ and the children) "he lays down the causes of that dispensation;" and what they are we shall find here expressed.

There are sundry things which the apostle supposeth in these words as known unto and granted by the Hebrews; as, first, that the devil had the power of death; secondly, that on this account men were filled with fear of it, and led a life full of anxiety and trouble by reason of that fear; thirdly, that a deliverance from this condition was to be effected by the Messiah; fourthly, that the way whereby he was to do this was by his suffering. All which, as they are contained in the first promise, so that they were allowed of by the Hebrews of old we have fully proved elsewhere. And by all these doth the apostle yield a reason of his former concession, that the Messiah was for a little while made lower than the angels, the causes and ends whereof he here declares. There are in the words,—

First, A supposition of a twofold state and condition of the children to be brought unto glory:—1. *Natural*, or their natural state and condition; they were all of them in common partakers of flesh and blood: "Forasmuch then as the children were partakers of flesh and blood." 2. *Moral*, their moral state and condition; they were obnoxious unto death, as it is penal for sin, and in great bondage through fear of it: "Them who through fear of death were all their lifetime subject to bondage."

Secondly, There is a double affirmation with respect unto this supposition, on the part of Christ, the captain of salvation:—1. As to their natural condition, that he *did partake of it*, he was so to do: "He also himself did partake of the same." 2. As to their moral condition, he *freed them from it:* "And deliver them."

Thirdly, The means whereby he did this, or this was to be done, evidencing the necessity of his participation with them in their condition of nature, that he might relieve them from their condition of trouble; he did it by death: "That by death."

Fourthly, The immediate effect of his death, tending unto their delivery and freedom, and that is the destruction of the devil, as to his power over and interest in death as penal, whereof their deliverance is an infallible consequent: "That he might destroy him," etc.

In the first place the apostle expresseth, as by way of supposition, 1. The natural condition of the children,—that is, the children whom God designed to bring unto glory, those who were given unto Christ; they were in common "partakers of flesh and blood." I shall not stay to remove the conceit of some, who yet are not a few among the Romanists, who refer these words unto the participation of the flesh and blood of Christ in the sacrament; whereunto also, as we have observed, the Ethiopic version gives countenance: for not only is there not any thing in the expression that inclines unto such an imagination, but also it enervates the whole design of the apostle's discourse and argument, as from the former consideration of it doth appear. "Flesh and blood" are, by a usual synecdoche, put for the whole human nature; not as though by "blood" the soul were intended, because the life is said to be in it, as not acting without it; but this expression is used, because it is not human nature as absolutely considered, but as mortal, passible, subject unto infirmities and death itself, that is intended. And it is no more than if he had said, 'The children were men subject unto death;' for he gives his reason herein why the Lord Christ was made a man subject unto death. That he and the children should be of one nature he had showed before. Forasmuch, then, as this was the condition of the children, that they were all partakers of human nature, liable to sufferings, sorrow, and death, he was so also. And this is thus expressed to set forth the love and condescension of Jesus Christ, as will afterward appear.

2. The second thing in these words is the moral condition of the children. And there are sundry things, partly intimated, partly expressed, in the description that is here given us of it; as,—(1.) Their estate *absolutely* considered,—they were subject to death: (2.) The *consequences* of that estate,—[1.] It wrought *fear* in them; [2.] That fear brought them into *bondage:* (3.) The *continuance* of that condition,—it was for the whole course of their lives.

(1.) It is implied that they were subject, obnoxious unto, guilty of death, and that as it was *penal,* due to sin, as contained in the curse of the law; which what it comprehendeth and how far it is extended is usually declared. On this supposition lies the whole weight of the mediation of Christ. The children to be brought

unto glory were *obnoxious unto death*, and the curse and wrath of God therein, which he came to deliver them from.

(2.) [1.] The first effect and consequent of this obnoxiousness unto death concurring unto their state and condition is, that they were *filled with fear of it:* "For fear of death." Fear is a perturbation of mind, arising from the apprehension of a future imminent evil; and the greater this evil is, the greater will the perturbation of the mind be, provided the apprehension of it be answerable. The fear of death, then, here intended, is that trouble of mind which men have in the expectation of death to be inflicted on them, as a punishment due unto their sins. And this apprehension is common to all men, arising from a general presumption that death is penal, and that it is the "judgment of God that they which commit sin are worthy of death," as Rom. i. 32, ii. 15. But it is cleared and confirmed by the law, whose known sentence is, "The soul that sinneth it shall die." And this troublesome expectation of the event of this apprehension is the fear of death here intended. And according unto the means that men have to come unto the knowledge of the righteousness of God are, or ought to be, their apprehensions of the evil that is in death. But even those who had lost all clear knowledge of the consequences of death natural, or the dissolution of their present mortal condition, yet, on a confused apprehension of its being penal, always esteemed it φοβερῶν φοβερώτατον,—the most dreadful of all things that are so unto human nature. And in some this is heightened and increased, until it come to be φοβερὰ ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος, ἐσθίειν μέλλοντος τοὺς ὑπεναντίους, as our apostle speaks, chap. x. 27,—"a fearful expectation of judgment and fiery indignation, which shall devour the adversaries." And this is the first thing that is in this description of the estate and condition of the children to be brought unto glory. Being obnoxious unto the sentence of death, they could not but live in fear of the execution of it. [2.] They are by this means *brought into bondage.* The troublesome expectation of death as penal brings them into bondage, into the nature whereof we must a little inquire. Sundry things concur to make any state a state of bondage; as, 1*st.* That it be involuntary. No man is in bondage by his will; that which a man chooseth is not bondage unto him. A man that would have his ear bored, though he were always a servant, was never in bondage; for he enjoyed the condition that pleased him. Properly all bondage is involuntary. 2*dly.* Bondage ingenerates strong desires after, and puts men on all manner of attempts for liberty. Yokes gall, and make them on whom they are desire ease. So long as men are sensible of bondage, which is against nature (for that which is not so is not bondage), they will desire and labour for liberty. When some in the Roman senate asked an ambassador of the Privernates, after they

were overthrown in battle, if they granted them peace, how they would keep it, what peace they should have with them? he answered, "Si bonam dederitis, et fidam et perpetuam; si malam, haud diuturnam." Whereat some in the senate stormed, as if he had threatened them with war and rebellion; but the wiser sort commended him as one that spake like a man and a freeman, adding as their reason, "An credi pósse, ullum populum, aut hominem denique in ea conditione, cujus eum pœniteat, diutius quam necesse sit mansurum," Liv., lib. viii. cap. xxi. So certain it is that bondage wearieth and stirreth up restless desires in all, and endeavours in some after liberty. *3dly.* Bondage perplexeth the mind. It ariseth from fear, the greatest perturbation of the mind, and is attended with weariness and distrust; all which are perplexing. *4thly.* Where bondage is complete, it lies in a tendency unto future and greater evils. Such is the bondage of condemned malefactors, reserved for the day of execution; such is the bondage of Satan, who is kept in chains of darkness for the judgment of the great day. And all these things concur in the bondage here intended; which is a dejected, troublesome state and condition of mind, arising from the apprehension and fear of death to be inflicted, and their disability in whom it is to avoid it, attended with fruitless desires and vain attempts to be delivered from it, and to escape the evil feared. And this is the condition of sinners out of Christ, whereof there are various degrees, answerable unto their convictions; for the apostle treats not here of men's being servants unto sin, which is voluntary, but of their sense of the guilt of sin, which is wrought in them even whether they will or no, and by any means they would cast off the yoke of it, though by none are they able so to do: for,—

(3.) They are said to *continue in this estate all their lives.* Not that they were always perplexed with this bondage, but that they could never be utterly freed from it; for the apostle doth not say that they were thus in bondage all their days, but that they were obnoxious and "subject" unto it. They had no ways to free or deliver themselves from it, but that at any time they might righteously be brought under its power; and the more they cast off the thoughts of it, the more they increased their danger. This was the estate of the children whose deliverance was undertaken by the Lord Christ, the captain of their salvation. And we may hence observe that,—

I. *All sinners are subject unto death as it is penal.* The first sentence reacheth them all, Gen. ii. 17; and thence are they said to be "by nature children of wrath," Eph. ii. 3,—obnoxious unto death, to be inflicted in a way of wrath and revenge for sin. This passeth upon "all, inasmuch as all have sinned," Rom. v. 12. This all men see and know; but all do not sufficiently consider what is contained

in the sentence of death, and very few how it may be avoided. Most men look on death as the common lot and condition of mankind, upon the account of their frail natural condition; as though it belonged to the natural condition of the children, and not the moral, and were a consequent of their being, and not the demerit of their sin. They consider not that although the principles of our nature are in themselves subject unto a dissolution, yet if we had kept the law of our creation, it had been prevented by the power of God, engaged to continue life during our obedience. Life and obedience were to be commensurate, until temporal obedience ended in life eternal. Death is penal, and its being common unto all hinders not but that it is the punishment of every one. How it is changed unto believers by the death of Christ shall be afterward declared. In the meantime, all mankind are condemned as soon as born. Life is a reprieve, a suspension of execution. If during that time a pardon be not effectually sued out, the sentence will be executed according to the severity of justice. Under this law are men now born; this yoke have they put on themselves by their apostasy from God. Neither is it to any purpose to repine against it or to conflict with it; there is but one way of delivery.

II. *Fear of death, as it is penal, is inseparable from sin, before the sinner be delivered by the death of Christ.* They were in "fear of death." There is a fear of death that is natural, and inseparable from our present condition; that is but nature's aversation of its own dissolution. And this hath various degrees, occasioned by the differences of men's natural constitution, and other accidental occurrences and occasions: so that some seem to fear death too much, and others not at all; I mean of those who are freed from it as it is in the curse and under the power of Satan. But this difference is from occasions foreign and accidental; there is in all naturally the same aversation of it. And this is a guiltless infirmity, like our weariness and sickness, inseparably annexed unto the condition of mortality. But sinners in their natural state fear death as it is penal, as an issue of the curse, as under the power of Satan, as a dreadful entrance into eternal ruin. There are, indeed, a thousand ways whereby this fear is for a season stifled in the minds of men. Some live in brutish ignorance, never receiving any full conviction of sin, judgment, or eternity. Some put off the thoughts of their present and future estate, resolving to shut their eyes and rush into it, whenas they can no longer avoid it. Fear presents itself unto them as the forerunner of death, but they avoid the encounter, and leave themselves to the power of death itself. Some please themselves with vain hopes of deliverance, though well they know not how nor why they should be partakers of it. But let men forego these helpless shifts, and suffer their own innate light to be excited

with such means of conviction as they do enjoy, and they will quickly find what a judgment there is made in their own souls concerning death to come, and what effects it will produce. They will conclude that it is "the judgment of God, that they which commit sin are worthy of death," Rom. i. 32; and then their own consciences do accuse and condemn them, Rom. ii. 14, 15; whence unavoidably fear, dread, and terror will seize upon them. And then,—

III. *Fear of death, as penal, renders the minds of men obnoxious unto bondage;* which what it is we have in part before declared. It is a state of trouble, which men dislike, but cannot avoid. It is a penal disquietment, arising from a sense of future misery. Fain would men quit themselves of it, but they are not able. There is a chain of God in it not to be broken. Men may gall themselves with it, but cannot remove it; and if God take it from them without granting them a lawful release and delivery, it is to their further misery. And this is, in some measure or other, the portion of every one that is convinced of sin before he is freed by the gospel. And some have disputed what degrees of it are necessary before believing. But what is necessary for any one to attain unto is his duty; but this bondage can be the duty of no man, because it is involuntary. It will follow conviction of sin, but it is no man's duty; rather, it is such an effect of the law as every one is to free himself from, so soon as he may in a right way and manner. This estate, then, befalls men whether they will or no. And this is so if we take bondage passively, as it affects the soul of the sinner; which the apostle seems to intend by placing it as an effect of the fear of death. Take it actively, and it is no more than the sentence of the law, which works and causeth it in the soul; and so all sinners are inevitably obnoxious unto it. And this estate, as we observed, fills men with desires after, and puts them upon various attempts for deliverance. Some desire only present ease, and they commonly withdraw themselves from it by giving up themselves wholly unto their hearts' lusts, and therein to atheism; which God oftentimes, in his righteous judgment, gives them up unto, knowing that the day is coming wherein their present woful temporal relief will be recompensed with eternal misery. Some look forward unto what is to come, and according to their light and assistance variously apply themselves to seek relief; some do it by a righteousness of their own, and in the pursuit thereof also there are ways innumerable, not now to be insisted on; and some do it by Christ, which how it is by him effected the apostle in the next place declares.

Two things, as was showed, are affirmed of the Lord Christ, in consequence unto the premised supposition of the children's being partakers of flesh and blood, and of their obnoxiousness unto death and to bondage:—1. That of their *natural condition* he himself

partook. 2. That from their *moral condition* he delivered them; which that he might do, it was necessary that he should partake of the other.

1. "He himself likewise did partake of the same." The word παραπλησίως, "likewise," "in like manner," doth denote such a similitude as is consistent with a specifical identity. And therefore Chrysostom from hence urgeth the Marcionites and Valentinians, who denied the reality of the human nature of Christ, seeing that he partook of it in like manner with us; that is, truly and really, even as we do. But yet the word, by force of its composition, doth intimate some disparity and difference: 'He took part of human nature really as we do, and almost in like manner with us.' For there were two differences between his being partaker of human nature and ours:—First, In that we subsist *singly* in that nature; but he took his portion in this nature into subsistence with himself in the person of the Son of God. Secondly, This nature in us is attended with many *infirmities*, that follow the individual persons that are partakers of it; in him it was free from them all. And this the apostle also intimates in the word μετέσχε, changing his expression from that whereby he declared the common interest of the children in the same nature, which is every way equal and alike. The whole is, that he took his own portion, in his own manner, unto himself. Παραπλησίως.

And this observation removes what is hence objected against the deity of Christ. "Cum Christus," saith Schlichtingius, "hominum mortalium et fragilium dux et fautor sit, propterea is non angelus aliquis, multo verò minus ipse Deus summus qui solus immortalitatem habet, sed homo suo tempore malis, et variis calamitatibus obnoxius esse debuit." It is true, it appears from hence that Christ ought to be a man, subject to sufferings and death, and not an angel, as the apostle further declares in the next verse; but that he ought not to be God doth not appear. As God, indeed, he could not die; but if he who was God had not taken part of flesh and blood, God could not have redeemed his church "with his own blood." But this is the perpetual paralogism of these men: "Because Christ is asserted to have been truly a man, therefore he is not God;" which is to deny the gospel, and the whole mystery of it.

He proceeds with his exceptions against the application of these words unto the incarnation of the Lord Christ; the sum whereof is, 'That the words παραπλησίως μετέσχε denote a universal conformity or specific identity between Christ and the children, not only as to the essence, but also as to all other concernments of human nature, or else no benefit could redound unto them from what he did or suffered.' But,—(1.) The words do not assert any such thing, as hath been declared; (2.) It is not true. The children were partakers

of human nature either by creation out of the dust of the earth, as Adam, or by natural generation; the Lord Christ was conceived of a virgin, by the power of the Holy Ghost;—and yet the benefit redounds unto the children. It is evident, then, that the similitude urged by the apostle is confined to the substance of flesh and blood, or the essence of human nature, and is not to be extended unto the personal concernments of the one or the other, nor to the way whereby they became partakers of the same nature. Nor is the argument for the incarnation of Christ taken merely from the expressions in this verse; but whereas he had before proved him to be above and before the angels, even God over all, and here intimateth his existence antecedent to his participation of flesh and blood, his incarnation doth necessarily ensue.

2. The necessity of this incarnation of Christ, with respect unto the end of it, hath before been declared, evinced, and confirmed. We shall now stay only a little to admire the love, grace, and mystery of it. And we see here,—

IV. That the Lord Christ, out of his inexpressible love, willingly submitted himself unto every condition of the children to be saved by him, and to every thing in every condition of them, sin only excepted.

They being of flesh and blood, which must be attended with many infirmities, and exposed unto all sorts of temptations and miseries, he himself would also partake of the same. His delight was of old in the sons of men, Prov. viii. 31, and his heart was full of thoughts of love towards them; and that alone put him on this resolution, Gal. ii. 20; Rev. i. 5. When God refused sacrifices and burnt-offerings, as insufficient to make the atonement required, and the matter was rolled on his hand alone, it was a joy unto him that he had a body prepared wherein he might discharge his work, although he knew what he had to do and suffer therein, Ps. xl. 7, 8; Heb. x. 5–9. He rejoiced to do the will of God, in taking the body prepared for him, because the children were partakers of flesh and blood. Though he was "in the form of God," equal unto him, yet "that mind," that love, that affection towards us, was in him, that to be like unto us, and thereby to save us, "he emptied himself, and took on him the form of a servant," our form, and became like unto us, Phil. ii. 5–8. He would be like unto us, that he might make us like unto himself; he would take our flesh, that he might give unto us his Spirit; he would join himself unto us, and become "one flesh" with us, that we might be joined unto him, and become "one spirit" with him, 1 Cor. vi. 17. And as this was a fruit of his eternal antecedent love, so it is a spring of consequent love. When Eve was brought unto Adam after she was taken out of him, Gen. ii. 23, to manifest the ground of that affection which was to be always between them, he says of

her, "This is now bone of my bones, and flesh of my flesh." And by this condescension of Christ, saith the apostle, we are "members of his body, of his flesh, and of his bones," Eph. v. 30; whence he infers that he loves and nourisheth his church, as a man doth his own flesh. And how should this inexpressible love of Christ constrain us to love him and to live unto him, 2 Cor. v. 14; as also to labour to be like unto him, wherein all our blessedness consisteth, seeing for that end he was willing to be like unto us, whence all his troubles and sufferings arose! Here also we see that,—

V. It was only in flesh and blood, the substance and essence of human nature, and not in our personal infirmities, that the Lord Christ was made like unto us.

He took to himself the *nature* of all men, and not the *person* of any man. We have not only human nature in common, but we have every one particular infirmities and weaknesses following that nature, as existing in our sinful persons. Such are the sicknesses and pains of our bodies from inward distempers, and the disorder of the passions of our minds. Of these the Lord Christ did not partake It was not needful, it was not possible that he should do so; —not *needful*, because he could provide for their cure without assuming them; not *possible*, for they can have no place in a nature innocent and holy. And therefore he took our nature, not by an immediate *new creation* out of nothing, or of the dust of the earth, like Adam; for if so, though he might have been like unto us, yet he would have been no kin to us, and so could not have been our Goël, to whom the right of redemption did belong: nor by *natural generation*, which would have rendered our nature in him obnoxious to the sin and punishment of Adam: but by a miraculous conception of a virgin, whereby he had truly our nature, yet not subject on its own account unto any one of those evils whereunto it is liable as propagated from Adam in an ordinary course. And thus, though he was joined unto us in our nature, yet as he was "holy, harmless, and undefiled" in that nature, he was "separate from sinners," Heb. vii. 26. So that although our nature suffered more in his person than it was capable of in the person of any mere man, yet, not being debased by any sinful imperfection, it was always excellent, beautiful, and glorious. And then,—

VI. That the Son of God should take part in human nature with the children is the greatest and most admirable effect of divine love, wisdom, and grace.

So our apostle proposeth it, 1 Tim. iii. 16,—a mystery which the angels with all diligence desire to look into, 1 Pet. i. 11, 12. See John i. 14; Isa. ix. 6; Rom. ix. 5. Atheists scoff at it, deluded Christians deny it; but the angels adore it, the church professeth it, believers find the comfort and benefit of it. "The heavens," indeed,

"declare the glory of God, and the firmament showeth his handy-work," Ps. xix. 1; and "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead," Rom. i. 20. In particular, man himself is "fearfully and wonderfully made." These works of God's power and providence do greatly manifest the glory of his wisdom, omnipotency, and goodness, and are like the light, which was created on the first day, at the beginning of all things, as we have showed. But in this instance, of assuming human nature into personal subsistence with himself, that scattered light is gathered into one sun, giving out most glorious beams, unto the manifestation of his infinite excellencies far above all other things. And this surely was not done but for the greatest end that can be conceived; and such is the salvation of sinners.

But we must proceed with our apostle; and he gives the reason and end of this wonderful dispensation. The end is, the delivery of the children from the condition before described. And, first, the means whereby he wrought and brought about this end is proposed unto us: "By death,"—he was to do it by death.

"That by death he might deliver them;" that is, by his *own death*. This, as it is placed as one principal end of his being made partaker of flesh and blood, so it is also the means of the further end aimed at, namely, the delivery of the children out of the condition expressed. Some translations add, "By his own death,"—which is evidently understood, though it be not literally in the text,—the death which he underwent in the nature of man, whereof he was partaker. His death was the means of delivering them from death. Some distinguish between death in the first place which Christ underwent, and that death in the close of the verse which the children are said to be in fear of; for this latter, they say, is more extensive than the former, as comprising death eternal also. But there doth not any thing in the text appear to intimate that the captain of salvation by death of one kind should deliver the children from that of another; neither will the apostle's discourse well bear such a supposition. For if he might have freed the children by any way or means as well as by undergoing that which was due unto them for sin, whence could arise that indispensable necessity which he pleads for by so many considerations of his being made like unto them, seeing without the participation of their nature which he urgeth he might have done any other thing for their good and benefit, but only suffer what was due to them? And if it be said that without this participation of their nature he could not die, which it was necessary that he should do, I desire to know, if the death which *he was to undergo* was not that death which *they were obnoxious unto* for whom he died, how could it be any way more bene-

ficial unto them than any thing else which he might have done for them, although he had not died? There is no ground, then, to pretend such an amphibology in the words as that which some contend for. Now, as we observed before, the death of Christ is here placed in the midst, as the *end* of one thing, and the *means* or cause of another,—the end of his own incarnation, and the means of the children's deliverance. From the first we may see,—

VII. That the first and principal end of the Lord Christ's assuming human nature, was not to reign in it, but to suffer and die in it. He was, indeed, from of old designed unto a kingdom; but he was to "suffer," and so to enter into his glory, Luke xxiv. 26. And he so speaks of his coming into the world to suffer, to die, to bear witness unto the truth, as if that had been the only work that he was incarnate for. Glory was to follow, a kingdom to ensue, but suffering and dying were the principal work he came about. Glory he had with his Father "before the world was," John xvii. 5; and therein a joint rule with him over all the works of his hands. He need not have been made partaker of flesh and blood to have been a king; for he was the King eternal, immortal, invisible, the King of kings and Lord of lords, the only Potentate, from everlasting. But he could not have died if he had not been made partaker of our nature. And therefore, "when the people would have taken him by force, and made him a king," he hid himself from them, John vi. 15; but he hid not himself when they came to take him by force and put him to death, but affirmed that for that hour, or business, he came into the world, John xviii. 4, 5, 11. And this further sets forth his love and condescension. He saw the work that was proposed unto him,—how he was to be exposed unto miseries, afflictions, and persecutions, and at length to "make his soul an offering for sin,"—yet, because it was all for the salvation of the children, he was contented with it and delighted in it. And how, then, ought we to be contented with the difficulties, sorrows, afflictions, and persecutions, which for his sake we are or may be exposed unto, when he *on purpose* took our nature, that *for our sakes* he might be exposed and subject unto much more than we are called unto!

There yet remain in these verses the effects of the death of Christ: "That he might destroy sin, and deliver," etc.; wherein we must consider,—1. *Who* it is that had the power of death; 2. *Wherein* that power of his did consist; 3. *How* he was destroyed; 4. How by the *death of Christ;* 5. What was the *delivery* that was obtained for the children thereby.

1. He that had the power of death is described by his name, ὁ διάβολος, "the devil;"—the great enemy of our salvation; the great calumniator, make-bate, and false accuser; the firebrand of the creation; the head and captain of the apostasy from God, and of all

desertion of the law of the creation; the old serpent, the prince of the apostate angels, with all his associates, who first falsely accused God unto man, and continues to accuse men falsely unto God: of whom before.

2. His *power in and over death* is variously apprehended. What the Jews conceive hereof we have before declared, and much of the truth is mixed with their fables; and the apostle deals with them upon their acknowledgment in general that he had the power of death. Properly in what sense, or in what respect, he is said so to have it, learned expositors are not agreed. All consent, (1.) That the devil hath no absolute or sovereign, supreme power over death; nor, (2.) Any ἐξουσία, or "authority" about it, "de jure," in his own right, or on grant, so as to act lawfully and rightly about it according unto his own will; nor, (3.) Any judging or determining power as to the guilt of death committed unto him, which is peculiar to God, the supreme rector and judge of all, Gen. ii. 17, Deut. xxxii. 39, Rev. i. 18.

But wherein this power of Satan doth positively consist they are not agreed. Some place it in his temptations unto sin, which bind unto death; some, in his execution of the sentence of death,—he hath the power of an executioner. There cannot well be any doubt but that the whole interest of Satan in reference unto death is intended in this expression. This death is that which was threatened in the beginning, Gen. ii. 17,—death penally to be inflicted in the way of a curse, Deut. xxvii. 26, Gal. iii. 10; that is, death consisting in the dissolution of soul and body, with every thing tending penally thereunto, with the everlasting destruction of body and soul. And there are sundry things wherein the κράτος, or power of Satan in reference unto this death doth consist; as,—(1.) He was the *means* of bringing it into the world. So is the opinion of the Jews in this matter expressed in the book of Wisdom, written, as is most probable, by one of them not long before this epistle. They tell us, chap. i. 13, Ὁ Θεὸς θάνατον οὐκ ἐποίησε,—"God made not death," it belonged not unto the original constitution of all things; but, chap. ii. 24, Φθόνῳ διαβόλου θάνατος εἰσῆλθεν εἰς τὸν κόσμον,—"By the envy of the devil death entered into the world." And that expression of εἰσῆλθεν εἰς τὸν κόσμον is retained by the apostle, Rom. v. 12; only he lays the end of it on the morally-deserving cause, the sin of man, as here it is laid on the efficiently-procuring cause, the envy of the devil. And herein consisted no small part of the power of Satan with respect unto death. being able to introduce sin, he had power to bring in death also, which, in the righteous judgment of God, and by the sentence of the law, was inseparably annexed thereunto. And, by a parity of reason, so far as he yet continueth to have power over sin, deserving death, he hath power over death itself.

(2.) Sin and death being thus entered into the world, and all mankind being guilty of the one and obnoxious unto the other, Satan came thereby to be their *prince*, as being the prince or author of that state and condition whereinto they are brought. Hence he is called "the prince of this world," John xii. 31, and the "god" of it, 2 Cor. iv. 4; inasmuch as all the world are under the guilt of that sin and death which he brought them into.

(3.) God having passed the sentence of death against sin, it was in the power of Satan to terrify and affright the consciences of men with the expectation and dread of it, so bringing them into *bondage*. And many God gives up unto him, to be agitated and terrified as it were at his pleasure. To this end were persons excommunicate given up unto Satan to vex them, 1 Tim. i. 20. He threatens them as an executioner with the work that he hath to do upon them.

(4.) God hath ordained him to be the *executioner* of the sentence of death upon stubborn sinners unto all eternity; partly for the aggravation of their punishment, when they shall always see, and without relief bewail, their folly in hearkening unto his allurements; and partly to punish himself in his woful employment. And for these several reasons is Satan said to have the power of death. And hence it is evident that,—

VIII. All the power of Satan in the world over any of the sons of men is founded in sin and the guilt of death attending it. Death entered by sin; the guilt of sin brought it in. Herewith comes in Satan's interest, without which he could have no more to do in the earth than he hath in heaven. And according as sin abounds or is subdued, so his power is enlarged or straitened. (As he is a spirit, he is mighty, strong, wise; as sinful, he is malicious, subtle, ambitious, revengeful, proud.) Yet none of all these gives him his power. He that made him can cause his sword to pierce unto him, and preserve man, though weak and mortal, from all his force as a mighty spirit, and his attempts as a wicked one. And yet these are the things in him that men are generally afraid of, when yet by them he cannot reach one hair of their heads. But here lies the foundation of his power, even in sin, which so few regard. Then,—

IX. All sinners out of Christ are under the power of Satan. They belong unto that kingdom of death whereof he is the prince and ruler. "The whole world lies ἐν τῷ πονηρῷ,"—"in the power of this wicked one." If the guilt of death be not removed from any, the power of the devil extends unto them. A power it is, indeed, that is regulated. Were it sovereign or absolute, he would continually devour. But it is limited unto times, seasons, and degrees, by the will of God, the judge of all. But yet great it is, and answerable unto his titles, the prince, the god of the world. And however men may flatter themselves, as the Jews did of old, that they are free,

if they are not freed by an interest in the death of Christ, they are in bondage unto this beastly tyrant; and as he works effectually in them here, he will ragingly inflict vengeance on them hereafter.

3. He is destroyed: "Destroy him." The sense and importance of the word here used was before declared. It is not applied unto the nature, essence, or being of the devil, but unto his power in and over death; as it is elsewhere declared, John xii. 31, "Now is the judgment of this world, now is the prince of this world cast out." That which is here called the destroying of the devil, is there called the casting out of the prince of this world. It is the casting him out of his power, from his princedom and rule; as Col. ii. 15, "Having spoiled principalities and powers, he made an open show of them, triumphing over them in his cross;" as conquerors used to do when they had not slain the persons of their enemies, but deprived them of their rule, and led them captive. The destruction, then, here intended of "him that had the power of death," is the dissolution, evacuation, and removing of that power which he had in and over death, with all the effects and consequences of it.

4. The *means* whereby Satan was thus destroyed is also expressed. It was "by death," by his own death. This of all others seemed the most unlikely way and means, but indeed was not only the *best*, but the *only way* whereby it might be accomplished. And the manner how it was done thereby must be declared and vindicated. The fourfold power of Satan in reference unto death, before mentioned, was all founded in sin. The obligation of the sinner unto death was that which gave him all his power. The taking away, then, of that obligation must needs be the dissolution of his power. The foundation being removed, all that is built upon it must needs fall to the ground. Now this, in reference unto the children for whom he died, was done in the death of Christ,—*virtually* in his death itself, *actually* in the application of it unto them. When the sinner ceaseth to be obnoxious unto death, the power of Satan ceaseth also. And this every one doth that hath an interest in the death of Christ: for "there is no condemnation unto them that are in Christ Jesus," Rom. viii. 1; and this because he died. He died for their sins, took that death upon himself which was due unto them; which being conquered thereby, and their obligation thereunto ceasing, the power of Satan is therewith dissolved. The first branch of his power consisted in the bringing of sin into the world. This is dissolved by Christ's "taking away the sin of the world," John i. 29; which he did as "the Lamb of God," by the sacrifice of himself in his death, typified by the paschal lamb and all other sacrifices of old. Again, his power consisted in his rule in the world, as cast under sin and death. From this he was cast out, John xii. 31, in the death of Christ. When contending with him for the continuance of his

sovereignty, he was conquered, the ground whereon he stood, even the guilt of sin, being taken away from under him, and his title defeated. And actually believers are translated from under his rule, from the power of darkness, into the kingdom of light and of the Son of God. Nor can he longer make use of death as penal, as threatened in the curse of the law, to terrify and affright the consciences of men: for "being justified by faith" in the death of Christ, "they have peace with God," Rom. v. 1. Christ making peace between God and us by the blood of his cross, Eph. ii. 14, 15, 2 Cor. v. 19–21, the weapons of this part of his power are wrested out of his hand, seeing death hath no power to terrify the conscience, but as it expresseth the curse of God. And, lastly, his final execution of the sentence of death upon sinners is utterly taken out of his hand by the death of Christ, inasmuch as they for whom he died shall never undergo death penally. And thus was Satan, as to his power over death, fully destroyed by the death of Christ. And all this depended on God's institution, appointing the satisfactory sufferings of Christ, and accepting them instead of the sufferings of the children themselves.

The Socinians give us another exposition of these words, as knowing that insisted on to be no less destructive of their error than the death of Christ is of the power of the devil. The reason hereof, saith Schlichtingius, is, "Quia per mortem Christus adeptus est supremam potestatem in omnia; qua omnes inimicos suos quorum caput est diabolus, coercet, eorum vires frangit, eosque tandem penitus abolebit." But if this be so, and the abolishing of the power of Satan be an act of sovereign power, then it was not done by the death of Christ, nor was there any need that he should partake of flesh and blood for that purpose, or die. So that this exposition contradicts both the express words of the apostle and also the whole design of his discourse. No proposition can be more plain than this is, that the power of Satan was destroyed by the death of Christ; which in this interpretation of the words is denied.

5. And hence it lastly appears what was the *delivery that was procured for the children* by this dissolution of the power of Satan. It respects both what they feared and what ensued on their fear; that is, death and bondage. For the delivery here intended is not merely a consequent of the destruction of Satan, but hath regard unto the things themselves about which the power of Satan was exercised. They were obnoxious unto death, on the guilt of sin, as penal, as under the curse, as attended with hell or everlasting misery. This he delivered the children from, by making an atonement for their sins in his death, virtually loosing their obligation thereunto, and procuring for them "eternal redemption," as shall afterwards be fully declared. Hereon also they are delivered from the bondage

before described. The fear of death being taken away, the bondage that ensues thereon vanisheth also. And these things, as they are done *virtually* and legally in the death of Christ, so they are *actually* accomplished in and towards the children, upon the application of the death of Christ unto them, when they do believe. And we may now close our consideration of these verses with one or two other observations; as,—

X. The death of Christ, through the wise and righteous disposal of God, is victorious, all-conquering, and prevalent.

The aim of the world was to bring him unto death; and therein they thought they had done with him. The aim of Satan was so also; who thereby supposed he should have secured his own kingdom. And what could worldly or satanical wisdom have imagined otherwise? He that is slain is conquered. His own followers were ready to think so. "We trusted," say they, "that it had been he which should have redeemed Israel," Luke xxiv. 21. But he is dead; and their hopes are with him in the grave. What can be expected from him who is taken, slain, crucified? Can he save others, who it seems could not save himself? "Per mortem alterius, stultum est sperare salutem;"—"Is it not a foolish thing to look for life by the death of another?" This was that which the pagans of old reproached the Christians withal, that they believed in one that was crucified and died himself; and what could they expect from him? And our apostle tells us that this death, this cross, was a stumbling-block unto the Jews and folly to the Greeks, 1 Cor. i. 18, 23. And so would it have been in itself, Acts ii. 13, had not the will, and counsel, and wisdom, and grace of God been in it, Acts iv. 28. But he ordered things so, that this death of Christ should pull out that pin which kept together the whole fabric of sin and Satan, —that, like Samson, he should in his death pull down the palace of Satan about his ears, and that in dying he should conquer and subdue all things unto himself. All the angels of heaven stood looking on, to see what would be the end of this great trial. Men and devils were ignorant of the great work which God had in hand; and whilst they thought they were destroying him, God was in and by him destroying them and their power. Whilst *his heel was bruised* he *brake their head.* And this should teach us to leave all God's works unto himself. See John xi. 6–10. He can bring light out of darkness, and meat out of the eater. He can disappoint his adversaries of their greatest hopes and fairest possibilities, and raise up the hopes of his own out of the grave. He can make suffering to be saving, death victorious, and heal us by the stripes of his Son. And, in particular, it should stir us up to meditate on this mysterious work of his love and wisdom. We can never enough search into it, whilst our inquiry is guided by his word. New mysteries, all foun-

tains of refreshment and joy, will continually open themselves unto us, until we come to be satisfied with the endless fulness of it unto eternity. Again,—

XI. One principal end of the death of Christ, was to destroy the power of Satan: "Destroy him that had the power of death." This was promised of old, Gen. iii. 15. He was to break the head of the serpent. From him sprang all the miseries which He came to deliver His elect from, and which could not be effected without the dissolution of his power. He was "anointed to proclaim liberty to the captives, and the opening of the prison to them that were bound," Isa. lxi. 1. To this end he was to conquer him who detained them; which he did by his death, Col. ii. 15, and so led captivity captive, Ps. lxviii. 18, stilling this enemy and self-avenger, Ps. viii. 2, binding the strong man, Matt. xii. 29, and dividing the spoil with him, Isa. liii. 12. And this he did by the merit of his blood, and the atonement he made for sin thereby. This took away the obligation of the law unto death, and disarmed Satan. And moreover, by the power of the eternal Spirit, whereby he offered himself unto God, he conquered and quelled him. Satan laid his claim unto the person of Christ; but coming to put it in execution, he met with that great and hidden power in him which he knew not, and was utterly conquered. And this, as it gives us a particular consideration of the excellency of our redemption, wherein Satan, our old enemy, who first foiled us, who always hates us, and seeks our ruin, is conquered, spoiled, and chained; so it teacheth us how to contend with him, by what weapons to resist his temptations and to repel his affrightments, even those whereby he hath been already subdued. Faith in the death of Christ is the only way and means of obtaining a conquest over him. He will fly at the sign of the cross rightly made

Verse 16.

Having asserted the incarnation of the Lord Christ, the captain of our salvation, and showed the necessity of it, from the ends which were to be accomplished by it, and therein given the reason of his concession that he was for a season made less than the angels, the apostle proceeds in this verse to confirm what he had taught before by testimony of the Scripture; and adds an especial amplification of the grace of God in this whole dispensation, from the consideration of the angels, who were not made partakers of the like love and mercy.

Ver. 16.—Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμβάνεται.

Οὐ γὰρ δήπου. The Syriac quite omits δήπου, and reads only לָא גֵּיר, "non enim;" "for he did not." V. L., "nusquam enim." Που he renders "usquam,"

"anywhere;" and on the consideration of the negative particle, οὔ, "nusquam," "nowhere." Beza, "non enim utique," as ours; "for verily" [he took] "not,"—not reaching the force or use of δήπου. Arias, "non enim videlicet:" which answers not the intent of this place. Erasmus fully and properly, "non enim sane usquam," "for verily not anywhere;" that is, in no place of the Scripture is any such thing testified unto: which way of expression we observed our apostle to use before, chap. i. 5.

Ἀγγέλων ἐπιλαμβάνεται. Syr., בְּנֵי מִן־אַבְרָהָם נְסַב, "ex angelis assumpsit," "he took not of" (or "from among") "the angels;" that is, of their nature. V. L., Arias, "angelos apprehendit," "he doth not take hold of angels." Beza, "angelos assumpsit." "he assumed not," "he took not angels to himself:" ἐπιλαμβάνεται for ἐπέλαβε, by an enallage of time; which ours follow, "he took not on him the nature of angels." But this change of the tense is needless; for the apostle intends not to express what Christ had done, but what the Scripture saith and teacheth concerning him in this matter. That nowhere affirms that he takes hold of angels.

The remaining words are generally rendered by translators according to the analogy of these: "sed apprehendit," "assumit," "assumpsit, semen Abrahæ,"—"he laid hold of," "he takes," "he took the seed of Abraham;" only the Ethiopic reads them, "Did he not exalt the seed of Abraham?" departing from the sense of the words and of the text.

The constant use of this word ἐπιλαμβάνω, in the New Testament, is "to take hold of;" and so in particular it is elsewhere used in this epistle, chap. viii. 9, Ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν,—"In the day that I took them by the hand." In other authors it is so variously used that nothing from thence can be determined as to its precise signification in this or any other place. The first and proper sense of it is acknowledged to be "to take hold of," as it were with the hand. And however the sense may be interpreted, the word cannot properly be translated any otherwise than "to take." As for what some contend, that the effect or end of taking hold of is to help, to vindicate into liberty,—whence by Castalio it is rendered "opitulatur,"—it belongs to the design of the place, not the meaning of the word, which in the first place is to be respected.[1]

Ver. 16.—For verily not anywhere doth he take angels, but he taketh the seed of Abraham.

In the words there is first the reference that the apostle makes unto somewhat else, whereby that which he declareth is confirmed, "For verily not anywhere;" that is, that which he denieth in the following words is nowhere taught in the Scripture: as chap. i. 5, "For unto which of the angels said he at any time;" that is, 'There is no testimony extant in the Scripture concerning them to that purpose.' So here, 'Nowhere is it spoken in the Scripture that Christ taketh angels.' And what is so *spoken*, he is said to *do*.

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[1] Ἐπιλαμβ. is now translated differently from the A. V., by almost all expositors. "He doth succour."—*Stuart.* "He giveth his aid."—*Conybeare and Howson.* "He doth lay hold on."—*Craik.* "The church fathers and the theologians of the sixteenth and seventeenth centuries supplied a φύσιν to the genitive, and rendered thus, 'He has not assumed the nature of angels, but that of the seed of Abraham.' Castalio was the first to oppose this monstrous interpretation; after him the Socinians and Arminians. Since 1650 the right interpretation has been the general one."—*Ebrard.*—Ed.

And thus also the affirmative clause of his proposition, "But he taketh the seed of Abraham," is to be referred to the Scripture. There it is promised, there it is spoken, and therein it is done by him.

Secondly, That which he asserteth hath the nature of a discrete axiom, wherein the same thing is denied and affirmed of the disparates expressed, and that univocally in the same sense: "He took not angels, but he took the seed of Abraham." And this, we being referred to the Scripture for the proof and confirmation of, gives light and perfect understanding into the meaning of the words. For how doth Christ in the Scripture take the seed of Abraham, in such a sense as that therein nothing is spoken of him in reference unto angels? It is evident that it was in that he was of the posterity of Abraham according to the flesh; that he was promised to Abraham that he should be of his seed, yea, that he should be his seed, as Gal. iii. 16. This was the great principle, the great expectation of the Hebrews, that the Messiah should be the seed of Abraham. This was declared unto them in the promise; and this accordingly was accomplished. And he is here said to take the seed of Abraham, because in the Scripture it is so plainly, so often affirmed that he should so do, when not one word is anywhere spoken that he should be an angel, or take their nature upon him. And this, as I said, gives us the true meaning of the words. The apostle in them confirms what he had before affirmed, concerning his being made partaker of flesh and blood together with the children. This, saith he, the Scripture declares, wherein it is promised that he should be of the seed of Abraham, which he therein takes upon him; and which was already accomplished in his being made partaker of flesh and blood. See John i. 14, Rom ix. 5, Gal. iv. 4, iii. 16. This, then, the apostle teacheth us, that the Lord Christ, the Son of God, according to the promise, took to himself the nature of man, coming of the seed of Abraham,—that is, into personal union with himself; but took not the nature of angels, no such thing being spoken of him or concerning him anywhere in the Scripture. And this exposition of the words will be further evidenced and confirmed by our examination of another, which, with great endeavour, is advanced in opposition unto it.

Some, then, take the meaning of this expression to be, that the Lord Christ, by his participation of flesh and blood, brought help and relief, not unto angels, but unto men, the seed of Abraham. And they suppose to this purpose, that ἐπιλαμβάνεται is put for ἀναλαμβάνεται,—"to help, to succour, to relieve, to vindicate into liberty." Of this mind are Castalio and all the Socinians: among those of the Roman church, Ribera; Estius also and à Lapide speak doubtfully in the case: of Protestants, Cameron and Grotius, who

affirms, moreover, that Chrysostom and the Greek scholiasts so interpret the place and words; which I should have marvelled at, had I not long before observed him greatly to fail or mistake in many of his quotations. Chrysostom, whom he names in particular, expressly referreth this whole verse unto the Lord Christ's assumption of the nature of man, and not of the nature of angels. The same also is insisted on by Theophylact and Œcumenius, without any intimation of the sense that Grotius would impose upon them.

The Socinians embrace and endeavour to confirm this second exposition of the words: and it is their concernment so to do; for if the words express that the Lord Christ assumed human nature, which necessarily infers his pre-existence in another nature, their persuasion about the person of Christ is utterly overthrown. Their exceptions in their controversial writings unto this place have been elsewhere considered. Those of Enjedinus on this text are answered by Paræus, those of Castalio by Beza, and the objections of some others by Gomarus. We shall, in the first place, consider what is proposed for the confirmation of their sense by Schlichtingius or Crellius; and then the exceptions of a very learned expositor unto the sense before laid down and confirmed. And Schlichtingius first argues from the context:—"Præter ipsa verba," saith he, "quæ hunc sensum nullo modo patiuntur ut postea dicemus, contextus et ratiocinatio auctoris id repudiat; qui pro ratione et argumento id sumere non potuit debuitve, quod sibi hoc ipso argumento et ratione probandum sumsisset. De eo enim erat quæstio, cur Christus qui nunc ad tantam majestatem et gloriam est evectus, non angelicam sed humanam, morti et variis calamitatibus obnoxiam habuerit naturam? hujus vero rei, quo pacto ratio redderetur, per id quod non angelicam sed humanam naturam assumpserit; cum istius ipsius rei, quæ in hac quæstione continetur, nempe quod Christus homo fuit natus, nunc causa ratioque quæratur. At vero si hæc verba, de juvandis non angelis, sed hominibus, deque ope iis ferenda intelligamus, pulcherrime omnia cohærent; nempe Christum hominem mortalem fuisse, non angelum aliquem, quod non angelis sed hominibus juvandis, servandisque fuerit destinatus." But the foundation of this exposition of the context is a mistake, which his own preceding discourse might have relieved him from; for there is no such question proposed as here is imagined, nor doth he in his following exposition suppose it. The apostle doth not once propose this unto confirmation, that it behoved the Lord Christ to be a man, and not an angel. But having proved at large before, that in nature and authority he was above the angels, he grants, verse 7, that he was for a little while made lower than they, and gives at large the reason of the necessity of that dispensation, taken from the work which God had designed him unto: which being to "bring many sons unto glory," he

shows, and proves by sundry reasons, that it could not be accomplished without his death and suffering; for which end it was indispensably necessary that he should be made partaker of "flesh and blood." And this he confirms further by referring the Hebrews unto the Scripture, and in especial unto the great promise of the Messiah made unto Abraham, that the Messiah was to be his seed; the love and grace whereof he amplifies by an intimation that he was not to partake of the angelical nature. That supposition, therefore, which is the foundation of this exposition,—namely, that the apostle had before designed to prove that the Messiah ought to partake of human nature, and not of angelical, which is nothing to his purpose,—is a surmise suited only to the present occasion. Wherefore Felbinger, in his Demonstrationes Evangelicæ, takes another course, and affirms that these words contain the end of what was before asserted, verses 14, 15,—namely, about Christ's participation of flesh and blood,—which was, not to help angels, but the seed of Abraham, and to take them into grace and favour. But these things are both of them expressly declared in those verses, especially verse 15, where it is directly affirmed that his design in his incarnation and death was to destroy the devil, and to free and save the children. And to what end should these things be here again repeated, and that in words and terms far more obscure and ambiguous than those wherein it was before taught and declared? for by "angels" they understand evil angels; and there could be no cause why the apostle should say in this verse that he did not assist or relieve them, when he had declared in the words immediately foregoing that he was born and died that he might destroy them. Neither is it comely to say, that the end why Christ destroyed the devil was that he might not help him; or the end why he saved the children was that he might assist them. Besides, the introduction of this assertion, οὐ γὰρ δήπου, will not allow that here any end is intimated of what was before expressed, there being no insinuation of any final cause in them.

The context, therefore, not answering their occasion, they betake themselves to the words: "Verbum ἐπιλαμβάνεται," saith he, "significat proprie, manu aliquem apprehendere; sive ut illum aliquo ducas, sive ut sustentes; hinc ad opitulationem significandum commodè transfertur; quos enim adjutos volumus ne cadant, vel sub onere aliquo succumbant, aut si ceciderint erectos cupimus, iis manum injicere solemus, quo sensu Ecclesiastic. iv. 11. De sapientia dictum est, Καὶ ἐπιλαμβάνεται τῶν ζητούντων αὐτήν,—hoc est, 'opitulatur quærentibus se;' eadem est significatio verbi ἀντιλαμβάνεται, quod qui aliquem sublevatum velint illi ex adverso manum porrigere solent."

It is acknowledged that ἀντιλαμβάνεται doth frequently signify as here is alleged, namely, "to help and assist," as it were by putting

forth the hand for to give relief. But if that were intended by the apostle in this place, what reason can be assigned why he should waive the use of a word proper unto his purpose, and frequently so applied by himself in other places, and make use of another, which signifying no such thing, nor anywhere used by him in that sense, must needs obscure his meaning and render it ambiguous? Whereas, therefore, ἀντιλαμβάνεται signifies "to help and relieve," and is constantly used by our apostle in that sense, it being not used or applied by him in this place to express his intention, but ἐπιλαμβάνεται, which signifies no such thing, nor is ever used by him to that purpose, the sense contended for, of help and relief, is plainly excluded. The place of Ecclesiasticus, and that alone, is referred unto by all that embrace this exposition. But what if the word be abused in that place by that writer? must that give a rule unto its interpretation in all other writers where it is properly used? But yet neither is the word used there for to help and relieve, but to take and receive. Wisdom, "suscipit," "receiveth," or taketh unto itself, "suo more," those that seek it; which is the sense of the word we plead for, and so is it rendered by translators. So the Lord Christ, "suo modo," took to himself the seed of Abraham, by uniting it unto his person as he was the Son of God. In the very entrance also of his discourse this author acknowledgeth that ἐπιλαμβάνεται doth not directly or properly signify "to help" or "to relieve," but signifying "to take hold of," is transferred unto that use and sense. I ask where? by whom? in what author? If he says in this place by the apostle, that will not prove it; and where any will plead for the metaphorical use of a word, they must either prove that the sense of the place where it is used enforces that acceptation of it, or at least that in like cases in other places it is so used; neither of which are here pretended.

But he proceeds: "Quod hic dicit, ἐπιλαμβάνεσθαι, ver. 18, per βοηθῆσαι, effert; de eadem enim re utrobique agitur, et rationem consequentiæ argumenti, quod in hoc versiculo proponit illic explicat." This is but imagined; the contrary is evident unto every one, upon the first view of the context. Here the apostle discourseth the reason of the humiliation of Christ, and his taking flesh; there, the benefit of his priestly office unto them that do believe.

Ἐπιλαμβάνομαι is therefore properly "assumo," "accipio," "to take unto," or, "to take upon;" and the apostle teacheth us by it, that the Lord Christ took unto him, and took on him, our human nature, of the seed of Abraham.

That the genuine sense of the place may be yet more fully vindicated, I shall further consider the exceptions of a very learned man unto our interpretation of the words, and his answers unto the reasons whereby it is confirmed.

First, he says that "ἐπιλαμβάνεται, being in the present tense, signifieth a continued action, such as Christ's helping of us is; but his assumption of human nature was a momentaneous action, which being past long before, the apostle would not express it as a thing present." It is generally answered unto this exception, that an enallage is to be allowed, and that ἐπιλαμβάνεται is put for ἐπελάβετο, which is usual in the Scripture. So John i. 31, xxi. 13. But yet there is no just necessity of supposing it in this place. The apostle in his usual manner, disputing with the Hebrews on the principles wherein they had been instructed from the Old Testament, minds them that there is nothing said therein of his taking upon him the nature of angels, but only of the seed of Abraham. So that "he takes" is, "he doth so in the Scripture," that affirms him so to do; and in respect hereunto the expression in the present tense is proper to his purpose. This way of arguing and manner of expression we have manifested on chap. i. 5.

Again he adds, "This expression, 'He took not on him angels,' for, 'the nature of angels,' is hard and uncouth, as it would be in the affirmative to say, 'Assumpsit homines,' or 'hominem,' 'He took men,' or 'a man;' which we say not, although we do that he took human nature." But the reason of this phrase of speech is evident. Having before affirmed that he was partaker σαρκὸς καὶ αἵματος, "of flesh and blood," whereby the nature of man is expressed, repeating here again the same assertion with respect unto the promise, and a negation of the same thing in reference unto angels, because their nature consisteth not of flesh and blood, he expresseth it indefinitely and in the concrete, "He took not them,"—that is, not that in and of them which answers unto flesh and blood in the children,—that is, their nature. So that there is no need to assert, as he supposeth some may do, that σαρκὸς καὶ αἵματος ought to be repeated ἐκ τοῦ κοινοῦ, and referred unto those bodies which the angels assumed for a season in their apparitions under the old testament, there being only an ellipsis, easy to be supplied, of that in them which answers unto flesh and blood in the children.

Thirdly, "The apostle," he saith, "showeth, verse 17, that Christ ought in all things to be made like unto us, by this reason, 'Quod non assumpsit angelos, sed semen Abrahæ.' But if this be to take on him the nature of man, he comes to prove the same thing by the same; for to be made like unto us, and to assume human nature, differ only in words, and not really or in deed. But take ἐπιλαμβάνεται to signify 'to help' or 'relieve,' and all things agree. For because he came to help us and not angels, it became him to be made like unto us." But herein lies a double mistake:—*First*, In the scope and argument of the apostle; for those words in the beginning of the 17th verse are not an inference or conclusion from what is asserted in this verse,

but an affirmation of the necessity of what is there asserted from that which follows in the same verse, "that he might be a faithful high priest." *Secondly*, These words, "like unto us," do not intend his conformity unto us in his participation of human nature, which he had on other reasons before confirmed, but in the sufferings and temptations which there he insists upon.

Fourthly, "'The seed of Abraham,'" he says, "is a collective expression, and denotes *many;* at least it must denote the person of some man, which Christ did not assume. And therefore it is the spiritual seed of Abraham that is intended; that is, believers. And the apostle so calls them, because the Hebrews were well pleased with the mention of that privilege." But this will not abide the examination. The great promise of old unto Abraham was, that in his seed all the nations of the earth should be blessed. The intendment of that promise was, that the Messiah should be his seed, of his posterity. That by this seed one individual was intended our apostle declares, Gal. iii. 16; as Christ in like manner is said to be "of the seed of David according to the flesh," Rom. i. 3. Of this promise the apostle minds the Hebrews. So that his taking on him the seed of Abraham is not the assuming of many, nor of the person of any one of them, but merely his being made of the seed of Abraham according to the promise. And to bend these words unto any other sense than the accomplishment of the promise made to Abraham, that Christ should be of his seed, is plainly to pervert them. And this is all of weight that I can meet withal which is objected unto our interpretation of this place; which being removed, it is further established.

Lastly, In the disparate removed, by "angels," the *good* angels, not *fallen* angels, are principally regarded. Of fallen angels he had newly spoken under the collective expression, "the devil," who had the power of death. Nor are, it may be, the devils anywhere called absolutely by the name of angels; but they are termed either "evil angels," or "angels that sinned," "that left their habitation," "that are to be judged," "the devil's angels," or have some or other peculiar adjunct whereby they are marked out and distinguished. Now, it cannot be that this word ἐπιλαμβάνεται, if it be interpreted "to help," "assist," or "relieve," can in any sense be applied unto the angels that must be intended, if any; for the word must denote either any help, assistance, or relief in general, or that especial help and assistance which is given by Christ in the work of reconciliation and redemption. If the first be intended, I much question the truth of the assertion, seeing the angels owe their establishment in grace unto Christ, and also their advancement in glory, Eph. i. 10. If it be to be taken in the latter sense, as is pretended, then the nature of the discrete axiom here used by the apostle requires that there be the same

need of the help intimated in both the disparates, which is denied as unto the one, and affirmed as unto the other. But now the angels, that is, the good angels, had no need of the help of redemption and reconciliation unto God, or of being freed from death, or the fear of it, which they were never obnoxious unto. And what remains for the clearing of the mind of the apostle will appear yet further in the ensuing observations from the words.

I. The Lord Jesus Christ is truly God and man in one person; and this is fully manifested in these words. For, 1. There is supposed in them his *pre-existence* in another nature than that which he is said here to assume. He *was* before, he *subsisted* before, or he could not have taken on him what he had not. This was his divine nature; as the like is intimated where he is said to be "made flesh," John i. 14; to be "made of a woman," Gal. iv. 4; to be "manifested in the flesh," 1 Tim. iii. 16; to "take on him the form of a servant," Phil. ii. 8, 9; as here, "he took the seed of Abraham." He *was* before he did so; that is, as the Son, the Word of God, the Son of God, as in the places mentioned, eternally pre-existing unto this his incarnation: for the subject of this proposition, "He took on him," etc., denotes a person pre-existing unto the act of taking here ascribed unto him; which was no other than the Son of God. 2. He assumed, he took to himself, another nature, "of the seed of Abraham," according unto the promise. So, continuing what he was, he became what he was not. For, 3. He took this to be his *own nature.* He so took it as himself to become truly "the seed of Abraham," to whom and concerning whom the promise was given, Gal. iii. 16; and was himself made "of the seed of David according to the flesh," Rom. i. 3; and "as concerning the flesh came of the fathers," Rom. ix. 5; and so was "the son of David, the son of Abraham," Matt. i. 1. And this could no otherwise be done but, 4. By taking that nature into *personal subsistence* with himself, in the hypostasis of the Son of God. The nature he assumed could no otherwise become his. For if he had by any ways or means taken the person of a man to be united unto him, in the strictest union that two persons are capable of, a divine and a human, the nature had still been the nature of that other person, and not his own. 5. But he took it to be *his own nature;* which it could no ways be but by personal union, causing it to subsist in his own person. And he is therefore a true and perfect man: for no more is required to make a complete and perfect man but the entire nature of man subsisting; and this is in Christ as a man, the human nature having a subsistence communicated unto it by the Son of God. And therefore, 6. This is done without a *multiplication of persons* in him; for the human nature can have no personality of its own, because it was taken to be the nature of another person who was pre-existent unto it, and by assuming of

prevented its proper personality. Neither, 7. Did hence any mixture or confusion of natures ensue, or of the essential properties of them; for he took the seed of Abraham to be his human nature, which if mixed with the divine it could not be. And this he hath done, 8. *Inseparably* and for ever. Which things are handled at large elsewhere.

II. The redemption of mankind by the taking of our nature, was a work of mere sovereign grace.

He took the seed of Abraham; he took not the nature of angels. And for what cause or reason? Can any be assigned but the sovereign grace, pleasure, and love of God? nor doth the Scripture anywhere assign any other. And this will the better appear if we consider,—

1. That for a *sinning nature* to be saved, it was indispensably necessary that it should be assumed. The nature of angels being not taken, those that sinned in that nature must perish for ever; and they that fancy a possibility of saving sinners any other way but by satisfaction made *in the nature that had sinned*, seem not to have considered aright the nature of sin and the justice of God. Had any other way been possible, why doth the perishing of angels so inevitably follow the non-assumption of their nature? This way alone, then, could it be wrought.

2. That we were carrying away all human nature into endless destruction; for so it is intimated: whence Christ's assumption of it is expressed by his putting forth his hand and taking hold of it, to stop it in its course of apostasy and ruin. Of angels, only some individual persons fell from God; but our whole nature, in every one to whom it was communicated from and by Adam, was running headlong to destruction. In itself there could be no relief, nor any thing to commend it unto God.

Here sovereign grace interposeth,—the love of God to mankind, Tit. iii. 4. As to the angels, he "spared them not," 2 Pet. ii. 4. He spared not them, and "spared not his Son" for us, Rom. viii. 32. And if we consider rightly what the Scripture informs us of the number and dignity of the angels that sinned, of their nature and ability to accomplish the will of God, and compare therewith our own vileness and low condition, we may have matter of eternal admiration suggested unto us. And there was infinite wisdom as well as sovereign grace in this dispensation, sundry branches whereof the apostle afterwards holds out unto us.

Verses 17, 18.

Having declared the general reasons why the Son or Messiah was for a little while to be made lower than the angels, in his incarnation and sufferings, and showed the ends thereof, the apostle pro-

ceeds to declare other especial ends of this divine dispensation, and therein makes way unto what he had to instruct the Hebrews in about the priestly office of Christ; which was the principal ground and foundation of what he intended more fully afterwards to discourse with them about and to inform them in.

Ver. 17, 18.—Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς, δύναται τοῖς πειραζομένοις βοηθῆσαι.

Ὅθεν ὤφειλε. V., "unde debuit," "whence he ought." So Beza. Syr., מֶטוּל הָנָא זָדָק, "for which cause," (or "wherefore") "it was just," "meet," or "equal." Others, "wherefore it was due;" "it was convenient;" "wherefore it behoved him;" so ours. Ὀφείλω joined with an infinitive mood, as here it is, signifies commonly "oportet me," or "necesse est," or "debeo,"—"I ought," "it behoveth me," "it is necessary for me;" and denotes more than a mere congruency, conveniency, or expediency, even such a kind of necessity as ariseth from that which in itself is just and equal; which the Syriac expresseth. It is of the same importance with ἔπρεπε, verse 10.

Κατὰ πάντα, "per omnia." Syr., בְּכֻל מֵדֵם, "in omni re," "in every thing." Arab., "In cunctis eorum conditionibus," "in all conditions;" that is, every condition and state of life. Ours, "in all things," leaving the words where they are placed in the original, "wherefore in all things it behoved him;" whereas a little transposition of them would more clear up the sense, "wherefore it behoved him to be made like unto his brethren in all things." The Ethiopic quite omits the words here, and placeth them after ἐλεήμων, "merciful in all things."

Τοῖς ἀδελφοῖς ὁμοιωθῆναι. V., "fratribus simulari;" Eras., "similis reddi;" Beza, "similis fieri;" as ours, "to be made like." The article prefixed to ἀδελφοῖς restrains the name "brethren" unto those whom he had before discoursed of under the names of "children," "disciples," "sanctified ones."

Ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεύς, "ut misericors fieret" (or "esset") "pontifex;" so V., Eras., Bez. The Syriac somewhat otherwise, דְּיֵהוֵא מְרַחְמָנָא וְרַב כּוּמְרָא, "that he might be merciful, and a great priest," or "chief priest," מְהַיְמָנָא, "faithful in the things of God;" so making his *mercifulness* an attribute of his person absolutely, and *faithfulness* only to respect him as a high priest. So also the Arabic and Ethiopic. And the word whereby ἐλεήμων is rendered signifies "tenderly merciful," with that kind of mercy which is called "bowels of compassion," from רָחַם. And it may be here observed, that that interpreter throughout the epistle renders ἀρχιερεύς by רב כומרא "rab comara," though that word be always used in an ill sense in the Old Testament. Three times it occurs therein;—2 Kings xxiii. 5, where we render it "idolatrous priests;" Zeph. i. 4, [where] the name "chemarims" is retained; Hos. x. 5, [where] we express it by "priests," but place "chemarim" in the margin. For it principally denoted the priests of Baal and Moloch, and their "blackness" (as the word is rendered, Job iii. 5), not from the garments they wore, but from the colour they contracted in their diabolical sacrifices in the fire. Hence, wherever the word כֹּהֵן is applied unto a priest of a false god, or one engaged in false worship, the Targumists constantly render it by כומרא. See Judg. xvii. 5, xviii. 4, 30. But this translator respected not so much the use, as the original and extraction of the word; for from כָּמַר in Niphal, נִכְמַר, is "to wax hot," and "to be moved with internal heat;" whence it is taken to signify compassion and pity,—the same with רָחַם. Hence, Deut. xiii. 18,

וְנָתַן לְךָ רַחֲמִים, "and shall give thee tender mercy" ("bowels of compassion"), is rendered by Ben Uzziel, וייכמר עלכין רחמין וירחם עלינך, "and shall wax hot towards you with compassion, and shall have compassion on you,"—'He shall be warmed and moved with compassion towards you.' In like manner is the word used, Ps. lxxvii. 10. With respect unto this heat of affection and abundant compassion, the word may well be applied unto the Lord Christ, our high priest.

Τὰ *πρὸς τὸν Θεόν.* V., "ad Deum," "pontifex ad Deum," "an high priest towards God;" very defectively. Eras., "in his quæ apud Deum forent agenda," "in the things that were to be done before God:" so also Beza, noting "forent agenda," as a supplement unto the text. So Vatablus and others. Syr., בְּדַאלָהָא, "in the things of God." The apostle explains his own meaning, Heb. v. 1, where he tells us, that "every high priest *καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ,*"—"is set over the things appertaining unto God, that he may offer sacrifice." "In things appertaining unto God,"—what he hath to do with God in their behalf for whom he ministers in his office before him. Arab., "res nostras apud Deum peragens."

Εἰς *τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ.* V., "ut repropitiaret delicta populi," aiming to express the sense of the original, it falls upon a barbarous word, yielding no tolerable sense, though that which seems to be intended in it is, to make propitiation or atonement. Ar., Vatab., Eras., Bez., "ad expiandum." Syr., מְכַפֵּא עַל חֲטָהָתְהוֹן דְּעַמָּא, "expians super peccata populi;" so the word is constantly translated, though it rather signifies to show mercy or pity. Ἱλάσκομαι is commonly used actively for "propitium facio," or "propitio," "to please," "appease," "atone," "turn away anger;" and when it is taken in a passive or neuter sense, it signifies "to be merciful," "appeased," "reconciled," as Luke xviii. 13, Ὁ Θεός, *ἱλάσθητί μοι τῷ ἁμαρτωλῷ,*—"God be merciful unto me a sinner." I much doubt whether any instance can be given of its signifying "to expiate," though, because of the construction of it in this place, it be generally so rendered. If it be taken in its first proper sense, then sin cannot be the next object of the act denoted by it. Ours, "to make reconciliation for the sins of the people;" of the sense whereof we shall deal afterwards at large.

Ἐν *ᾧ γάρ.* V., "in eo enim," "for in that;" Eras., "nam ex hoc," "for from hence;" Beza, "nam ex eo;" Vat., "ex eo;" "ob id;" ours, "for in that,"—that is, "inasmuch;" not, "in that thing wherein he was tempted," but, "whereas," "inasmuch," "seeing that;" Arab., "for from those things which happened unto him when he was tempted."

Πέπονθεν *αὐτὸς πειρασθείς.* V., "passus est ipse tentatus," "in which himself suffered and was tempted." "Et." Erasmus tells us, is not in many ancient copies. Ar., "in quo passus est ipse tentatus," "in that he suffered himself being tempted." Bez., "ex eo quod perpessus ipse fuit, quum est tentatus," "for that which he suffered when he was tempted." But the words rather signify his sufferings by being tempted, or from his temptations, than his suffering on other accounts when he was tempted. Syr., "for in that he suffered and was tempted;" as the Vul., Eras., "quod ipsi contigit tentatum esse," "that it befell him to be tempted," laying the whole upon temptation, because in the latter clause mention is made of "them that are tempted," without any addition of sufferings. It is not certain whether *πέπονθα* be from *πάσχω* or from *πονέω*, from whose active, *πεπόνηκα*, the middle signification in *πέπονα* is formed, and *πέπονθα* by a usual pleonasm of theta; and if so, not his *suffering*, but his *labouring* under temptation, is intended. If, as it is commonly thought, it be from *πάσχω*, I confess that word is sometimes used as it is here rendered by Erasmus, "accidit," "contigit," "usu venit," "it happened," "it befell;" but it is but rarely, and that not without regard unto suffering. But it being evident that the suffering of Christ is here intended, his temptation being mentioned only as an instance of that whereby he suffered, that

is not to be passed over, and the sense carried on unto his temptation only: "He suffered being tempted." Πειράζω is in itself but to make a trial or experiment; but this being done from various principles, by sundry means, for different ends, and upon diverse subjects, there is a great difference in such trials, and great variety in the nature of temptations. How the Lord Christ was tempted, by whom, and of what sort his temptations were, we shall consider afterwards. The Ethiop. reads, "when he tempted him and afflicted him;" that is, God.

Δύναται βοηθῆσαι. V., "potens est et eis qui tentantur auxiliari." "Et" again is added, but retained by Beza, as not copulative, but emphatical, "potest et eis qui tentantur succurrere,"—"he can" (or "is able to") "help," "relieve," "succour." Βοηθέω is properly ἐπὶ βοὴν θέω, "to run in to the cry of any one;" that is, to help and relieve him in his distress, to come speedily, and as it were in haste, to the help of him that crieth out in danger. So Thucydides: Οὗτοι δὲ τοῖς Ἀθηναίοις ἐξεβοηθήκεσαν,—"These came in to the help of the Athenians" [in their distress]. And this is the direct sense of the word in this place, as it respects them that are distressed under the power of temptation, crying out for help. And it is plainly expressed in the Latin "succurrere," and our "succour," taken from thence. So Chrysostom interprets these words, Δύναται βοηθῆσαι· μετὰ πολλῆς προθυμίας ὀρέξει χεῖρα,—"He gives out his hand unto them with all readiness."

Ver. 17, 18.—Wherefore [*hence*] it behoved him to [*it was meet he should*] be made like unto his [*the*] brethren in all things [*every manner of way*], that he might be a merciful and faithful high priest in the things of [*pertaining unto*] God, to make reconciliation for the sins of the people. For in that [*whereas*] he hath suffered being [*when he was*] tempted, he is able to succour [*come in to the help of*] them that are tempted.

In these two verses the apostle illustrates what he had taught before, and confirms what he had asserted concerning the Son's participation of flesh and blood in like manner with the children, from one especial end thereof. And this end is his being a high priest; which that the Messiah was to be, both the Hebrews granted and he himself intended more largely afterwards to demonstrate. Moreover, he was to be such a high priest as was settled and suited for the discharge of his office unto the benefit of them for whose good he was to minister therein. This the wisdom of God and the nature of the thing itself do require. Now, they being persons obnoxious unto temptations and sufferings of all sorts, he must in an especial manner be able to help, relieve, and save such persons. And all this the apostle declares in these verses, in the opening whereof we may consider,—

1. The importance of the illative expression in the entrance: "wherefore," or "hence." 2. The necessity intimated of what is here assigned to the Messiah: "it behoved him," or, "it was meet that he should." 3. What the apostle repeats and re-asserts, namely, that he was "in all things" (or "every manner of way") "to be

made like unto his brethren;" 4. The general end of this his necessary conformity unto the brethren: "that he might be a merciful and faithful high priest." 5. The especial work and end of that office which he was so prepared for: "in the things of God to make reconciliation for the sins of the people." 6. A further enforcement of the necessity of the foregoing assertion, taken from a double consideration;—(1.) Of what he did, or what befell him, in the condition wherein he was made like unto the brethren: he "suffered being tempted," or "when he was tempted;" (2.) Of the blessed effect and consequence thereof, both in his own preparation unto the further discharge of his office, and the benefit of them whom he ministers in it for: "he is able to succour them that are tempted."

1. There is the *illation* intimated in the word ὅθεν, "wherefore." Now, this may respect either what had been before discoursed, or what is further insisted on in the words ensuing. In the first way the apostle would seem to infer the necessity of his being "made like unto his brethren in all things," from what he had before proved of his participation of human nature; but this seems not to be the meaning of the word. That expression, "To be made like unto his brethren in all things," is only a recapitulation of what the apostle had before taught concerning his incarnation and sufferings; and here his design is to show the reason or end thereof, namely, that he might be a high priest, and discharge his office unto the benefit of the people. He gives, therefore, an account of what he had delivered, and declares the end of it: "Wherefore" (or "therefore") "ought he thus to be made like his brethren, that he might be a merciful high priest." And thus did Chrysostom understand the connection of these words. Ἵνα οὖν, saith he, προσενέγκῃ θυσίαν δυναμένην ἡμᾶς καθαρίσαι, διὰ τοῦτο γέγονεν ἄνθρωπος·—"Therefore was he made man, that he might be a sacrifice able to purge our sins."

2. The *necessity* of the matter of the apostle's assertion is expressed in the word ὤφειλε, "he ought," "it must be so;" it could not be otherwise, on supposition that he was to be a high priest. God having designed him unto that office and the work thereof, it was indispensably necessary for him to be made like unto his brethren in all things.

3. That which the apostle thus asserts, is his being "made like unto his brethren in all things." The proposition is of the nature of them that are καθόλου ὡς μὴ καθόλου,—universal, but not universally to be understood. For that expression, κατὰ πάντα, is capable of sundry limitations; as, first, It respects only all those things which are necessary unto the end assigned; and, secondly, In them also there may be a great difference. The things it respects are nature with the essential properties thereof, attended with temptations and suffer-

ings. But whereas the brethren are sinners, he was not made like unto them in sin; which exception the apostle elsewhere puts in unto this assertion, chap. iv. 15: for this would have been so far from conducing unto the end aimed at, that it would have been utterly destructive thereof. In the things also wherein he was made like unto them, still the regulation from the end is to be carried along with us. That therein which was needful thereunto, this assimilation or conformity extends unto; that which was otherwise it supposeth not. And as the first part of this double limitation is made evident in the instance of sin, so the truth and necessity of the latter will appear in the consideration of the things wherein this conformity doth consist; as,—

(1.) He was made like unto them in the essence of human nature, a rational spiritual soul, and a mortal body, quickened by its union therewithal. This it was necessary he should be like the brethren in, and not have a fantastical body, or a body animated by the Deity, as some have fancied of old. But that he should take this nature upon him by natural generation, after the manner of the brethren, this was not necessary;—yea, so to have done would not have furthered the end of his priesthood, but have enervated the efficacy of it, and have rendered him incapable of being such a priest as he was to be; for whereas the original contagion of sin is derived by natural procreation, had he been by that means made partaker of human nature, how could he have been "holy, harmless, undefiled, separate from sinners," as it became our high priest to be? chap. vii. 26. Again, it was not necessary that this human nature should have its individuation from itself, and a particular subsistence in and by itself;—yea, this also would have overthrown his priesthood; for whereas the efficacy thereof depends on the excellency of the divine nature, this could not have given its influence thereunto, had not the human nature been taken into the same personal subsistence with itself. Only, as we said, that he should have a human nature, truly and really as the brethren, and therein be like unto them, this was necessary, that he might be an offering priest, and have of his own to offer unto God.

(2.) It was also necessary, that in and with his human nature he should take upon him all the properties and affections of it, that so he might be made like unto the brethren. He was not to have an ubiquitarian body, a body commensurate to the Deity,—that is, immense, and consequently no true body at all; nor was his soul to be freed from the affections which are connatural to a human rational soul, as love, joy, fear, sorrow, shame, and the like; nor was his body to be free from being obnoxious unto hunger, thirst, cold, pain, death itself. But now, whereas these things in the brethren are attended with irregular perturbations for the most part; and whereas all the

individuals of them have their proper infirmities in their own persons, partly by inordinate inclinations from their tempers and complexions, partly in weaknesses and sicknesses, proceeding either from their original constitutions or other following inordinacies; it was no way needful that in any of these he should be made like unto the brethren;—yea, a conformity unto them therein would have absolutely impeded the work he had to do.

(3.) He was also like unto us in temptations, for the reason which the apostle gives in the last verse. But herein also some difference may be observed between him and us; for the most of our temptations arise from within us, from our own unbelief and lusts. Again, in those that are from without, there is somewhat in us to take part with them, which always makes us fail in our duty of resistance, and ofttimes leads to further miscarriages. But from these things he was absolutely free; for as he had no inward disposition or inclination unto the least evil, being perfect in all graces and all their operations at all times, so when the prince of this world came unto him, he had no part in him,—nothing to close with his suggestions or to entertain his terrors.

(4.) His sufferings were of the same kind with them that the brethren underwent, or ought so to have done; yet they had far different effects on him from what they would have had on them. For whereas he was perfectly innocent and perfectly righteous, no way deserving them in his own person, he was free from all impressions of those sinful consequents which attend the utmost sufferings under the curse of the law by sinners themselves.

Thus the ὁμοίωσις κατὰ πάντα, the "likeness in all things," here asserted, is capable of a double limitation;—the first concerning some things themselves, as *sin;* the other, the *mode* or *manner* of the things wherein the conformity doth really consist.

Now, thus to be made like unto them it "became him." It was meet, just, and necessary that God should make him so, because of the office, duty, and employment that he had assigned him unto; which, as the end hereof, is nextly to be inquired after.

4. The general end of his conformity unto the brethren is, that he "might be a merciful and faithful high priest." Two things are comprised herein: first, The *office* that he was designed unto,—he was to be a "high priest;" secondly, His *qualifications* for that office,—he was to be "merciful and faithful." His conformity unto the brethren, as we have seen, consisted in two things: first, His *participation* of their nature; secondly, His *copartnership* with them in their condition of suffering and temptation. The first of these was necessary unto his *office;* the latter unto his *qualifications.* He was made man, that he might be a high priest; he suffered being tempted, that he might be merciful and faithful. There was no

more required, that he might be a high priest, but that he should partake of our nature; but that he might be merciful and faithful, with that kind of mercy and faithfulness which the brethren stood in need of, it was moreover required that he should suffer and be tempted: which things must be distinctly considered.

(1.) That he might be a high priest, it was necessary that he should be partaker of the nature of them for whom he was to administer in the things of God. So the apostle informs us, chap. v. 1, "Every high priest for men must be taken from among men." This is not work for an angel, nor for God himself as such. And therefore, although the benefits of the priesthood of Christ were communicated unto all believers from the foundation of the world, by virtue of the compact and agreement between the Father and him for the undertaking and execution of that office at the time appointed, yet he was not actually, nor could be a high priest, until he was clothed with flesh, and made partaker of the nature of the children. The duty which, as a high priest, he had to perform,—namely, to "offer gifts and sacrifices" unto God, chap. viii. 3,—with the especial nature of that great sacrifice that he was to offer, which was himself, his body and soul, prepared and given him for that purpose, chap. x. 10, require and make necessary this conformity. For this cause, then, was he made like unto the brethren in a participation of human nature.

(2.) That in this nature he should be *perfectly holy*, and exactly discharge his duty according unto the mind and will of God, was all that was required of him as to his being a high priest. But this was not all that the estate and condition of the brethren required. Their sorrows, tenderness, weakness, miseries, disconsolations, are such, that if there be not a contemperation of his sublime holiness, and absolute perfection in fulfilling of all righteousness, with some qualifications inclining him to condescension, pity, compassion, and tender sense of their condition, whatever might be the issue of their safety in the life to come, their comfort in this life would be in continual hazard. For this cause, therefore, was he made like unto them in the infirmities of their nature, their temptations and sufferings, from whence all their disconsolations and sorrows do arise. Hence was the necessity of the qualifications for his office which by his sufferings and temptations he was furnished withal; and they are two:—

[1.] *Mercifulness.* He was ἐλεήμων, "merciful," "tenderly compassionate," as the Syriac version renders the word; "misericors," one that lays all the miseries of his people to heart, so caring for them, to relieve them. Mercy in God is but a naked simple apprehension of misery, made effective by an act of his holy will to relieve. Mercy in Christ is a compassion, a condolency, and hath a moving of pity and sorrow joined with it. And this was in the human nature

of Christ a grace of the Spirit in all perfection. Now, it being such a virtue as in the operation of it deeply affects the whole soul and body also, and being incomparably more excellent in Christ than in all the sons of men, it must needs produce the same effects in him wherewith in others in lesser degrees it is attended. Thus we find him at all times full of this compassion and pity towards all the sons of men, yea, the worst of his enemies, expressing itself by sighs and tears, intimating the deep compassion of his heart. And this made him as it were even forget his own miseries in his greatest distress; for when, seeing the daughters of Jerusalem mourn for him, as he was going to his cross, he minds them of that which his compassionate heart was fixed on, even their approaching misery and ruin, Luke xxiii. 28. But yet neither is this mercifulness in general that which the apostle intends; but he considers it as excited, provoked, and drawn forth by his own temptations and sufferings. He suffered and was tempted, that he might be merciful, not absolutely, but a merciful high priest. The relation of the sufferings and temptations of Christ unto his mercifulness, is not as unto the grace or habit of it, but as unto its especial exercise as our high priest. And this mercifulness of Christ is the gracious condolency and compassion of his whole soul with his people, in all their temptations, sufferings, dangers, fears, and sorrows, with a continual propensity of will and affection unto their relief, implanted in him by the Holy Ghost, as one of those graces which were to dwell in his nature in all fulness, excited and provoked, as to its continual exercise in his office of high priest, by the sense and experience which he himself had of those miseries which they undergo: whereof more on the last verse.

[2.] The other qualification mentioned is, that he should be πίστος, "faithful." Some understand by πίστος, "verus," "legitimus," "true and rightful,"—made so in a due manner; whereof the apostle treats expressly, chap. v. 5: others, his general faithfulness, integrity, and righteousness, in the discharge of his office, being "faithful unto him that appointed him," as chap. iii. 2. But neither of these senses answers the especial design of the apostle, nor his referring of his qualifications unto his conformity with the brethren in sufferings and temptations. It must also answer that mercifulness which we have before described. It consists, therefore, in his exact, constant, careful consideration of all the concernments of the brethren, under their temptations and sufferings. This he is excited unto by his own experience of what it is to serve God in such a condition. It is described, Isa. xl. 11. Not his faithfulness, then, in general, whereby he discharged his whole office, and accomplished the work committed unto him, mentioned John xvii. 4, but his constant care and condescension unto the wants and sorrows of his suffering and tempted brethren, is here intended.

Before we proceed unto the explication of the remaining passages of these verses, what offers itself from what hath been already discoursed unto our instruction, may be observed; as,—

I. The promised Messiah was to be the great high priest of the people of God.

This the apostle here presumes, and proves elsewhere. And this we have elsewhere confirmed. The especial office of priesthood, for one to perform it in the behalf of others, came in after sin, upon the first promise. In the state of innocency every one was to be priest for himself, or perform in his own name the things which with God he had to do, according unto the law of his creation. This privilege failing by sin, which cut off all gracious intercourse between God and man, a *new way* was provided, and included in the first promise, for the transaction of things between God and sinners. This was by Christ alone, the promised seed. But because he was not to be immediately exhibited in the flesh, and it was the will of God that sundry sacrifices should be offered unto him; partly for his honour and glory in the world, and to testify the subjection of his people unto him; partly to teach and instruct them in the nature and benefits of the priesthood which he had designed for them, and to exemplify it in such representations as they were capable of; he did at several seasons institute various sorts of temporary, fading *typical priests*. This he did both before and after the law. Not that ever there was amongst them a *priest properly and absolutely so called*, by whom the things of men might be completely and ultimately transacted with God; only those who were appointed to administer before the Lord in the behalf of others were *called priests*, as rulers are called gods, because *they represented the true Priest*, and outwardly expressed his actings unto the people. The true, proper, and absolute high priest is Jesus Christ alone, the Son of God; for he alone had all the solemnities that were necessary for the constitution and confirmation of such a priest: as, in particular, the oath of God was necessary hereunto, that his priesthood might be stable and unchangeable. 1. Now, none was ever appointed a priest by the oath of God but Christ alone, as the apostle declares, chap. vii. 20, 21. And how this differences his office from that of others shall on that place be made manifest. 2. He alone had *somewhat of his own* to offer unto God. Other priests had somewhat to offer, but nothing of their own; they only offered up the beasts that were brought unto them by the people. But the Lord Christ had a body and soul of his own prepared for him to offer, which was properly his own, and at his own disposal, chap. x. 5. 3. He alone was set *over the whole spiritual house of God*, the whole family of God in heaven and earth. This belongs unto the office of a high priest, to preside in and over the house of God, to look to the rule and dis-

posal of all things therein. Now, the priests of old were, as unto this part of their office, confined unto the material house or temple of God; but Jesus Christ was set over the whole spiritual house of God, to rule and dispose of it, chap. iii. 6. 4. He alone *abides for ever*. The true and real high priest was not to minister for one age or generation only, but for the whole people of God unto the end of the world. And this prerogative of the priesthood of Christ the apostle insists upon, chap. vii. 23, 24. 5. He alone did, and could do, *the true and proper work of a priest*, namely, "make reconciliation for the sins of the people." The sacrifices of other priests could only represent what was to be done, the thing itself they could not effect; for "it was not possible that the blood of bulls and of goats should take away sins," as the apostle shows, chap. x. 4; but this was done effectually by that "one offering" which this high priest offered, verses 11–14. All which things must be afterwards insisted on in their proper places, if God permit. This, then, is his prerogative, this is our privilege and advantage.

II. The assumption of our nature, and his conformity unto us therein, were principally necessary unto the Lord Jesus on the account of his being a high priest for us.

It behoved him to be made like unto us, that he might be a high priest. It is true, that, as the great prophet of his church, he did in part teach and instruct it whilst he was in the flesh, in his own person; but this was in a manner a mere consequence of his assuming our nature to be our high priest: for he instructed his church before and after principally by his Spirit, and this he might have done to the full though he had never been incarnate. So also might he have ruled it with supreme power as its king and head. But our high priest without the assumption of our nature he could not be, because without this he had nothing to offer; and 'of necessity,' saith the apostle, 'he must have somewhat to offer unto God.' A priest without a sacrifice is as a king without a subject. Had not God prepared him a body, he could have had nothing to offer. He was to have *a self* to offer to God, or his priesthood had been in vain; for God had showed that no other sacrifice would be accepted or be effectual for that end which was designed unto this office. On this, therefore, is laid the indispensable necessity of the incarnation of Christ.

III. Such was the unspeakable love of Christ unto the brethren, that he would refuse nothing, no condition, that was needful to fit him for the discharge of the work which he had undertaken for them.

Their high priest he must be; this he could not unless he were made like unto them in all things. He knew what this would cost him, what trouble, sorrow, suffering, in that conformity unto them

he must undergo; what miseries he must conflict withal all his life; what a close was to be put unto his pilgrimage on the earth; what woful temptations he was to pass through: all lay open and naked before him. But such was his love, shadowed out unto us by that of Jacob to Rachel, that he was content to submit unto any terms, to undergo any condition, so that he might save and enjoy his beloved church. See Eph. v. 25, 26. And surely he who was so intense in his love is no less constant therein; nor hath he left any thing undone that was needful to bring us unto God. But we are yet further to proceed with our explication of the words.

5. The apostle having asserted the priesthood of Christ, describes in the fifth place the nature of the office itself, as it was vested in him: and this he doth two ways. (1.) By a general description of the *object* of it, or that which it is exercised about: Τὰ πρὸς τὸν Θεόν, "The things pertaining unto God." (2.) In a particular instance taken from the *end* of his priesthood, and the great work that he performed thereby: "To make reconciliation for the sins of the people."

Τὰ πρὸς τὸν Θεόν.

(1.) He was to be a high priest in "the things pertaining unto God;"—that is, either in things that were to be done for God with men, as the apostle speaks, "We are ambassadors for Christ, as though God did beseech you by us," 2 Cor. v. 20; or in things that were to be done with God for men. For there were two general parts of the office of the high priest: the one, to preside in the house and over the worship of God, to do the things of God with men. This the prophet assigns unto Joshua the high priest, an especial type of Christ, Zech. iii. 7, "Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts;" and to Christ himself, "Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne," chap. vi. 13,—that is, "the high priest of our profession," Heb. iii. 1. He was set authoritatively over the house of God, to take care that the whole worship of it were performed according unto his appointment, and to declare his statutes and ordinances unto the people. And in this sense the Lord Christ is also the high priest of his church, τὰ πρὸς τὸν Θεόν, feeding and ruling them in the name and authority of God, Mic. v. 4. Yet this is not that part of his office which is here intended by the apostle. The other part of the high priest's office was to perform the things toward God which on the part of the people were to be performed. So Jethro adviseth Moses, Exod. xviii. 19, הֱיֵה אַתָּה לָעָם מוּל הָאֱלֹהִים,—"Be thou unto the people before God:" which words the LXX. render, Γίνου σὺ τῷ λαῷ τὰ πρὸς τὸν Θεόν, in the phrase here used by the apostle, "Be thou unto the

people in things appertaining unto God." And this was the principal part of the office and duty of the high priest, the other being only a consequent thereof. And that it was so as to the office of Christ, the apostle manifests in the especial limitation which he adjoins unto this general assertion; he was "an high priest in things pertaining unto God, εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ,"—"to reconcile" (that is, "make reconciliation") "for the sins of the people."

(2.) Two things are to be considered in these words:—[1.] The object of the priestly action here assigned to the Lord Christ; [2.] The action itself which with respect thereunto he is said to perform.

[1.] The first is, ὁ λαός, "the people." That is, say some, the seed of Abraham, whose interest in the mediation of Christ, and their privilege therein, the apostle here minds them of, to provoke the Hebrews to constancy in their faith and profession. And so also they limit the term "brethren" before used; not, as they say, that the elect among the Gentiles are excluded, but that he expressly mentions only the first-fruits in the Jews. But this sense is not necessarily included in the words. The intention of the apostle in the expression, is only to give some light into the effect of the priesthood of Christ, from the office of the high priest under the old testament and the discharge thereof; for as he had a peculiar people for whom he made atonement, so also hath Christ,—that is, all his elect.

Ἱλάσκεσθαι ἁμαρτίας.

[2.] The action ascribed unto him is expressed in these words, Εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας, which want not their difficulty, the construction of the verb being inconsistent with its native and proper signification. Ἱλάσκομαι is properly and usually, in all writers, sacred and others, to "appease," "to atone," "to please," "to propitiate," "to reconcile." But the following word seems not to admit of that sense in this place, τὰς ἁμαρτίας: for how can any one be said to please, or atone, or reconcile sin? Wherefore some, laying the emphasis of the expression on the construction, do regulate the sense of the verb by the noun, of the act by the object; and so will have it signify to expiate, cleanse, and do away sin, to cleanse the sins of the people, to do away the sins of the people. The Vulgar Latin renders the word "repropitio," "ut repropitiaret;" which, as Anselm tells us (and he hath those that follow him), is composed of "re," "prope," and "cieo,"—a barbarous etymology of a barbarous word. "Propitio" is a Latin word, and used not only by Plautus, but by Suetonius and Pliny, and that to "appease," "atone," "please," or "turn away anger." Most translations render it by "expio," "ad expiandum peccata;" but the signification of that word is also doubtful. It is, indeed, sometimes used for "to cleanse," "make pure," and "to take away sin;" but never in any good author but with refer-

ence unto atonement, to take it away by sacrifice, by public punishment, by men's devoting themselves to destruction. So Livy, lib. i. cap. xxvi., speaking of Horatius who killed his sister, "Ita ut cædes manifesta aliquo tamen piaculo lueretur, imperatum patri, ut filium expiaret pecunia publica." "Expiare" is the same with "luere piaculo," which is to take away the guilt of a crime by a commutation of punishment. There may, then, be a double sense of these words;—1*st*. To make atonement and reconciliation for sin, appeasing the anger and wrath of God against it; 2*dly*. To remove and take away sin, either by the cleansing and sanctifying of the sinner, or by any means prevailing with him not to continue in sin. Against the first sense, the construction of the word with τὰς ἁμαρτίας, "sins," is objected; against the latter, the constant sense of the word itself, which is not to be deserted. It is the former sense, therefore, which we do embrace, and shall confirm.

(1*st*.) The constant use of the word in all good authors of the Greek tongue will admit no other. Ἱλάσκομαι is of an active importance, and denotes "propitium facio," "placo," as we observed before, "to appease" and "atone." And this is that whereby the heathen generally expressed their endeavours to turn away the wrath of their gods, to appease them; and then they use it transitively, with an accusative case of the object; as Homer, Iliad. i. 386:—

Ἐγὼ πρῶτος κελόμην Θεὸν ἱλάσκεσθαι·—

"To propitiate" or "appease God."

And Iliad. i. 443–445:—

—— Φοίβῳ δ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν ὄφρ' ἱλασσώμεθ' ἄνακτα
Ὅς νῦν Ἀργείοισι πολύστονα κῆδε' ἐφῆκεν·—

"To offer a hecatomb unto Apollo for the Greeks, and appease him who hath sent on them so many sorrows," or "atone him."

And when it hath the accusative case of the person joined with it, it can bear no other sense. So Plutarch, Ἵλασο θυσίαις ἥρωας: and Lucian, Ἱλάσατο τὸν Θεόν, "to appease God." Sometimes it is used with a dative case, as Plutarch in Public., Ἱλασόμενος τῷ ἄδῃ, and then it hath respect unto the sacrifice whereby atonement is made, and anger turned away; and is rendered "piaculare sacrum facere," "to offer up a piacular sacrifice." So that the word constantly hath regard unto the anger and wrath of some person, which is deprecated, turned away, appeased, by reconciliation made.

(2*dly*.) The use of the word by the LXX. confirms it unto this sense. Commonly they render the Hebrew כָּפַר, by it; which when regarding God always signifies "atonement," and "to atone." So the noun, Ps. xlix. 8, "No man can redeem his brother, לֹא־יִתֵּן לֵאלֹהִים כָּפְרוֹ,—"nor can he give to God his ransom," or the price of his redemption, ἐξίλασμα. And unto the verb, where it respecteth

the offence to be atoned for, they usually annex *περί*. Exod. xxxii. 30, "You have sinned a great sin, and now I will go up unto the LORD, אוּלַי אֲכַפְּרָה בְּעַד חַטַּאתְכֶם," *ἵνα ἐξιλάσωμαι περὶ τῆς ἁμαρτίας ὑμῶν*,—"that I may atone for your sins." And it is God who is the object of the act of appeasing or atoning: 'to make atonement with God for your sin.' So Num. xxviii. 22, 30, Neh. x. 33. Once in the Old Testament it is used transitively, and sin placed as the object of it: Dan. ix. 24, וּלְכַפֵּר עָוֹן, *καὶ τοῦ ἐξιλάσασθαι ἀδικίας*,—"to atone sin," or "unrighteousness;" that is, *ἐξιλάσασθαι τὸν Θεὸν περὶ τῆς ἀδικίας*,—"to make atonement with God for sin." And so also they express the person with *περί* for whom the atonement is made: Ἐξιλάσασθαι *περὶ αὐτοῦ, αὐτῶν, ψυχῆς αὐτοῦ*, Exod. xxx. 15, 16, Lev. i. 4, iv. 20, 26, Num. xv. 25, 26. And still God is respected as he who is offended and is to be reconciled; as it is expressed, Lev. x. 17, *καὶ ἐξιλάσησθε περὶ αὐτῶν ἔναντι Κυρίου*,—"shall make atonement for them before the LORD." And sometimes they add that wherewith the atonement is made, namely, offerings or sacrifices of one sort or another, Lev. viii. 17. And they well give us the sense of the word in another place: Prov. xvi. 14, "The wrath of a king is as messengers of death, *ἀνὴρ δὲ σοφὸς ἐξιλάσεται αὐτόν*,"—"a wise man shall appease him;" referring that to the king which the original doth to his wrath, יְכַפְּרֶנָּה, "shall turn away," that is, by appeasing him. In the use of this word, then, there is always understood,—[1*st.*] An *offence*, crime, guilt, or debt, to be taken away; [2*dly.*] A *person offended*, to be pacified, atoned, reconciled; [3*dly.*] A *person offending*, to be pardoned, accepted; [4*thly.*] A *sacrifice* or other means of making the atonement. Sometimes one is expressed, sometimes another, but the use of the word hath respect unto them all. And in vain doth Crellius pretend, ad. Grot. ad cap. vii. p. 360, that *ἱλάσκεσθαί τινα* and *ἱλάσκεσθαι περί τινος*, are the same, and denote the same thing, the former always denoting the person offended, the latter the person offending, or the offence itself. The one is to atone or appease another, the other to make atonement for another; which surely are sufficiently different.

(3*dly.*) The Jews, to whom Paul wrote, knew that the principal work of the high priest was to make atonement with God for sin, whereof their expiation and freedom from it were a consequent; and therefore they understood this act and duty accordingly, it being the usual expression of it that the apostle applies unto it. They knew that the great work of their high priest was to make atonement for them, for their sins and transgressions, that they might not die, that the punishment threatened in the law might not come upon them, as is fully declared, Lev. xvi. 10, 21. And the apostle now instructs them in the substance of what they had before attended unto in types and shadows. Nor is there any mention in the Scripture of

the expiation of sin but by atonement, nor doth this word ever in any place signify the real cleansing of sin inherent from the sinner; so that the latter sense proposed hath no consistency with it.

The difficulty pretended from the construction is not of any moment. The sense and constant use of the word being what we have evinced, there must be an ellipsis supposed, and ἱλάσκεσθαι τὰς ἁμαρτίας is the same in sense with ἱλάσκεσθαι τὸν Θεὸν περὶ τῶν ἁμαρτιῶν,—"to make reconciliation with God for sins;" as the same phrase is in other places explained.

6. There is a further double enforcement of the necessity of what was before affirmed, concerning his being "made like unto his brethren in all things," with reference unto his priesthood; and the first is taken from what he did or suffered in that condition, the other from the benefits and advantages which ensued thereon;—the first in these words, "For in that he himself hath suffered being tempted."

Ἐν ᾧ γάρ.

Ἐν ᾧ γάρ, "for in that." That is, say some, "in the same nature," he suffered in the flesh that he took, being tempted. But the words seem rather only an illation of what the apostle concludes or infers from that which he had before laid down: בַּאֲשֶׁר, "whereas," "inasmuch," "seeing that." So both ἐφ' ᾧ and ἐν ᾧ are often used, Rom. v. 12.

Πέπονθε πειρασθείς.

Now, it is here affirmed of Christ that πέπονθε πειρασθείς, "he suffered being tempted;" not, "it happened unto him to be tempted," which we before rejected. The Vulgar Latin, and expositors following that translation, "He suffered and was tempted." But the "and" inserted we have showed to be superfluous; and it is acknowledged to be so by Erasmus, Estius, à Lapide, though Tena with some others contend for the retaining of it. It is not the suffering of Christ in general that is here intended, nor is the end mentioned of it that of his suffering in general, which was to make reconciliation; but the succouring and relieving of them that are tempted, which regards the sufferings that befell him in his temptations. It is not his sufferings absolutely considered, nor his being tempted, that is peculiarly designed, but his suffering in his temptation, as was before observed. To know, then, what were these sufferings, we must inquire what were his temptations, and how he was affected with them.

To "tempt," and "temptations," are things in themselves of an indifferent nature, and have no moral evil in them absolutely considered. Whatever attends them of that kind proceeds either from the *intention* of the tempter or the *condition* of them that are tempted. Hence God is said to tempt men, but not to induce them unto sin, Gen. xxii. 1, James i. 13. What of evil ensues on temptation is from the tempted themselves. Moreover, though temptation seems

to be of an active importance, yet in itself it is merely for the most part neutral. Hence it compriseth any thing, state, or condition, whereby a man may be tried, exercised, or tempted. And this will give us light into the various temptations under which the Lord Christ suffered; for although they were all external, and by impressions from without, yet they were not confined unto the assaults of Satan, which are principally regarded under that name. Some of the heads of them we may briefly recount:—

(1.) His state and condition in the world. He was poor, despised, persecuted, reproached, especially from the beginning unto the end of his public ministry. Herein lay one continued temptation; that is, a trial of his obedience by all manner of hardships. Hence he calls this whole time the time of his temptations, "Ye have continued with me in my temptations;" or in the work that he carried on in a constant course of temptation, arising from his outward state and condition. See James i. 2; 1 Pet. v. 9. In this temptation he suffered hunger, poverty, weariness, sorrow, reproach, shame, contempt; wherewith his holy soul was deeply affected. And he underwent it cheerfully, because it was to be the condition of them whose preservation and salvation as their high priest he had undertaken, as we shall see. And his experience hereof is the spring of their comfort and safety.

(2.) Whilst he was in this state and condition, innumerable particular temptations befell him, under all which he suffered:—[1.] Temptations from his relations in the flesh, being disregarded and disbelieved by them,—which deeply affected his compassionate heart with sorrow; [2.] From his followers, being forsaken by them upon his preaching the mysteries of the gospel; [3.] From his chosen disciples, all of whom left him, one denied him, and one betrayed him; [4.] From the anguish of his mother, when "a sword pierced through her soul" in his sufferings; [5.] From his enemies of all sorts;—all which are at large related in the Gospel: from all which his sufferings were inexpressible.

(3.) Satan had a principal hand in the temptations wherein he suffered. He set upon him in the entrance of his ministry, immediately in his own person, and followed him in the whole course of it by the instruments that he set on work. He had also a season, an hour of darkness, allowed unto him, when he was to try his utmost strength and policy against him; under which assault from him he suffered, as was foretold from the foundation of the world, the bruising of his heel, or the temporal ruin of all his concernments.

(4.) God's desertion of him was another temptation under which he suffered. As this was most mysterious, so his sufferings under it were his greatest perplexity, Ps. xxii. 1, 2, Heb. v. 7.

These are some of the heads and springs of those various and

innumerable temptations that the Lord Christ suffered in and under.

Again; The blessed effect and consequent hereof is expressed in these words, "He is able to succour them that are tempted:" wherein we have, (1.) The description of them for whose sake the Lord Christ underwent this condition; (2.) The ability that accrued unto him thereby for their relief; and, (3.) The advantage that they are thereby made partakers of.

(1.) They for whose sakes he underwent this condition, are those whom he reconciled unto God by his sacrifice as a high priest, but they are here described by an especial concernment of their obedience, which, producing all their sorrow and trouble, makes them stand in continual need of aid and assistance. They are *οἱ πειραζόμενοι*, "tempted ones." Notwithstanding their reconciliation unto God by the death of Christ, they have a course of obedience prescribed unto them. In this course they meet with many difficulties, dangers, and sorrows, all proceeding from the *temptations* that they are exercised withal. Hence is this description of them, they are those who are tempted, and suffer greatly on that account. Others are little concerned in temptations. Outward, it may be, as unto danger, they have not many; and if they have, it is the trouble and not the temptation which they regard;—inward, as unto sin, they yield obedience unto; but the trouble from temptation is in the opposition made unto it. It is reconciled persons who emphatically are the tempted ones, especially as temptations are looked on as the cause of sufferings. They are the mark of Satan and the world, against which all their arrows and darts are directed, the subject whereon God himself exerciseth his trials. And besides all this, they maintain a continual warfare within them against temptations in the remainder of their own *corruptions*. So that with, in, and about them, are they conversant in the whole course of their lives. Moreover, unto this constant and perpetual conflict, there do befall them, in the holy, wise providence of God, certain seasons wherein temptations grow high, strong, impetuous, and are even ready to ruin them. As Christ had an hour of darkness to conflict withal, so have they also. Such was the condition of the believing Hebrews when Paul wrote this epistle unto them. What through persecution, wherein they endured "a great fight of afflictions," and what through the seductions of false brethren, alluring them unto an apostasy unto Judaism and an acquiescency in Mosaical ceremonies, they were even ready to be utterly ruined. Unto them, therefore, and by them unto all others in the like condition, the apostle hath respect in his description of those whom the Lord Christ is ready to succour; they are tempted ones. This is the proper name of believers. As Satan, from what

Οἱ πειραζόμενοι.

he doth, is called the tempter; so they, from what they endure, may be called the tempted ones. Their calling is to oppose temptations, and their lives a conflict with them. The high priest having suffered the like things with them, they have an assured ground of consolation in all their temptations and sufferings; which he confirms by what is added in the second place, namely, his ability to help them.

Δύναται. (2.) Δύναται, "he is able." Now, this ability is such as ariseth from that peculiar mercifulness which he is disposed unto from that experience which he had of suffering under temptation;—a moral power, not a natural. It is not *δύναμις ἐνεργητική*, an executive power, a power of working or operation, not a power of the hand, but *δύναμις συμπαθητική*, a power of heart and will, an ability in readiness of mind, that is here assigned unto Christ. It is this latter, and not the former, that was a consequent of his temptations and sufferings. A gracious, ready enlargedness of heart, and constant inclination unto the succour of them that are tempted, is the ability here designed; for as this power was originally and radically implanted in the human nature of Christ, by the communication of all habitual grace unto him, so its next inclination to exert itself in suitable effects, with a constant actual excitation thereunto, he had upon the account of his suffering in temptations: for,—

[1.] He had particular experience thereby of the weakness, sorrows, and miseries of human nature under the assaults of temptations; he tried it, felt it, and will never forget it.

[2.] His heart is hereby inclined to compassion, and acquainted with what it is that will afford relief. In his throne of eternal peace and glory, he sees his poor brethren labouring in that storm which with so much travail of soul himself passed through, and is intimately affected with their condition. Thus Moses stirs up the Israelites unto compassion unto strangers, from the experience they had themselves of the sorrows of their hearts: "Thou knowest the heart of a stranger." And the Jews tell us that the שטרים, or officers that he set over the people in the wilderness, were of those elders who were so evilly entreated by the taskmasters in Egypt; that from their own sufferings they might know how to exercise tenderness over their brethren, now put under their rule.

[3.] This compassion moves and excites him unto their relief and succour. This is the proper effect of mercy and compassion. It sets power on work for the relief of them whose condition it is affected withal. So said she,

"Non ignara mali miseris succurrere disco."—Virg. Æn. i. 634.

Being exercised with evils and troubles herself, she had thence

learned to relieve the miserable so far as she was able. This is the ability ascribed unto our high priest,—compassion and mercy, arising from an experience of the sufferings and dangers of human nature under temptations, exciting his power for the relief of them that are tempted.

(3.) Lastly, The advantage of the brethren from hence lies in the succour that he is thus able to afford unto them. This in general, as we have showed, consists in a speedy coming in with relief unto them, who being in distress, do cry out or call for it. There are three things that tempted believers do stand in need of, and which they cry out for:—[1.] Strength to withstand their temptations, that they prevail not against them. [2.] Consolation to support their spirits under them. [3.] Seasonable deliverance from them. Unto these is the succour afforded by our high priest suited. And it is variously administered unto them; as, 1*st.* By his word or promises. 2*dly.* By his Spirit; and that, (1*st.*) By communicating unto them supplies of grace or spiritual strength; (2*dly.*) Strong consolation; (3*dly.*) By rebuking their tempters and temptations. 3*dly.* By his providence disposing of all things to their good and advantage in the issue. And what is more in the words will be manifested in the ensuing observations taken from them.

I. The principal work of the Lord Christ as our high priest, and from which all other actings of his in that office do flow, was to make reconciliation or atonement for sin.

This John declares, 1 Epist. ii. 1, 2, "We have an advocate with the Father, ... and he is the propitiation for our sins." What he doth for us in heaven as our advocate, depends on what he did on earth when he was a propitiation for our sins. This work was that which was principally regarded in the first promise, Gen. iii. 15, namely, that which he was to do by his sufferings. To shadow out and represent this unto the church of old, were all the sacrifices of the law and the typical priesthood itself instituted. They all directed believers to look for and to believe the atonement that was to be made by him. And that this should be the foundation of all his other actings as a high priest, was necessary,—

1. *On the part of his elect*, for whom he undertook that office. They were by nature "enemies" of God and "children of wrath." Unless peace and reconciliation be made for them in the first place, they could neither have encouragement to go to him with their obedience, nor to accept any mercy from him or acceptation with him; for as enemies they could neither have any mind to serve him nor hope to please him. Here lie the first thoughts of all who have any design seriously to appear before God, or to have to do with him: 'Wherewith shall we come before him? how shall we obtain reconciliation with him?' Until this inquiry be answered and satisfied, they find

it in vain to address themselves unto any thing else, nor can obtain any ground of hope to receive any good thing from the hand of God. This order of things the apostle lays down, Rom. v. 8–10. The first thing to be done for us, was to reconcile us to God whilst we were "sinners" and "enemies." This was done by the death, by the blood of Christ, when, as our high priest, he offered himself a sacrifice for us. This being performed, as we have abundant cause of and encouragement unto obedience, so also just ground to expect whatever else belongs unto our salvation, as he also argues, Rom. viii.

2. It was so *on his own part* also. Had not this been first accomplished, he could not have undertaken any other act of his priestly office for us. What the Lord Christ doth in heaven on our behalf was prefigured by the entrance of the high priest into the holy place. Now this he could not do unless he had before offered his sacrifice of atonement, the blood whereof he carried along with him into the presence of God. All his intercession for us, his watching for our good, as the merciful high priest over the house of God, is grounded upon the reconciliation and atonement which he made: his intercession, indeed, being nothing but the blessed representation of the blood of the atonement. Besides, this was required of him in the first place, namely, that he should "make his soul an offering for sin," and do that in the body prepared for him which all the sacrifices and burnt-offerings of old could not effect or accomplish. And therefore hereon depended all the promises that were made unto him about the success of his mediation; so that without the performance of it he could not claim the accomplishment of them.

3. It was so *on the part of God* also; for herein principally had he designed to manifest his righteousness, grace, love, and wisdom, wherein he will be glorified: Rom. iii. 25, "He set him forth to be a propitiation, to declare his righteousness." The righteousness of God was most eminently glorified in the reconciliation wrought by Christ, when he was a propitiation for us, or made atonement for us in his blood. And herein also "God commendeth his love toward us," Rom. v. 8; John iii. 16; 1 John iv. 9. And what greater demonstration of it could possibly be made, than to send his Son to die for us when we were enemies, that we might be reconciled unto him? All after-actings of God towards us, indeed, are full of love, but they are all streams from this fountain, or rivers from this ocean. And the apostle sums up all the grace of the gospel in this, that "God was in Christ reconciling the world unto himself," and that by this way of atonement, "making him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. v. 19, 21. And so also he declares that this was "the mystery of his will, wherein he abounded toward us in all wisdom and prudence," Eph. i. 8–10. So that in all things the great glory which God designed in the media-

tion of Christ is founded alone in that act of his priesthood whereby he made reconciliation for the sins of his people. And therefore,—

(1.) They who weaken, oppose, or take away this reconciliation, are enemies to the salvation of men, the honour of Christ, and the glory of God. From men they take their hopes and happiness; from Christ, his office and honour; from God, his grace and glory. I know they will allow of a reconciliation in words, but it is of *men to God*, not of *God unto men*. They would have us reconcile ourselves unto God, by faith and obedience; but for the reconciliation of God unto us, by sacrifice, satisfaction, and atonement, that they deny. What would they have poor sinners to do in this case? they are enemies unto God. 'Go,' say they, 'and be reconciled unto him; lay aside your enmity, and be no more his adversaries.' 'But, alas! he is our enemy also; we are "children of wrath," obnoxious to the curse as transgressors of his law, and how shall we be delivered from the wrath to come?' 'Take no care of that; there is no such justice in God, no such indignation against sin and sinners, as you imagine.' 'But our consciences tell us otherwise, the law of God tells us otherwise, the whole Scripture testifies to the contrary, and all the creation is filled with tokens and evidences of this justice and indignation of God against sin, which you deny. And would you have us to give credit unto you, contrary to the constant dictates of our own consciences, the sentence of the law, the testimony of the word, the voice of the whole creation, and that in a matter of such importance and everlasting concernment unto us? What if all these should prove true, and you should prove liars,—should we not perish for ever by relying on your testimony? Is it reasonable we should attend unto you in this matter? Go with your sophisms unto men who were never burdened with a sense of the guilt of sin, whose spirits never took in a sense of God's displeasure against it, who never were brought under bondage by the sentence of the law, who never were forced to cry out, in the bitterness and anguish of their souls, "What shall we do to be saved? Wherewith shall we come before the LORD, or bow ourselves before the high God?" and it may be they will be entangled and seduced by you; but for those who have thus in any measure known the terror of the Lord, they will be secured from you by his grace.' Besides, what ground do such men leave unto the Lord Christ to stand upon, as it were, in his intercession for us in heaven? Do they not take that blood out of his hand which he is carrying into the holy place? And how do they despoil him of his honour in taking off from his work! A miserable employment! when men shall study and take pains to persuade themselves and others that Christ hath not done that for them which he hath done for all that are his, and which if he hath not done for them they must perish for evermore. Is it worth the while for them

to weaken faith, love, and thankfulness unto Christ? From whom can such men look for their reward? Can right reason, or a light within, be no otherwise adored but by sacrificing the blood of Christ unto it,—no otherwise be enthroned but by deposing him from his office, and taking his work out of his hand; and, by a horrible ingratitude, because they know no other could do that work, to conclude that it is needless? Are men so resolved not to be beholden unto Jesus Christ, that rather than grant that he hath made reconciliation for us by his blood, they will deny that there was any need that any such reconciliation should be made? O the depths of Satan! O the stupidity and blindness of men, that are "taken alive by him, and led captive at his pleasure!"

(2.) They who would come unto God by Christ may see what in the first place they are to look after. Indeed, if they are once brought into that condition wherein they will seriously look after him, they will not be able to look from it, though for a while it may be they will be unwilling to look unto it. Reconciliation they must have, or they can have no peace. This lies straight before them. They are willing, it may be, to look upon the right hand and the left, to see if there be any thing nigh them that will yield them relief; but all is in vain. If any thing else gives them ease, it gives them poison; if it gives them peace, it gives them ruin. Reconciliation by the blood of Christ is the only relief for their souls. And nothing more discovers the vanity of much of that religion which is in the world, than the regardlessness of men in looking after this, which is the foundation-stone of any durable building in the things of God. This they will do, and that they will do, but how they shall have an interest in the reconciliation made for sin they trouble not themselves withal.

II. The Lord Christ suffered under all his temptations, sinned in none.

He suffered, being tempted; sinned not, being tempted. He had the heart of a man, the affections of a man, and that in the highest degree of sense and tenderness. Whatever sufferings the soul of a man may be brought under, by grief, sorrow, shame, fear, pain, danger, loss, by any afflictive passions within or impressions of force from without, he underwent, he felt it all. Because he was always in the favour of God, and in the assurance of the indissolubility of the union of his person, we are apt to think that what came upon him was so overbalanced by the blessedness of his relation unto God as not to cause any great trouble unto him. But we mistake when we so conceive. No sorrows were like to his, no sufferings like unto his. He fortified not himself against them but as they were merely penal; he made bare his breast unto their strokes, and laid open his soul that they might soak into the inmost parts of it, Isa. l. 6. All

those reliefs and diversions of this life which we may make use of to alleviate our sorrows and sufferings he utterly abandoned. He left nothing, in the whole nature of sorrow or suffering, that he tasted not and made experience of. Indeed, in all his sufferings and temptations he was supported with the thoughts of the glory that was set before him; but our thoughts of his present glory should not divert us from the contemplation of his past real sufferings. All the advantage that he had above us by the excellency of his person, was only that the sorrows of his heart were enlarged thereby, and he was made capable of greater enduring without sin. And it was to be thus with him,—

1. Because, although the participation of human nature was only necessary that he might be a high priest, yet his sufferings under temptations were so that he might be a merciful high priest for tempted sufferers. Such have need not only to be saved by his atonement, but to be relieved, favoured, comforted by his grace. They did not only want one to undertake for them, but to undertake for them with care, pity, and tenderness. Their state required delivery with compassion. God, by that way of salvation that he provides for them, intends not only their final safety in heaven, but also that, in the sense of the first-fruits of it in this world, they may glorify him by faith and thankful obedience. To this end it was necessary that they should have relief provided for them in the tenderness and compassion of their high priest; which they could have no greater pledge of than by seeing him for their sakes exposing himself unto the miseries which they had to conflict withal, and so always to bear that sense of them which that impression would surely leave upon his soul. And,—

2. Because, although the Lord Jesus, by virtue of the union of his person and plenary unction with the Spirit, had a habitual fulness of mercy and compassion, yet he was to be particularly excited unto the exercise of them towards the brethren by the experience he had of their condition. His internal, habitual fulness of grace and mercy was capable of excitation unto suitable actings by external objects and sensible experience. It added not to his mercifulness, but occasioned his readiness to dispose it unto others, and shut the door against pleas of delaying succour. He bears still in his holy mind the sense he had of his sorrows wherewith he was pressed in the time of his temptations, and thereon seeing his brethren conflicting with the like difficulties is ready to help them; and because his power is proportioned unto his will, it is said "he is able." And whatever may be the real effects on the mind of Christ from his temptations and sufferings now he is in heaven, I am sure they ought to be great on our faith and consolation, when we consider him undergoing them for this very end and purpose, that seeing he was constituted our

high priest to transact all our affairs with God, he would be sensible of that condition in his own person which he was afterwards to present unto God for relief to be afforded unto it.

III. Temptations cast souls into danger.

They have need under them of relief and succour. Their spring, rise, nature, tendency, effects, all make this manifest. Many perish by them, many are wounded, none escape free that fall into them. Their kinds are various, so are their degrees and seasons; but all dangerous. But this I have elsewhere particularly insisted on.[1]

IV. The great duty of tempted souls, is to cry out unto the Lord Christ for help and relief.

To succour any one, is to come unto his help upon his cry and call. This being promised by Christ unto those that are tempted, supposeth their earnest cry unto him. If we be slothful, if we be negligent under our temptations, if we look other ways for assistance, if we trust unto or rest in our own endeavours for the conquest of them, no wonder if we are wounded by them, or fall under them. This is the great "arcanum" for the cure of this disease, the only means for supportment, deliverance, and conquest, namely, that we earnestly and constantly apply ourselves unto the Lord Christ for succour, and that as our merciful high priest, who had experience of them. This is our duty upon our first surprisal with them, which would put a stop to their progress; this our wisdom in their success and prevalency. Whatever we do against them without this, we strive not lawfully, and shall not receive the crown. Were this more our practice than it is, we should have more freedom from them, more success against them, than usually we have. Never any soul miscarried under temptation that cried unto the Lord Christ for succour in a due manner,—that cried unto him under a real apprehension of his danger, with faith and expectation of relief. And hereunto have we encouragement given us, by the great qualifications of his person in this office. He is "faithful," he is "merciful," and that which is the effect of them both, he is "able;" he is every way sufficient to relieve and succour poor tempted souls. He hath a sufficiency of *care*, wisdom, and faithfulness, to observe and know the seasons wherein succour is necessary unto us; a sufficiency of *tenderness*, mercy, and compassion, to excite him thereunto; a sufficiency of *power*, to afford succour that shall be effectual; a sufficiency of *acceptation* at the throne of grace, to prevail with God for suitable supplies and succour. He is every way "able to succour them that are tempted." To him be praise and glory for evermore!

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[1] See the treatise on "Temptation," vol. vi. p. 88, of the author's works.—Ed.

CHAPTER III.

THE general nature of this whole epistle, as in the former part of our exposition was declared, is parenetical. And therefore the doctrines proposed and insisted on in it are constantly improved to press and enforce the exhortations intended; as such is the end and use of all principles in sciences that are practical, especially of that taught us in the Scripture, which is a wisdom and a knowledge of living unto God. Wherefore our apostle, having in the foregoing chapters manifested the excellency of Christ (who was the author of the gospel), both in his person and his work, and that both absolutely and comparatively with the angels, the most glorious ministers employed in the dispensation of the will of God unto the church of old, with some respect unto Joshua, the captain of the people, under whose conduct they entered into Canaan,—in the entrance of this chapter he acquaints the Hebrews to what end he insisted on these things, namely, that by the consideration of them they might be prevailed with unto constancy and perseverance in the faith and worship of God, by him declared and revealed. This is the design of his discourse in this chapter. But, as his manner is throughout this epistle, he hath no sooner intimated his intention in the first verse, but he adds a new enforcement to his exhortation, unto the end of the sixth verse. From thence again he proceedeth unto his general exhortation, with a supply of new reasons, arguments, and inferences, taken from the consideration or enforcement newly and occasionally insisted on.

There are therefore three general parts of this chapter:—

1. An exhortation unto constancy and perseverance in the profession of the gospel. And therein are observable, (1.) The *means* of accomplishing the duty exhorted unto, verses 1, 8, 9, 12, 13; (2.) The *nature* of it, verses 6, 14; (3.) The things that are *contrary* unto it, verses 12, 15; (4.) The *benefits* of it, verse 14; (5.) The *danger* of its neglect, verses 8–11, 15–19.

2. A new enforcement of the exhortation, taken from the fidelity of Christ in the discharge of the office committed unto him, verses 2–6: wherein occur, (1.) The reason itself, or the fidelity of Christ asserted; (2.) The manner of its proposal, by comparing him with and preferring him above Moses. And therein the apostle [1.] Prevents an *objection* that might yet remain on the behalf of the Judaical church-state upon the account of Moses, the principal revealer of it; and [2.] Lays down a *concession of the faithfulness of Moses* in his trust and employment; with [3.] A *comparison* of him with the Lord Christ as to the dignity of his person and work; and [4.] The evictions of his *coming short* of him therein.

3. Especial reasons relating unto his general argument, taken from express testimonies of Scripture, verse 7–11, and the dealings of God towards others failing in the duty exhorted unto; which he pursues at large in the next chapter. The whole, therefore, of this chapter is a pathetical exhortation, pressed with many cogent reasons, unto constancy and perseverance in the faith and obedience of the gospel.

Ver. 1, 2.—Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν, Χριστὸν Ἰησοῦν· πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωυσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ.

The Vulgar leaves out Χριστόν, "Christ;" all ancient copies and translations beside retain it.

Ὅθεν, that is, "unde," properly "from whence." But these words are used as illatives; as "proinde," "itaque," "quamobrem," "quocirca," "quare;" all which are made use of by translators in this place,—"wherefore." Respect is had unto the preceding discourse, from whence the apostle infers his ensuing exhortation: 'Seeing that things are thus, that the author of the gospel is such an one as hath been described.'

Κλήσεως ἐπουρανίου, "vocationis cœlestis," "of the heavenly calling." Syr., דְּמֵן שְׁמַיָּא, "which is from heaven." Some render it, "supra-cœlestis," "above the heavens;" as ἐπιχθόνια are things upon the earth, and so above it. And Plato, Apolog. Socrat., opposeth τὰ ὑπὸ γήν, "things under the earth," and τὰ ἐπουράνια, "things above the heavens." And this word is almost peculiar unto our apostle, being used frequently by him in this and his other epistles, and but twice besides in the whole New Testament, Matt. xviii. 35; John iii. 12. See 1 Cor. xv. 40, 48, 49; Eph. i. 3, 20, ii. 6, iii. 10, vi. 12; Phil. ii. 10; 2 Tim. iv. 18; Heb. vi. 4, viii. 5, ix. 23, xi. 16, xii. 22. And as he useth this word frequently, opposing it to ἐπίγαιος, so he expresseth the same thing in other words of the same signification: Phil. iii. 14, ἣ ἄνω κλήσις, "the supernal calling;" that is, ἐπουράνιος. For οὐρανός, saith Aristotle, de Mund., is τοῦ κόσμου τὸ ἄνω, Θεοῦ οἰκητήριον, "that of the world which is above, the dwelling-place of God." And as our apostle opposeth τὰ ἐπουράνια, "heavenly things," so he doth also τὰ ἄνω, "things above," absolutely, unto τὰ ἐπὶ τῆς γῆς, "things that are on the earth," Col. iii. 1, 2. This phrase of speech is therefore the same, and peculiar unto our apostle. And both these expressions denote God, the author of this calling, who is אֵל מִמָּעֵל, Job xxxi. 28, "God above;" Θεὸς ἐπὶ πάντων, "God over all," Eph. iv. 6; ἐπουράνιος, "heavenly," Matt. xviii. 35.

Μέτοχοι, "participes," "partakers;" "consortes," Beza. To the same purpose, Syr., דְּאִתְקְרִיתוּן, "who are called with an holy calling," omitting the force of this word, intended to express their common interest in the same calling. The signification of this word was declared on chap. ii. 14. The matter intended is fully expressed by the same apostle, Eph. iv. 4, Ἓν σῶμα καὶ ἓν Πνεῦμα. καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν,—"One body and one Spirit, even as ye were called in one hope of your calling;" that is, partakers of and companions in the same heavenly calling.

Κατανοήσατε, "considerate," "contemplamini,"—"consider," "meditate on." Κατανοέω is properly "animadverto,"—to set the mind diligently to mark and consider, so as to understand the thing considered; whence it is often rendered (as by Cicero) by "intelligo," and "perspicio," "to understand," and "perceive." See Rom. iv. 19, where it is denied of Abraham. "Consider diligently."

Τὸν ἀπόστολον, "apostolum," "legatum,"—"the apostle," "legate," "ambas-

sador." Syr., שְׁלִיחָה הָנָא, "hunc apostolum," "this apostle." He is so only; he that was "sent of God," namely, to the work of revealing him by the gospel. And by a periphrasis hereof he often describes himself, calling his Father τὸν ἀποστείλαντα, "him that sent him." Ethiopic, "apostolum vestrum," "your apostle."

Καὶ ἀρχιερέα, "et pontificem," "and the high priest," or "chief priest;" Syr., רַב כִּימָרֵא, "prince of priests;" whereof we have spoken before, chap. ii. 17.

Τῆς ὁμολογίας ἡμῶν. Ὁμολογία is properly a "joint agreement," "consent," or "concurrence" in the declaration of any thing. It is used also in good authors for a "convention," "covenant," or "agreement." Syr., דְּתַוְדִּיתָן, "of our confession;" and so the Vulgar, "confessionis nostræ:" both with respect unto the Greek translation of the Old Testament, wherein יָדָה in Hiphil, signifying properly "to celebrate," "to praise," to set forth praise by words, is constantly rendered ἐξομολογέω, "to confess." Hence these words of our apostle, 2 Cor. ix. 13, Δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, are rendered by the Vulgar, "Deum glorificamus quod subjecti sitis confessioni evangelii;"—"We glorify God that you are subject to the confession of the gospel;" very imperfectly, and without any clear sense. "The subjection of your profession" is a Hebraism for "professed subjection," as ours well render the words. Ὁμολογέω is but once used in the New Testament for to "confess," 1 John i. 9, any otherwise than as to confess is coincident in signification with to profess or make profession. And this hath obtained in common use; whence the doctrines that men profess, or make profession of, being declared, are called their confession, or the confession of their faith. So our apostle calls it τὴν καλὴν ὁμολογίαν, "that good confession," 1 Tim. vi. 12, 13; and absolutely τὴν ὁμολογίαν, "profession." chap. iv. 14 of this epistle; and τὴν ὁμολογίαν τῆς ἐλπίδος, chap. x. 23, "the profession of hope." And it is to be observed that this word also is peculiar unto our apostle, and by him frequently used. It is public or joint profession. Some copies of the Vulgar read "vestra," "your" profession, but without countenance from ancient copies or translations.

Τῷ ποιήσαντι αὐτόν, "facienti ipsum," "ei qui fecit ipsum,"—"to him that made him." Some Socinians from these words would prove that Christ is a mere creature, because God is said to make him. But it is not of the essence or nature of Christ that the apostle treateth, as Schlichtingius himself acknowledgeth, but of his office and work. See Acts ii. 36, Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε,—"God hath made him both Lord and Christ;" the same with ἔθηκε, Heb. i. 2,—he hath "made," "appointed," "designed," "exalted" him. So in the Hebrew, עָשָׂה, "fecit," "he made," is used and applied 1 Sam. xii. 6, אֲשֶׁר עָשָׂה אֶת־מֹשֶׁה וְאֶת־אַהֲרֹן; which the LXX. render, ὁ ποιήσας τὸν Μωυσῆν, "who made Moses and Aaron;" that is, גָּדַל or רוֹמֵם, "raised up," or "exalted," or "appointed them,"—that is, to their office. For whom God raiseth up or exalteth, he doth it unto some work and service: and whom he appointeth unto any service, he doth therein exalt.

Ὡς καὶ Μωσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, "Even as Moses in his whole house." These words, "in his whole house," may be referred unto the former expression concerning Christ, "Faithful to him that appointed him in his whole house, even as was Moses." So the Arabic translation disposeth the words. Thus a comma is to be placed after Moses, or, "even as Moses," is to be enclosed in a parenthesis. Or they may be referred unto Moses, and then they are to be rendered, as by ours, "as was Moses;" and then the sense is to be supplied by repeating πιστός "faithful:" "As Moses was faithful in his whole house." But as to the matter itself, both are intended, and the same words are used of Moses elsewhere, Num. xii. 7.[1]

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[1] Exposition.—Jesus is called ἀπόστολος, from the analogous relation in which he stands to the מלאך י״י, as *messenger of God to men;* ἀρχιερεύς, from the

Ver. 1, 2.—Wherefore, holy brethren, partakers of the heavenly calling, consider [*diligently*] the apostle and high priest of our profession, Christ Jesus, who was faithful [*being faithful*] to him that appointed him [*made him so*], even as Moses in all his house [*in his whole house.*]

The apostle in these two verses entereth upon the application of the doctrine which he had declared and confirmed in the two foregoing chapters. Herewithal, according to his constant method in this epistle, he maketh way for what he had further to deliver of the same nature and importance.

The first word respects that which went before, "wherefore," or, 'seeing things are as I have manifested,—namely, that he of whom I speak unto you is so excellent and so highly exalted above all, and that whereas he was humbled for a season, it was unspeakably for the benefit and advantage of the church,—it cannot but be your duty to consider him; that is, both what he is *in himself*, and what he is *unto us.*' His design is to press upon them his general exhortation unto constancy and perseverance in the profession of the gospel; but he doth not express it in these verses, insisting only upon an intermediate duty, subservient unto that principally intended. Now, this is their diligent consideration of Jesus Christ, with what he had delivered concerning him, and what he was yet further to declare unto them. And this he urgeth as the only way whereby they might be prevailed on unto and assisted in the stability aimed at. This is the connection of his discourse and the intention of his inference; whence observe, that,—

Ὅθεν.

I. All the doctrines of the gospel, especially those concerning the person and offices of Christ, are to be improved unto practice in faith and obedience.

This course our apostle insists on: having before laid down the doctrine of the person and offices of Christ, here he applies it unto their duty and establishment in the profession of the truth. These things are not revealed unto us only to be known, but to be practically used for the ends of their revelation. We are so to know Christ as to live to him in the strength of his grace, and unto the praise of his glory. "If ye know these things," saith he, "happy are ye if ye do them," John xiii. 17. It is our privilege to know them, a great privilege; but it is our blessedness to do them. When

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analogy between him and כֹּהֵן הַגָּדוֹל, as *representative of men before God.*—*Ebrard.*

Translations.—Τῆς ὁμολ. Confession.—*De Wette, Wahl, Craik, Conybeare and Howson, Ebrard.* Covenant.—*Titmann, Tholuck.* Whom we have acknowledged.—*Storr, Stuart.*—Ed.

men content themselves with the notion of spiritual things, without endeavouring to express their power and efficacy in the practical conformity of their minds and souls unto them, it proves their ruin. That word which is preached unto us ought to dwell in us. See what it is to "learn Christ" in a due manner, Eph. iv. 20–24. There is a miserable profession, where some preach without application, and others hear without practice.

To hear that we may learn, to learn that we may learn, is but *part* of our duty; indeed, in and for themselves no part of it. To hear and to learn are good, but not for themselves, for their own sake, but only for the practice of what we hear and learn. The apostle tells us of some who are "always learning, but are never able to come εἰς ἐπίγνωσιν ἀληθείας," 2 Tim. iii. 7; that is, to a practical acknowledgment of it, so as to have an impression of its power and efficacy upon their souls. And such are some who are πάντοτε μανθάνοντες,—such as make it their business to hear and to learn, so that they scarcely do any thing else. Gospel truths are "medicina animæ,"—physic for a sin-sick soul. Now, of what use is it to get a store of medicines and cordials, and never to take them? No more is it to collect, at any price or rate, sermons, doctrines, instructions, if we apply them not, that they may have their efficacy in us and proper work towards us. There is in some a dropsy of hearing;—the more they hear, the more they desire. But they are only pleased with it at present, and swelled for the future,—are neither really refreshed nor strengthened. But every truth hath, as the Hebrews express it, ציד בפיו, "meat in its mouth," something for our own nourishment. We should look unto sermons as Elijah did to the ravens, that "brought him bread and flesh in the morning, and bread and flesh in the evening," 1 Kings xvii. 6. They bring food with them for our souls, if we feed on it; if not, they are lost. When the Israelites gathered manna to eat, it was a precious food, "bread from heaven, angels' meat," food heavenly and angelical,—that is, excellent and precious; but when they laid it up by them, "it bred worms and stank," Exod. xvi. 20. When God scatters truths amongst men, if they gather them to eat, they are the bread of heaven, angels' food; but if they do it only to lay them by them, in their books, or in the notions of their mind, they will breed the worms of pride and hypocrisy, and make them an offensive savour unto God. When, therefore, any truth is proposed unto you, learn what is your concernment in it, and let it have its proper and perfect work upon your souls.

Secondly, In the manner of his pressing his exhortation two things occur:—1 His *compellation* of them, in these words, "Holy brethren." 2. His *description* of them by one property or privilege, "Partakers of the heavenly calling."

1. In the former, two things also are observable: (1.) The *appellation* itself which he makes use of, "Brethren." (2.) The *adjunct* of that appellation, "Holy."

Ἀδελφοί.

(1.) This term of relation, "brethren," is variously used in the Scripture; sometimes *naturally*, and that most *strictly*, for children of the same father or mother, Gen. xlii. 13; or more largely for near kinsmen (and among the Hebrews the descendants of the same grandfather are almost constantly so called; whence is that expression of the brethren of our Lord Jesus Christ, who were descendants of his grandfather according to the flesh, Gen. xiii. 8, xxiv. 27; Matt. xii. 46, xiii. 55; Mark iii. 31; John ii. 12, vii. 3, 5, 10; Acts i. 14): or, in analogy thereunto, for all the branches of one common stock, though a whole nation, yea, though of many nations. So all the Hebrews were brethren, Deut. xv. 12; and the Edomites are said to be their brethren, because of the stock of Abraham, Deut. xxiii. 7. And in this sense, in another place, our apostle calls all the Jews his brethren; that is, his kinsfolk in the flesh, Rom. ix. 3. Sometimes it is used civilly, and that, [1.] On the mere account of cohabitation, Gen. xix. 7; [2.] Of combination in some society, as, 1*st.* For evil, Gen. xlix. 5; 2*dly.* For good, Ezra iii. 2. And sometimes it expresseth a joint profession of the same religion; on which account the Jews called themselves brethren all the world over, Acts xxviii. 21. Lastly, It is also an expression of spiritual cognation, founded on that of our Saviour, "All ye are brethren, ... and one is your Father, which is in heaven," Matt. xxiii. 8, 9. And herein is an allusion to the first, proper signification of the word. That men be brethren, properly and strictly, it is required that they have one father, be of one family, and be equally interested in the privileges and advantages thereof. This is the nearest bond of alliance that is or can be between equals, the firmest foundation of love. And thus it is with those who are brethren spiritually, as will afterwards appear.

Now, though the apostle stood in the relation intimated with the Hebrews upon a *natural account*, yet he here calls them brethren principally in the last sense, as *spiritually interested* in the same family of God with himself; although I am apt to think that in the use of this expression to the Jews the apostle had respect also unto that brotherhood which they had among themselves before in their ancient church-state. So Peter, writing to some of them, tells them that the same afflictions which they suffered would befall τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι, "the whole brotherhood of them in the world," 1 Epist. v. 9; that is, all the believing Jews. And whereas they had a particular and especial mutual love to each other on that account, our apostle warns them that they should not think that that relation or love was to cease upon their conversion to Christ, Heb. xiii. 1: Ἡ φιλαδελφία μενέτω,—'Let that brotherly love continue which hath

been amongst you.' But principally I suppose he respects their new relation in Christ; which further appears from the adjunct of this compellation annexed, "holy."

(2.) "Holy." This is the usual epithet wherewith our apostle adorns believers, Rom. i. 7; 1 Cor. i. 2; 2 Cor. i. 1; Eph. i. 1; Phil. i. 1. And in many places he joins their calling with it, which here he subjoins unto it. And this is peculiar to Paul. What he means by *ἅγιοι*, "holy," he declares, where he terms the same persons *ἡγιασμένοι*, "sanctified ones," 1 Cor. i. 2; Eph. v. 26; 1 Cor. vi. 11; 1 Thess. v. 23; John xvii. 19. He accounted them holy, not upon the account of an external separation, as of old all the people were holy, but also of internal, real sanctification and purity. This he judged the professing Hebrews to be interested in, as being "called by an holy calling." And it may be, in the present use of this expression, he hath respect unto what he had before affirmed of believers, namely, their being *ἁγιαζόμενοι*, "sanctified," or made holy by Christ, chap. ii. 11; considering that from thence he infers their relation unto Christ as his brethren, verse 12, and so becoming in him brethren to one another, even all of them *ἀδελφότης*, "a brotherhood," or "fraternity," 1 Pet. v. 9. And by this compellation of "holy brethren" doth the apostle manifest his high regard of them or respect unto them, looking on them as persons sanctified by the Spirit and word of Christ, and a dear affection for them as his brethren. By this treatment also of them he gives a great evidence of his sincerity in dealing with them; for they might not fear that he would impose any thing on them whom he honoured as holy, and loved as brethren. And hereby he smooths his way to his ensuing exhortation.

Ἅγιοι

2. He describes them from their calling, *Κλήσεως ἐπουρανίου μέτοχοι*. This is usual with our apostle: "Called to be saints"—"Sanctified in Christ Jesus." And this calling or vocation he first describes by its quality; it is "heavenly," or "super-celestial;" or, as elsewhere, "the calling that is from above:" and then ascribes an interest unto them therein. And he calls it "heavenly," (1.) From the *fountain and principal cause* of it; that is, God, even the Father, which is in heaven. As our election, so our calling is in an especial manner ascribed unto him, 1 Cor. i. 9; 1 Thess. ii. 12; Rom. viii. 28–30; 1 Pet. i. 15, ii. 9, v. 10; Phil. iii. 14; Gal. v. 8: for no man can come unto the Son, unless the Father draw him. Believers, indeed, are termed *Κλῆτοι τοῦ Ἰησοῦ Χριστοῦ*, Rom. i. 6,—"The called of Jesus Christ;" that is, *to* him, not *by* him; or, by him as executing the counsel and dispensing the grace of the Father, 2 Cor. v. 20. (2.) In respect of the *means* whereby this calling is wrought, which are spiritual and heavenly, namely, the word and Spirit, both from above, John xvi.

Κλήσεως ἐπουρανίου μέτοχοι.

7–11: for the word of the gospel is on many accounts heavenly, or from heaven; whence our apostle calls it "the voice of him that speaketh from heaven," Heb. xii. 25. And Christ, who is the author of it, is called "The Lord from heaven," 1 Cor. xv. 47; and that on this account, that he who was in heaven came down from heaven to reveal the gospel, John iii. 13, vi. 38. And so also the Spirit is poured out from above, being given of Christ after he was ascended into heaven, Acts ii. 33. (3.) Of the *end* also; which is to heaven and heavenly things, wherein lies the hope of our calling, Eph. i. 18, iv. 4. So that effectual vocation from God above, in his grace and mercy by Jesus Christ, is here intended.

Herein the apostle assigns a participation unto these Hebrews; they were "partakers" of it, had an interest in it,—together with himself were so called. And this he doth for several reasons:— Μέτοχοι.

(1.) That he might manifest wherein their great *privilege* consisted, and which, as such, they were to value. They were apt to boast of the privileges they enjoyed in their Judaism, John viii. 33, Rom. ii. 17, 18; which also were great, Rom. iii. 1, 2, ix. 4, 5: but they were all of no esteem in comparison of what they had now obtained an interest in, by the grace of Jesus Christ, in their high, holy, and heavenly calling. This he manifests in the instance of himself, Phil. iii. 4–9. The call of Abraham, which was the foundation of all their privileges in their Judaism, was but an earthly call,—on the earth and to the earth; but this is every way more excellent, being heavenly.

(2.) To set forth the *grace* of God towards the Jews, and his own faith concerning them, that they were not all rejected of God, notwithstanding the hardness and obstinacy of the most of them, as Rom. xi. 2, 4, 5. And, on the other hand, he insinuates that they were not to make an enclosure of this privilege, like those wherewith of old they were intrusted. The Gentiles being fellow-heirs with them therein, they were "partakers" with others in this "heavenly calling;" as Eph. iii. 6.

(3.) He declares his *own communion* with them in that great privilege, whereby they might understand his intimate concernment in their state and condition.

(4.) He minds them of their *duty* from their privilege. Being partakers of this calling unto Christ, it must needs be their duty diligently to "consider" him; which he exhorts them unto. But we may make some observations on the words unfolded already.

II. Dispensers of the gospel ought to use holy prudence in winning upon the minds and affections of those whom they are to instruct.

So dealeth Paul with these Hebrews. He minds them here of their mutual relation; calls them brethren; ascribes unto them the privileges of holiness and participation of a heavenly calling;—all

to assure them of his love, to remove their prejudices against him, and to win upon their affections. And, indeed, next unto our Lord Jesus Christ himself, he is the most signal pattern and example of holy wisdom, tenderness, compassion, and zeal, unto all ministers of the gospel. The image of his spirit, expressed in his instructions given unto his two beloved sons, Timothy and Titus, sufficiently testify hereunto. Yea, so great was his wisdom and condescension in dealing with his hearers, that seducers and false apostles took occasion from thence to say, that being crafty he caught them with guile, 2 Cor. xii. 16. The words are an objection of his adversaries, not a concession of his. He shows how in all things he was tender towards them, and put them neither to charge nor trouble. Hereunto he supposeth a reply by the false apostles: "Ἐστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς· ἀλλ' ὑπάρχων πανοῦργος, δόλῳ ὑμᾶς ἔλαβον·—"Be it so, that I myself did not burden you, nor put you to charge, yet being every way crafty, I took you by deceit." This is their reply unto his plea, and not any concession of his; for both the words, πανοῦργος and δόλος, are such as will admit no interpretation in a good sense, so that the apostle should ascribe them unto himself. But wherein did that craft and deceit consist which they would impute unto him? It was in this, that though he himself put them to no charge, he burdened them not, yet when he was gone, and had secured them unto himself, then he sent those to them which should receive enough for him and themselves. Unto this calumny the apostle replies, verses 17, 18, showing the falseness of it. "Did I," saith he, "make a gain of you by any of them whom I sent unto you?" This was that which was imputed unto him, which he rejects as false and calumnious. And he confirms what he says by an especial instance: "I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?" So that this reproach is every way false, and such as may be evicted so to be. And this is the true sense of this place. This was not his way. But this he always did, and on all occasions,—he testified unto them his great affection, his readiness to spend and to be spent for them, 2 Cor. xii. 14, 15. His gentleness towards them,—cherishing them as a nurse cherisheth her children, 1 Thess. ii. 7, or as a father his, verse 11,—forewent that which in earthly things was due to him by the appointment of Christ, that he might no way burden them, 2 Cor. xi. 9–11, Acts xx. 33–35; enduring all things for their sakes, 2 Tim. ii. 10,—amongst which were many able to make the stoutest heart to tremble. His care, pains, travail, watchfulness, patience, love, compassion, zeal, who can declare or sufficiently admire! By these means he removed or rendered ineffectual the great prejudice of forsaking Judaism, kept up a regard in his hearers against the insinuations of seducers and

false apostles, raised their attention, prepared them every way for instruction, and won them over to Christ. Blessed Jesus! what cause have we to mourn when we consider the pride, covetousness, ambition, wrath, negligence, self-seeking, and contempt of thy flock, which are found amongst many of them who take upon themselves to be dispensers of thy word, whereby the souls of men are scandalized and filled with offences against thy holy ways every day!

III. Believers are all related one unto another in the nearest and strictest bond of an equal relation. They are all brethren, "holy brethren."

So the Holy Ghost calls them in truth; so the reproaching world calls them in scorn. They have "one Father," Matt. xxiii. 8, 9; one elder Brother, Rom. viii. 29, who is "not ashamed to call them brethren," Heb. ii. 11; and have "one Spirit, and are called in one hope of calling," Eph. iv. 4,—which being a Spirit of adoption, Rom. viii. 15, interesteth them all in the same family, Eph. iii. 14, 15, whereby they become "joint-heirs with Christ," Rom. viii. 17. The duties of unity, love, usefulness, and compassion, which depend on this relation, are more known than practised, and ought to be continually pressed, Ps. cxxxiii. 1, Heb. xiii. 1. Of old, indeed, the Pagans spake proverbially of the Christians, "See how they love one another!" in a way of admiration. The contrary observation hath now prevailed, to the shame and stain of the profession of these latter days. What through dissensions and divisions amongst them who have any real interest in the *privilege of sonship;* what through an open, visible defect as to any relation unto God as a father, or unto the Lord Christ as an elder brother, in the most of them that are called Christians,—we have lost the thing intended, and the name is become a term of reproach. But when iniquity abounds, love will wax cold. In the meantime, it were well if those who are brethren indeed could live as brethren, and love as brethren, and agree as brethren. The motives unto it are great and many. That mentioned in the business of Abraham and Lot seems to me of weight: Gen. xiii. 7, 8, "There was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle: and the Canaanite and the Perizzite dwelt then in the land. And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be men that are brethren." Abraham and Lot were brethren naturally, as near kinsfolk, for Abraham was Lot's uncle; and spiritually, as the children of God. A difference happening between their herdmen, Abraham, as a wise man, fears lest it should proceed to some distance and variance between themselves. Thereupon he takes into consideration the state of things in the place where they were. "The Canaanite and the Perizzite," saith he, "are in the

land;"—'The land is full of profane men, enemies to us both, who would rejoice in our divisions, and take advantage to reproach the religion which we profess.' This prevailed with them to continue their mutual love, and should do so with others. But our condition is sad whilst that description which the Holy Ghost gives of men whilst uncalled, whilst unbelievers, is suited unto them who profess themselves to be Christians. See Tit. iii. 3.

IV. All true and real professors of the gospel are sanctified by the Holy Ghost, and made truly and really holy.

So Paul here terms those Hebrews, exercising towards them the judgment of charity, declaring what they ought to be, and what they professed themselves to be, what he believed them to be, and what, if they were living members of Christ, really they were. It is true, some that profess holiness may not be really holy. But, first, If they do not so profess it as not to be convinced by any gospel means of the contrary, they are not to be esteemed professors at all, Acts viii. 20–23; Phil. iii. 18, 19; 2 Tim. iii. 5. Secondly, If that holiness which men profess in their lives be not real in their hearts, they have no right to the privileges that attend profession, John iii. 5.

V. No man comes unto a useful, saving knowledge of Jesus Christ in the gospel, but by virtue of an effectual heavenly calling.

These Hebrews came to be "holy brethren," children of God, united unto Christ, by their participation in a "heavenly calling." We are "called out of darkness into his marvellous light," 1 Pet. ii. 9; and this not only with the outward call of the word,—which many are made partakers of who never attain the saving knowledge of Christ, Matt. xx. 16,—but with that *effectual call*, which, being granted in the pursuit of God's purpose of election, Rom. viii. 28, is accompanied with the energetical, quickening power of the Holy Ghost, Eph. ii. 5, giving eyes to see, ears to hear, and a heart to obey the word, according unto the promise of the covenant, Jer. xxxi. 33, 34. And thus no man can come to Christ unless the Father draw him, John vi. 44.

VI. The effectual heavenly vocation of believers is their great privilege, wherein they have cause to rejoice, and which always ought to mind them of their duty unto Him that hath called them.

For these two ends doth the apostle mind the Hebrews of their participation in the heavenly calling;—first, That they might consider the privilege they enjoyed by the gospel far above and beyond whatever they boasted of under the law; and, secondly, That he might stir them up unto the performance of their duty in faith and obedience, according as God requires of them who are called. And this calling will appear a signal privilege if we consider:—1. The state from whence men are called, which is a state of death, Eph.

ii. 1; and of darkness, Col. i. 13, 1 Pet. ii. 9; and of enmity against God, Col. i. 21, Eph. iv. 18, Rom. viii. 7; and of wrath, John iii. 36, Eph. ii. 3. It is a state of all that misery which the nature of man is capable of or obnoxious unto in this world or to eternity. Or, 2. By whom they are called, even by God above, or in heaven, the Father of our Lord Jesus Christ, 1 Cor. i. 9, Rom. viii. 28, 1 Pet. i. 15, Phil. iii. 14, Gal. v. 8. And, 3. From whence or what inducement it is that he calls them; which is from his own mere love and undeserved grace, Tit. iii. 3–5. And, 4. The discrimination of persons in this call. All are not thus called, but only those that are, in the eternal purpose of the love of God, designed to so great a mercy, Rom. viii. 28, 31, 32. And, 5. The outward condition for the most part of them that are called, which is poor and contemptible in this world, 1 Cor. i. 26–28, James ii. 5. And, 6. The means of this calling, which are the holy Word and Holy Spirit, John xvii. 17, 1 Cor. vi. 11, 2 Thess. ii. 14. And, 7. What men are called unto; which is to light, 1 Pet. ii. 9, Col. i. 13; and to life, John v. 24, 25; to holiness, Rom. i. 7, 1 Cor. i. 2, 1 Thess. iv. 7; and unto liberty, Gal. v. 13; unto the peace of God, Col. iii. 15, 1 Cor. vii. 15; and unto his kingdom, 1 Thess. ii. 12, Col. i. 13; unto righteousness, Rom. viii. 30; and to mercy, Rom. ix. 23, 24; and unto eternal glory, 1 Pet. v. 10. Of all these benefits, with the privilege of the worship of God attending them, are believers made partakers by their heavenly calling. And this minds them of their whole duty;—(1.) By the way of justice, representing it unto them as meet, equal, and righteous, 1 Pet. i. 15; (2.) Of gratitude, or thankfulness for so great mercy, 1 John iii. 1, 1 Pet. iii. 9; (3.) Of encouragement, etc. Proceed we again unto the exposition of the words.

"Consider the apostle and high priest of our profession, Christ Jesus." The words may be read either, "Consider Christ Jesus, the apostle and high priest of our profession," and so the person of Christ is placed as the immediate object of the consideration required, and the other words are added only as a description of him by his offices; or, "Consider the apostle and high priest of our profession, Christ Jesus," and then the apostle and high priest of our profession are the proper objects of this consideration, and the name added doth but indigitate the individual person who was clothed with these offices.

Κατανοήσατε.

This is the immediate duty which the apostle here presseth them unto, namely, the consideration of that apostle and high priest of our profession, whose greatness, glory, excellency, and pre-eminence in all things he had declared. And herein the nature of the duty and the object of it are represented unto us.

First, The nature of it, in the word "consider." Some suppose that faith, trust, and confidence, are intended or included in this

word. But *κατανοέω* is nowhere used in any such sense, nor will the present design of the apostle admit of any such interpretation in this place; for the duty he exhorts unto is in order unto faith, and constancy therein. And this is no other but a diligent intension of mind, in their considerations, thoughts, meditations, and conceptions about Jesus Christ, that they may understand and perceive aright who and what he is, and what will follow upon his being such. And this rational consideration is of singular use unto the end proposed. And as he afterwards blames them for their remissness and backwardness in learning the doctrine of the gospel, chap. v. 11–14; so here he seems to intimate that they had not sufficiently weighed and pondered the nature and quality of the person of Christ, and his offices, and were thereupon kept in their entanglements unto Judaism. This, therefore, he now exhorts them unto, and that by fixing their minds unto a diligent, rational, spiritual consideration of what he had delivered, and was yet further to deliver concerning him and them.

VII. The spiritual mysteries of the gospel, especially those which concern the person and offices of Christ, require deep, diligent, and attentive consideration.

This is that which the Hebrews are here exhorted unto: *Κατανοήσατε*, "Consider attentively," or "diligently." This is assigned as one means of the conversion of Lydia, Acts xvi. 14. *Προσέχει*,—she attended diligently to the things spoken by Paul, as an effect of the grace of God in opening her heart. Careless, wayside hearers of the word get no profit by it, Matt. xiii. 19. Their nature and worth, with our own condition, call for this duty.

1. In their nature they are *mysteries;* that is, things deep, hidden, and full of divine wisdom: 1 Cor. ii. 7, *Σοφία Θεοῦ ἐν μυστηρίῳ*, —"The wisdom of God in a mystery;" such as the angels desire to bow down (not in a way of condescension, but of endeavour, *ἐπιθυμοῦσι παρακύψαι*) and look into, 1 Pet. i. 12. For in Christ, and through him in the gospel (*εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Χριστοῦ, ἐν ᾧ*, "unto the acknowledgment of the mystery of Christ; in whom," or "wherein"), "are hid all the treasures of wisdom and knowledge," Col. ii. 2, 3. And hence are we directed to cry after knowledge, to apply our hearts to understanding, to "seek her as silver, to search for her as hid treasures," Prov. ii. 3, 4; and not to consider these things as easily exposed to every wandering eye and lazy passenger. Such persons find not mines of silver or the hid treasures of former generations. Of this search the prophets and holy men of old are proposed for our example, 1 Pet. i. 10, 11. Unto this purpose they are said *ἐρευνᾶν*, to "investigate" or "diligently search" into the Scriptures; as we are commanded to do if we intend to attain eternal life, John v. 39. For the most part men content themselves with an

overly consideration of these things. It is the πάρεργον of their lives, —what they do on the by, or when they have nothing else to do; whereby they come to know no more of them than they must, as it were, whether they will or no,—which upon the matter is nothing at all. Carnal sloth is not the way to an acquaintance with spiritual things or mysteries.

2. The *worth and importance* of these things bespeaks the same duty. Things may be dark and mysterious, and yet not weighty and worthy, so that they will not defray the charge of a diligent search after them. Solomon's merchants would not have gone to Ophir had there not been gold there, as well as apes and peacocks. But all things are here secure. There are unsearchable treasures in these mysteries, Eph. iii. 8, πλοῦτος ἀνεξιχνίαστος,—riches not in this world to be searched out to perfection. No tongue can fully express them, no mind perfectly conceive them. Their root and spring lies in the divine nature, which is infinite, and therefore inexpressible and inexhaustible. There is in them μαργαρίτης πολύτιμος, Matt. xiii. 46, "an exceeding precious pearl," a pearl of great and invaluable price;—a stone which, though by some rejected, is yet esteemed of God "elect and precious;" and so also by them that believe, 1 Pet. ii. 6, 7. "The merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold: it is more precious than rubies," Prov. iii. 14, 15. Whatever is of worth and value in the glory of God, and the everlasting good of the souls of sinners, is wrapped up in these mysteries. Now, every thing is (at least comparatively) despised that is not esteemed according unto its proper worth. So undoubtedly are these things by the most of them to whom they are preached.

3. Our *own condition* calls for diligence in the discharge of this duty. We are for the most part, like these Hebrews, νωθροὶ ταῖς ἀκοαῖς, chap. v. 11,—"slothful," or "dull in hearing." We have a natural unreadiness unto that hearing whereby faith cometh, which is the consideration here called for; and therefore cannot sufficiently stir up our spirits and minds unto our duty herein. The manner of the most in attending unto the mysteries of the gospel should cause our sorrow here, as it will theirs (if not prevented) unto eternity.

Secondly, The object of this consideration is Christ Jesus, who is the apostle and high priest of our profession. Together with the especial indigitation of the person intended by his name, "Christ Jesus," we have the description of him as he is to be considered, by his offices, an "apostle," and a "high priest;" with their limitation, "of our profession."

1. He is said, and he is here only said, to be an "apostle," or "the apostle." An apostle is one sent, a legate, ambassador, or public messenger. And this is one of the character-

Τὸν ἀπόστολον.

istical notes of the Messiah. He is one sent of God upon his great errand unto the children of men, his apostle. Speaking of himself by his Spirit, Isa. xlviii. 16, he saith, וְעַתָּה אֲדֹנָי יְהוִה שְׁלָחַנִי וְרוּחוֹ,—"The Lord GOD, and his Spirit, hath sent me;" and again, chap. lxi. 1, יְהוָה־שְׁלָחַנִי,—"The LORD hath sent me," namely, according unto the promise that God would send him unto the church to be a saviour, Isa. xix. 20. And this he tells the church, that they may gather and know from his love and care, namely, that the Lord God had sent him, Zech. ii. 8, 9,—that he was his legate, his apostle. And because God had promised from the foundation of the world thus to send him, this became a periphrasis or principal notation of him, "He whom God would send;" that is, his great legate. Hereunto Moses seems to have had respect in these words, Exod iv. 13, שְׁלַח־נָא בְּיַד־תִּשְׁלָח;—"Send now, I pray thee, by the hand of him whom thou wilt send," namely, 'to be the deliverer and saviour of thy people.' Hence in the old church he came to be called emphatically ὁ ἐρχόμενος,—"he that was to come," "that was to be sent." So when John sent his disciples to Jesus to inquire whether he was the Christ, he doth it in these words, Σὺ εἶ ὁ ἐρχόμενος;—"Art thou he that was to come?" that is, to be sent of God, Matt. xi. 3, John xi. 27. And thence the ancient Latin translation renders שִׁילֹה, "Shilo," Gen. xlix. 10, "qui mittendus est," "he that is to be sent,"—it may be deriving the word, by a mistake, from שָׁלַח, "to send." But it well expresseth the common notion of him in the church after the giving of the first promise, "He that was to be sent." And in the Gospel he doth not himself more frequently make mention of any thing than of his being sent of God, or of being his apostle. "He whom God hath sent," is his description of himself, John iii. 34; and him he calls τὸν ἀποστείλαντα, "him that sent him," or made him his apostle, Matt. x. 40. And this is most frequently repeated in the Gospel by John, that we may know of what importance the consideration of it is: see chap. iii. 17, 34, iv. 34, v. 23, 24, 30, 36–38, vi. 29, 38–40, 44, 57, vii. 16, 28, 29, viii. 16, 18, 29, 42, ix. 4, x. 36, xi. 42, xii. 44, 45, 49, xiii. 20, xiv. 24, xv. 21, xvi. 5, xvii. 3, 18, 21, 23, 25, xx. 21. Two things, then, are included in this expression or title:—(1.) The authority he had for his work. He came not of himself, but was sent of God, even the Father; and therefore spake in his name, and fed the church "in the strength of the LORD, in the majesty of the name of the LORD his God," Micah v. 4. And as he became the apostle of the Father by his being sent of him, so by his sending of others in his name he made them his apostles, John xx. 21. As the love, therefore, so the authority of the Father is much to be considered in this matter. (2.) His work itself, which is here included, and elsewhere largely declared. It was to reveal and declare the will of the Father

unto the children of men, to declare the Father himself, John i. 18, and his name, chap. xvii. 6, 26; that is, the mystery of his grace, covenant, and whole will concerning our obedience and salvation, Heb. i. 1, 2. For this end was he the apostle and ambassador of the Father, sent into the world by him, Mal. iii. 1. In brief, the prophetical office of Christ, with respect unto his immediate authoritative mission by the Father, is intended in this title. And it is a title of honour as well as of office that is here given him. Hence the impious Mohammedans, when they would persuade or compel any one to their sect, require no more of him but that he acknowledge Mohammed to be "Resul Ellâhi," "The apostle of God." In this sense, then, is the Lord Christ called "The apostle of our profession," in that he was sent of God to declare his mind and will, in his name and with his authority, as ambassadors are wont to do in reference unto them that send them.

But whereas our Lord Jesus Christ was in an especial manner, as to the time of his conversation in the flesh, and his personal revealing the will of God, sent unto the Jews, and therefore says, Matt. xv. 24, that "he was not sent but to the lost sheep of the house of Israel,"—that is, as unto his personal ministry on the earth; and our apostle affirms that he was "a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers," Rom. xv. 8; and being only in this place unto the Hebrews called an apostle,—I leave it unto consideration whether there may not be some especial respect unto his peculiar mission, in his person and ministry unto them, intended in his name and title, here only given him.

2. Hereunto is added the "high priest;"—both in one, as the kingdom and priesthood are also promised, Zech. vi. 13. Both the Hebrews and we are now to look for all in him. These offices of old were in several persons. Moses was the apostle, or ambassador of God, to declare his will and law unto the people; and Aaron was the high priest, to administer the holy things in the worship of God. This was the poverty of types, that no one could so much as represent the work between God and the church. I will not deny but that Moses was a priest in an extraordinary manner before the institution of the Aaronical priesthood; but his officiating in that office being but a temporary thing, which belonged not to the condition of the Judaical church, it was not considered by our apostle in his comparing of him with Christ. To manifest, therefore, unto the Hebrews how the Lord Christ hath the pre-eminence in all things, he instructs them that both the offices, that of an apostle, which of old was executed by Moses, and that of the high priesthood, committed unto Aaron, were vested in him alone, intending afterwards to evince how far he excelled them both, and

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how excellent were his offices in comparison of theirs, though they came under the same name.

3. The limitation adjoined is, "of our profession:" "The apostle and high priest of our profession." The words may be taken objectively and passively, 'The apostle and high priest whom we profess,'—that is, believe, declare, and own so to be; or they may actively denote 'the author of our profession,'—'the apostle and high priest who hath revealed and declared the faith which we profess, the religion which we own, and therein exerciseth in his own person the office of the priesthood.' In this sense he is called "The author and finisher of our faith," chap. xii. 2. Our faith objectively, and our profession, are the same. Our profession is the faith and worship of God which we profess. This is our ὁμολογία, even the gospel, with the worship and obedience required therein. And the Lord Christ was and is the apostle of this profession, as he revealed the will of God unto us in the gospel, as he brought life and immortality to light thereby, teaching and instructing us in the whole will of God, as Moses did the Jews of old. He is also the high priest of this our profession, inasmuch as he himself offered the one and the only sacrifice which in our religion we own and profess, and continues alone to perform the whole office of a priest therein, as Aaron and his successors did in that of the Jews. It belonged not unto the office of the high priest to institute and appoint any thing in the worship of God, but only to execute his own duty in offering sacrifices and interceding for the people. So the Lord Christ,—who, as the apostle of our profession, instituted the whole worship of God to be observed therein,—as our high priest doth only offer the sacrifice of the church and intercede for the people.

Τῆς ὁμολογίας ἡμῶν.

The word "our" is added by way of discrimination, and is regulated by the compellation and description foregoing: "Holy brethren, partakers of the heavenly calling, he is the apostle and high priest of our profession;"—'Whatever by others he be esteemed, he is so to us; and our inestimable privilege and honour it is that he is so.'

This is the present exhortation of the apostle. That which he finally aims at, is to prevail with these Hebrews to hold fast the beginning of their confidence unto the end. To this purpose he exhorts, warns, and chargeth them, by all the bonds of mutual love and endearedness, by the greatness of the privilege which they are made partakers of, and the inexpressibleness of their concernment therein, that they would fix themselves unto a diligent consideration of him in whom all those offices now in our profession,—which of old were shared amongst many, in a low, carnal administration of them,—are gloriously vested. And how useful this would be unto them, and wherein this consideration doth consist, shall afterwards be made to

appear. For the present we shall make some observations on the passages of the text that have been opened.

VIII. The business of God with sinners could be no way transacted but by the negotiation and embassy of the Son.

He must become our apostle; that is, be sent unto us. He did, indeed, at sundry times send servants and messengers into the world about his affair with us; but whereas they could never accomplish it, "last of all he sent his Son," Matt. xxi. 37; Heb. i. 1, 2. There was a threefold greatness in this matter, which none was fit to manage but the Son of God:—

1. A *greatness of grace, love, and condescension.* That the great and holy God should send to treat with sinners for the ends of his message, for peace and reconciliation, it is a thing that all the creation must admire, and that unto eternity. He is every way in himself holy, good, righteous, and blessed for evermore. He stood in no need of sinners, of their service, of their obedience, of their being. But he was justly provoked by them, by their apostasy and rebellion against him, and that unto an indignation beyond what can be expressed. His justice and law required their punishment and destruction; which as he could have inflicted unto his own eternal glory, so they did not in any thing, nor could by any means, seek to divert him from it. Yet in this condition God will send a message unto these poor, perishing rebels, an embassy to treat with them about peace and reconciliation. But this now is so great a thing, includes such infinite grace, love, and condescension in it, that sinners know not how to believe it. And, indeed, who is fit to testify it unto them? Objections that arise against it are able to shake the credit and reputation of any angel in heaven. Wherefore God commits this message unto his Son, his only Son, makes him his apostle, sends him with these tidings, that they may be believed and accepted: 1 John v. 20, 'The Son of God came, and gave this understanding.' It is true that God sent others with some parts of this message before; for "he spake by the mouth of his holy prophets from the beginning of the world," Luke i. 70; but yet as the first promise was given out by the Son of God himself, as I have elsewhere declared, so all the messages of the prophets in or about this matter depended on the confirmation of them that he was afterward to give in his own person. So saith our apostle: Rom. xv. 8, "Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers." The truth of God in this matter delivered by the prophets was further to be attested by Jesus Christ, to whose testimony they referred themselves. And with respect hereunto he tells the Pharisees, that if he had not come and spoken unto them, they had not had sin. If the sealed book of prophecies concerning the judgment of

God, in the Revelation, was of so great concernment that "no man in heaven, nor in earth, neither under the earth," that is, no creature, "was able to open it, or look thereon," Rev. v. 3, until the Lamb himself undertook it, verses 6–8, how much less was any creature meet or worthy to open the eternal secret counsels of the bosom of the Father, concerning the whole work of his love and grace, but the Son only! The grace of this message was too great for sinners to receive, without the immediate attestation of the Son of God.

2. There is *a greatness in the work* itself that is incumbent on the apostle of God, which required that the Son of God should be engaged therein; for, (1.) As the ambassador or apostle of the Father, he was perfectly to represent *the person of the Father unto us.* This an ambassador is to do; he bears and represents the person of him by whom he is sent. And no king can more dishonour himself than by sending a person in that employment who, by reason of any defect, shall be unmeet so to do. God had, as was said, sent other messengers unto the children of men; but they were all but envoys of heaven, "anteambulones,"—some that ran before as particular messengers, to give notice of the coming of this great apostle or ambassador of God. But themselves were not to represent his person, nor could so do. See Mal. iii. 1. Indeed he once, in a particular business, made Moses his especial legate, to represent him to Pharaoh; and therefore he says to him, נְתַתִּיךָ אֱלֹהִים לְפַרְעֹה, Exod. vii. 1,—that is, "instead of God," 'one that may represent me in my terror and severity unto him:' but this was in one particular case and business. But who could fully represent the person of the Father unto sinners in this great matter? None, certainly, but he who is in himself "the brightness of his glory, and the express image of his person," Heb. i. 3; and so represents unto us the holiness, the goodness, the grace, the love of the Father, by whom he was sent. Hence he tells his disciples that he who hath seen him hath seen the Father, John xiv. 9; and that because he is so in the Father, and the Father in him, that he represents him fully unto us, verse 10. He is "the image of the invisible God," Col. i. 15; that is, the Father, who in his own person dwells in light, whereunto no creature can approach, hath exhibited and expressed the glorious properties of his nature unto us in the person of his Son, as our apostle expresseth it, 2 Cor. iv. 4. None, then, was fit to be this great apostle but he, for he only could fully represent the Father unto us. Any creature else undertaking this work would, or might, have led us into false notions and apprehensions of God. And the great wisdom of faith consists in teaching us to learn the Father, his nature and will, his holiness and grace, in the person of the Son incarnate, as his apostle and ambassador unto us; for beholding his glory, "the glory of the only-begotten Son of God, full of grace and

truth," we behold the glory of his Father also. So he and the Father are one.

(2.) The greatness of the work requires that he who undertakes it be intimately *acquainted with all the secret counsels of God* that lay hid in his infinite wisdom and will from all eternity. None else could undertake to be God's apostle in this matter. But who must this be? It is true that God was pleased to reveal sundry particular things, effects of his counsels, unto his servants the prophets; but yet it is concerning them that the Holy Ghost speaks, John i. 18, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, he hath declared him." The best of them had but a partial acquaintance with God. Moses saw but a glimpse of his back parts in his passage before him; that is, had but a dark and obscure revelation of his mind and will,—sufficient for his work and employment. This will not suffice him who is to manage the whole treaty between God and sinners. Who, then, shall do it? "The only-begotten Son, who is in the bosom of the Father." "In his bosom;" that is, not only in his especial love, but who is partaker of his most intimate and secret counsels. This the design of the place requires to be the meaning of it: for so it follows, "He hath declared him;"—'He hath revealed him; he hath made him known, in his nature, his name, his will, his grace; he hath exhibited him to be seen by faith: for he only is able so to do, as being in his bosom; that is, acquainted with his nature, and partaker of his most intimate counsels.' Without this none could in this matter be God's apostle; for the work is such as wherein God will reveal and make known, not this or that portion of his will, but himself, and all the eternal counsels of his mind, about all that he will have to do with sinners in this world, and the whole glory which he aims at therein to eternity. This knowledge of God and his counsels no creature was capable of. The Son alone thus knows the Father and his mind. If it were otherwise,—if our apostle did not know the whole counsel of God in this matter, all that is in his heart and mind,—it is impossible but that in this great concern sinners would have been left under endless fears and doubts, lest some things might yet remain, and be reserved in the unsearchable abyss of the divine understanding and will, that might frustrate all their hopes and expectations. Their sin, and guilt, and worthlessness, would still suggest such thoughts and fears unto them. But in this embassy of the Son there is full and plenary satisfaction tendered unto us that the whole counsel of God was originally known unto him; so that there is no ground of the least suspicion that there is any reserve in the counsels of God concerning us that he hath not made known.

(3.) To this end also it was necessary that he should have these counsels of God always abiding with him, that at all times and on all

occasions he might be able to declare the mind and will of God. It was not enough that originally, as he was God, he knew all the things of God, but also as he was sent, as he was the apostle of God, the counsel of God was constantly to abide with him. This is another thing; for the wisdom and knowledge of Christ as mediator, to be acted in the human nature, was distinct from his knowledge as he was in himself God over all, blessed for ever. And without this none could have been a meet apostle from God unto sinners; for how else should he reveal the will of God unto them according unto all emergencies and occasions? When the council of Trent was sitting, and any hard matter (indeed almost any thing) came to be determined amongst them, the leaders of them, not knowing what to do, always sent to Rome to the pope and his cardinals for their determination. When this came to them, they decreed it under the usual form, "It pleaseth the Holy Ghost, and us." Hence there grew a common by-word amongst the people, that the Holy Ghost came once a week from Rome to Trent in a portmanteau. But when any men are not sufficiently furnished in themselves for the discharge of their duty, according to the variety of occasions and emergencies that they may meet withal, they will put themselves, as will also those with whom they have to do, unto great difficulties and distresses. It was necessary, therefore, that God's apostle unto sinners should, in the whole discharge of his office, be furnished with a full comprehension of the whole mind of God, as to the affair committed unto him. Now, this never any was nor ever can be capable of, but only Jesus Christ, the Son of God. It wholly exceeds the capacity of any merely created person to comprehend at once, and have resident with him, the whole of the will and mind of God in the business of his transaction with sinners; for after the utmost of their attainments, and the communications of God unto them, they still know but in part. It is true, they may be able to know so much of the mind of God as to declare unto others the whole of their duty,—whence Paul tells the elders of Ephesus that he had "not shunned to declare unto them all the counsel of God," Acts xx. 27,—yet, as to a full, *habitual comprehension* of the whole mind of God in this matter, to reside with them, answering all occasions and emergencies, and that originally and immediately, *that* no mere creature was capable of. But as this was needful to the great apostle, so it was found in Jesus Christ, the Son of God. "The Spirit of the LORD did rest upon him" (not *came* upon him at times, but did *rest* upon him, *remained* on him, John i. 32, 33), "the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the LORD; and made him of quick understanding in the fear of the LORD," Isa. xi. 2, 3. It may be you will say, 'It did so in some degrees of it only, or in a singular measure

above others.' Nay, "God gave not the Spirit by measure unto him," John iii. 34, when he was sent to speak the words of God; not in such a way as that he should only have a greater measure of the Spirit than others, but in a way wholly different from what they received. So that when it is said, he was "anointed with the oil of gladness above his fellows," Heb. i. 9, it is not intended only that he received the Spirit in a degree above them, but the same Spirit in another kind; for "it pleased the Father that in him all fulness should dwell," Col. i. 19,—all fulness of wisdom and counsel, in a complete comprehension of the whole will and mind of God. And accordingly, "in him were hid" (laid up safely) "all the treasures of wisdom and knowledge," Col. ii. 3. This also was requisite unto this great apostle, and it was possible to be found only in the Son of God.

(4.) The nature of the work required *that the ambassador of God to sinners should be able to make his message to be believed and received by them.* Without this the whole work and undertaking might be frustrated. Nor is it sufficient to say that the message itself is so great, so excellent, so advantageous unto sinners, that there is no doubt but that upon the first proposal of it they will receive it and embrace it; for we find the contrary by multiplied experience. And not only so, but it is certain also that no sinner is able of himself and in his own strength to receive it or believe it; for "faith is not of ourselves, it is the gift of God." Now, if this ambassador, this apostle from God, have not power to enable men to receive his message, the whole design of God must needs be frustrated therein. And who shall effect or accomplish this? Is this the work of a man, to quicken the dead, to open the blind eyes, to take away the stony heart, to create a new spiritual light in the mind, and life in the will? all which are necessary, that God's message unto sinners may be savingly received. This also could be done only by the Son of God; for "no man knoweth the Father but the Son, and he to whom the Son will reveal him," Matt. xi. 27. And this he doth by the effectual working of his Spirit, the dispensation whereof is committed wholly unto him, as hath been elsewhere declared. By him doth he write the law of his message in the fleshy tables of the hearts of them to whom he is sent, 2 Cor. iii. 3, as Moses wrote his message, or had it written, in tables of stone. So that the nature of this work required that it should be committed unto the Son of God. And so did,—

3. The *end of it.* This was no less than to proclaim and establish peace between God and man. It is not a place to show how old, fixed, lasting, and universal this enmity was; nor yet how great, excellent, and precious, in the means, causes, and nature of it, that peace was which God sent about. These things are known and confessed. These things were such as none were fit to intermeddle withal but the Son of God only. He alone who made this peace

was meet to declare it. "He is our peace;" and he "came and preached peace," Eph. ii. 14, 17. And on the account of the discharge of this work is he called ὁ Λόγος, "the Word of God," Rev. xix. 13, John i. 1, as by whom God was declared; and מַלְאַךְ פָּנִים, Isa. lxiii. 9, "The angel of God's presence;" and מַלְאַךְ מֵלִיץ, Job xxxiii. 23, "The angel the interpreter," the great interpreter of the mind of God; and יוֹעֵץ, Isa. ix. 5, 'The counsellor;" and מַלְאַךְ הַבְּרִית, Mal. iii. 1, "The angel" (or "messenger") "of the covenant;" as here, "The apostle of our profession."

And hence we may see the great obligation that is upon us to hearken unto this message, not only upon the account of the message itself, but also on the account of him that brings it. The message itself is "worthy of all acceptation," and everlasting woe will be unto them by whom it is rejected. He that refuseth peace with God shall have war and wrath from him to eternity, and that deservedly. But God expects that great weight should be laid on the consideration of the person that brings it. "Surely," saith he, "they will reverence my Son." It may be men may think in their hearts that if they heard Christ himself delivering this message, if they had heard him preaching this peace, they would undoubtedly have received and embraced it. So indeed thought the Jews of old, that if they had lived in the days of the former prophets, they would not have dealt with them as their forefathers did, but would have believed their word and obeyed their commands;—as the rich man thought that his brethren would repent if one might rise from the dead and preach unto them. All men have pretences for their present unbelief, and suppose that if it were not for them they should do otherwise. But they are all vain and foolish, as our Lord Jesus manifested in the former instances of the Jews and the rich man in hell. Here there is no pretence of this nature that can take place; for this great apostle and ambassador of God continueth yet to speak unto us, and to press his message upon us. So saith our apostle, chap. xii. 25, "See that ye refuse not him that speaketh. For how shall we escape, if we turn away from him that speaketh from heaven?" He did not only speak of old, but he continueth to speak, he speaketh still; he still speaketh in the word of the gospel, and in the administration of it according to his mind and will. When from thence we are pressed to believe, and to accept the terms of peace that God hath prepared for us and proposeth unto us, if we refuse them, we reject this great apostle which God hath sent unto us to treat with us in his name. And what will be the end of such men? what will be the end of us all, if the guilt hereof should be found upon us? Another observation also the words will afford us, according to the foregoing exposition, which shall only be briefly mentioned, namely,—

IX. Especial privileges will not advantage men without especial grace.

The Lord Christ was in an especial manner an apostle unto the Jews. To them was he sent immediately. And unto them was his ministry in the flesh confined. Greater privilege could none be made partakers of. And what was the issue? "He came unto his own, and his own received him not," John i. 11. Incomparably the greatest part of them rejected him, and the tidings of peace that he came to bring. It is worth your consideration who are intrusted with all gospel privileges. They will not save you, they may ruin you. Look after grace to make them effectual, lest they prove "the savour of death unto death" to any of you. Once more, from the ascribing of both these offices to our Lord Jesus Christ,—

X. The Lord Christ is all in all in and unto his church,—the king, priest, and apostle or prophet of it, all in one.

So our apostle tells us that Christ is τὰ πάντα καὶ ἐν πᾶσι unto believers,—"all things, and in all things," Col. iii. 11; supplying all wants, answering all privileges, the spring of all grace, effecting all mercy: so that in him alone they are complete, as chap. ii. 10 of the same epistle. Here he proposeth it as a privilege and advantage that we have in him above what was enjoyed under the old testament. And this consisteth in two things:—1. That what they had in the type only, that we have in reality and substance. 2. Such was the poverty of the types, that no one of them could so much as shadow out or represent all that advantage which we really enjoy; and therefore they were multiplied, and the work distributed amongst them which they were to represent. This made them a yoke, and that grievous and burdensome. The way of teaching in them and by them was hard and obscure, as well as their observation was difficult. It was a hard thing for them to learn the love, grace, and mind of God by them. God revealed himself in them πολυμερῶς, by many parts and pieces, according as they were capable to receive impression from and make representation of divine wisdom, goodness, and grace; whence our apostle says, that the law had but σκίαν, "a shadow," and not αὐτὴν τὴν εἰκόνα πραγμάτων, Heb. x. 1,—"the image itself of things." It had some scattered shades, which the great limner had laid the foundation of symmetry in, but so as to be discernible only unto his own infinite wisdom. A perfect image, wherein all the parts should exactly answer unto one another, and so plainly represent the thing intended, that it had not. Now, it was a work beyond their wisdom, out of these scattered pieces and parts of revelation, especially being implanted on carnal things, to gather up the whole of the grace and good-will of God. But in Christ Jesus God hath gathered all into one head, Eph. i. 10, wherein both his person and grace are fully and at once represented.

Thus they had no one that was king, priest, and prophet to the church; nor could any be so after the giving of the law, the kingdom being promised unto the tribe of Judah, and the priesthood confined to the house of Aaron, of the tribe of Levi. Neither could any typical person alone of himself answer exactly and completely that wherein he was a type; for besides their own imperfections and failings, even in the discharge of their typical office,—which rendered them a weak and imperfect representation of him who was absolutely perfect in all things,—they could not in and by themselves at all discharge their office. Kings who were his types were to act, and did act, according to the counsel of others, and those sometimes none of the best; as David was much guided by the counsel of Ahithophel, which was to him as if he had "inquired at the oracle of God," 2 Sam. xvi. 23. But Christ, our king, hath all stores of wisdom and counsel in himself, and "needed not that any should testify of man; for he knew what was in man," John ii. 25. So it was prophesied of him that "upon one stone," the foundation-stone of the house of God, "there should be seven eyes," Zech. iii. 9. Counsellors are ὀφθαλμοὶ βασιλέων,—"the eyes of kings." And in the monarchy of Persia, whence this prophet was newly come, there were always seven of them: Ezra vii. 14, "Thou art sent of the king, and of his seven counsellors;" and their names at that time are reckoned up, Esth. i. 14. 'But,' saith he, 'all these eyes shall be on the foundation-stone itself, so that he shall no way need the advice or counsel of others.' Or, to the same purpose, it may denote a perfection of wisdom and knowledge, which by that number is frequently signified. And for the high priest, he could do nothing alone. Unless he had an altar and a sacrifice, fire from above and a tabernacle or temple, his office was of no use. But our Lord Jesus is all this,—both priest, Heb. iv. 14, and altar, Heb. xiii. 10, and sacrifice, Eph. v. 2, and tabernacle or temple, John ii. 19, 21, Col. ii. 9, and the fire, Heb. ix. 14, all in his own person, as shall, God willing, be afterwards declared. The like may be said of the prophets. Who sees not, then, herein the great privilege of the new testament, seeing we have these things all really which they had only in type, and all in one which among them were distributed amongst so many, and those all weak and imperfect.

Now, seeing that he is thus all unto us, two things do naturally and necessarily follow:—

1 That we should seek for *all* in him. To what end were all typical offices, with their attendancies, instituted in the church of old? was it not that in them, one thing in one, another in another, they might find and obtain whatever was needful or useful for or unto the worship of God, their own edification and salvation? And shall we not seek for all in him who was represented, and that but

darkly and infirmly, by them all? Whatever any one stood in need of in the commonwealth of Israel, he might have it fully answered either by king, priest, or prophet. And shall we not be perfectly justified by him who is really and substantially all in one? Yea, all our defects, weaknesses, and troubles, arise from hence, that we make not our applications unto him for that assistance which he is able, ready, and willing to give unto us.

2. As we must go to him for all, so we must receive and take him for all, that he may be all and in all. We are not only to address ourselves unto him as our priest, to be interested in his sacrifice and the atonement made thereby, but as our king also, to rule us by his Spirit, and to instruct us as the apostle of our profession. To take Christ, as some do, for a prophet, the apostle of God, but not as a high priest, or a priest properly so called, is to reject the true Christ, and to frame an idol to ourselves in our own imaginations. It is the same to divide him with respect unto any of his other offices or parts of his work whatever.

The exposition of the second verse yet remaineth, which will make way for that observation which is comprehensive of the principal design of the apostle in this place. Having laid down the sum of his exhortation, by an addition of the fidelity of Christ the apostle maketh a transition to the comparing of him with Moses as to his office apostolical or legatine, as afterwards he proceeds to compare him with Aaron in his office sacerdotal.

Ver. 2.—"Being faithful to him who appointed him, even as Moses in his whole house."

Entering upon a comparison of the Lord Christ with Moses as he was the apostle of God, or one sent by him to reveal his will, he recommends him to the faith of the Hebrews under the principal qualification of a person in that office, "He was faithful." This being a term of relation, he further describes it by its respect unto God, and that act of God whereunto it answered, "To him that appointed him:" and then in general expresseth the comparison intended; 1. By naming the person with whom he compared him, "Even as Moses;" and, 2. The subject of his employment, "The whole house of God."

Πιστὸν ὄντα.

First, The chief qualification of an apostle or ambassador is, that he be *faithful*. God's apostle is the chief steward or dispenser of his mysteries, and it is principally "required in stewards, that a man be found faithful," 1 Cor. iv. 2. Ἀπόστολος ἐν οἴκῳ, an "apostle in the house" is οἰκόνομος, the steward and dispenser of all things in and unto the house. This, therefore, the apostle expresseth in the first place, and that absolutely and comparatively. He was "faithful," and "faithful as was Moses." His faithfulness as a high priest, and wherein that faithfulness did consist,

we have declared, chap. ii. 17, 18. Here, though that expression, πιστὸν ὄντα, being "faithful," is annexed unto the mention of two offices, apostolical and sacerdotal, yet, as appears from the ensuing discourse, it relates only unto the former.

Now, the fidelity of a legate, ambassador, or an apostle, consists principally in the *full revelation and declaration* of the whole mind and will of him by whom he is sent, as to the end for which he is sent, and nothing in his name but what is so his mind and will. Thus, our apostle, to declare his faithfulness in his office apostolical, affirms that he had "kept nothing back" from them to whom he was sent, "that was profitable unto them," Acts xx. 20, nor "shunned to declare unto them all the counsel of God," verse 27.

There are two things in faithfulness;—first, *trust;* and, secondly, the *discharge* thereof. Faithfulness respects trust. Our Lord, therefore, must have a trust committed unto him, wherein he was faithful: which also he had, for it pleased the Father to lay up in him "all the treasures of wisdom and knowledge," Col. ii. 3,—to commit unto him the whole mystery of his will and grace,—and so sent him to declare himself, John i. 18; and his "name," John xvii. 6,—to make known the last full declaration of his mind and will, as to his worship, with the obedience and salvation of the church, Heb. i. 1, 2, and therewithal to "seal up vision and prophecy," Dan. ix. 24, that no new or further revelation of the will of God should ever be made or added unto what was made by him, Rev. xxii. 18, 19. Being intrusted with this work, his authority for it is proclaimed, the Father giving command from heaven unto all to "hear him," Matt. xvii. 5, who was thus sent by him. And therein "he received from God the Father honour and glory," 2 Pet. i. 17, being declared to be that great prophet whom all were obliged to hear on pain of utter extermination, Deut. xviii. 18, 19; Acts iii. 22, 23.

This was the trust of the Lord Christ in this matter, and in the discharge hereof did his fidelity consist. And this he manifested in three things:—1. In that in this great work he sought not *his own glory*, but the glory of him that sent him, John viii. 50; declaring that he came not in his own, but in his Father's name, John v. 43. He turned not his message unto his own advantage, but unto the advantage or honour of him that sent him. 2. In that he declared *his word* or message *not to be his own*, that is originally or principally, but his Father's: "The word which ye hear is not mine, but the Father's which sent me," John xiv. 24. 3. In that he declared *the whole will* or *word of God* that was committed unto him, for the end mentioned: "I have given unto them the words which thou gavest me," John xvii. 8; witnessing therein a good confession, 1 Tim. vi. 13, sealing the truth with his blood, which he came into the world to bear wit-

ness unto, John xviii. 37. And greater faithfulness could not be expressed.

Secondly, This faithfulness he discharged towards "him that appointed him." The apostle mentioning the offices of Christ distinctly, addeth unto every one of them his designation or appointment to them: unto his kingly office, Heb. i. 2,—'He was appointed heir, or lord of all;' unto his sacerdotal, chap. v. 5,—'He took not on himself the office of a priest, without the call of God;' and here, as to his apostolical or prophetical office,—'He was appointed of God.' And this he doth for two ends;—first, To evidence that the Lord Christ took not any thing upon him in the house of God *without call or authority;* secondly, That we might see the love and care of God, even the Father, in the mediation of the Lord Christ, as appointing him to his *whole office and work.*

Τῷ ποιήσαντι αὐτόν.

"To him that appointed him." This appointment of Christ, or his being made the apostle of God, consists in a fivefold act of God in reference thereunto:—

1. In his eternal *designation* of him to his work and office; for as he was in general προεγνωσμένος πρὸ καταβολῆς κόσμου, 1 Pet. i. 20, "fore-ordained before the foundation of the world," so was he in particular designed of God to be his apostle for the instruction of his church, Isa. xlviii. 16; Zech. vi. 13; Prov. viii. 22–31. Hence that eternal life which he was to manifest, 1 John i. 2, and to bring to light by the gospel, 2 Tim. i. 10, is said to be "promised before the world began," Tit. i. 2, even because of this purpose of sending the Son to declare it; on which account also it is said to be with the Father before it was manifested by him, 1 John i. 2. And herein lies the foundation of the appointment of Christ unto his office.

2. In the solemn *promise* made from the beginning to send him for this purpose. This gave him a virtual law-constitution, whereby he became, as its prophet, the object of the church's faith and expectation. And this was included in the first promise, Gen. iii. 15. Darkness, blindness, and ignorance, being come upon us by sin, he that was to deliver us from all the effects and consequents of it must of necessity be our instructor in the light and knowledge of God. But the first open, plain expression of it by the way of promise is Deut. xviii. 18; which is confirmed by following promises innumerable. See Isa. xi. 1–5, xl. 11, xlii. 1–7, xlix. 1–4, 8, 9, lii. 15; Zech. vi. 12, 13; Mal. iii. 1–4.

3. In *sending* him actually into the world to be "the light of men," John i. 4, and to "manifest that eternal life which was with the Father," 1 John i. 2; to which end he furnished him with his Spirit and all the gifts thereof in all fulness, for the discharge of his office, Isa. xi. 2, 3, lxi. 1–3. For to this end he received not

the Spirit by measure, John iii. 34, but was "anointed with the oil of gladness above his fellows," Heb. i. 9; of which unction we have treated at large before.

4. In the *declaration* he made of him to be his apostle and ambassador by a visible sign. This was done in the descending of the Holy Ghost upon him in the likeness of a dove, John i. 32, 33.

And herewithal did God commit his charge and trust unto him, which he was to keep and preserve, Zech. vi. 12, 13. Being thus sent by the Lord of hosts, Zech. ii. 8, and therein clothed with his name, authority, and majesty, Mic. v. 4, he acted in all things as his legate and apostle,—by his commission and authority, in his name, and unto his glory.

5. Lastly, Unto these acts of his appointment God added his command, and published it from heaven unto all, *to hear and obey him*, as the great teacher sent from God, as his apostle, speaking in his name, Matt. xvii. 5.

By these means was the Lord Christ appointed to be the apostle of God; and "he was faithful unto him that appointed him," as hath been declared.

Thirdly, "As was Moses in his whole house." The last thing in these words is the further assertion of the fidelity of Christ by a comparison with Moses, who was "faithful in his whole house." We observed before, that it is not evident unto whom these words are immediately applied. But whomsoever they have respect unto, they belong also to the other; for the one as well as the other was faithful in the whole house of God. But the apostle seems directly to express the words used by God himself concerning Moses, Num. xii. 7: בְּכָל־בֵּיתִי נֶאֱמָן הוּא;—"In totâ domo meâ fidelis ipse;"—"He is faithful in all my house." And they are therefore here firstly intended of him. Three things are, then, considerable in these words: 1. The commendation of Moses,—he was "faithful." 2. The extent of his faithfulness,—it was "in all the house of God;" both which are expressed in the words. 3. The comparison implied between Christ and him. Ὡς καὶ Μωυσῆς.

1. "Moses was נֶאֱמָן, "faithful." It is true, he failed personally in his faith, and was charged of God that he believed him not, Num. xx. 12; but this was in respect of his own faith in one particular, and is no impeachment of his faithfulness in the especial office intended. As he was the apostle, the ambassador of God, to reveal his mind and institute his worship, he was universally faithful; for he declared and did all things according to his will and appointment, by the testimony of God himself, Exod. xl. 16, "According to all that the LORD commanded him, so did he." He withheld nothing of what God revealed or commanded, nor did he add any thing thereunto; and herein did his faithfulness consist.

Ἐν ὅλῳ τῷ οἴκῳ.

2. The extent of his faithfulness was in "the whole house of God," —ἐν ὅλῳ τῷ οἴκῳ: that is, saith Chrysostom, ἐν ὅλῳ τῷ λαῷ,—"in the whole people." "In his house;" that is, in his household, his family: Acts ii. 36, Ἀσφαλῶς γινωσκέτω πᾶς οἶκος Ἰσραήλ·—"Let the whole house of Israel know;" that is, the whole family, the posterity of Jacob, or Israel. See "house" for "household," Acts xvi. 15; 1 Cor. i. 16; 2 Tim. i. 16. The "house of God," then, is his household, his family, his church; called his "house,"—(1.) By way of appropriation; his lot, his portion, as a man's house is to him. Deut. xxxii. 9, "The LORD'S portion is his people; Jacob is the lot of his inheritance." (2.) Because of his inhabitation. He dwells in his church by his especial and glorious presence, as a man in his own house, Rev. xxi. 3. Both which are springs of care, love, and delight. In this house was Moses faithful. And this commendation of Moses is on all occasions celebrated by the Jews. So they do in their hymns in the rituals of the Sabbath, in Machzor, part. i., fol. 49, כי עבד נאמן קראתלו כליל תפארת בראשו נתת בעמדו לפניך על הר סיני ושני לוחות אבנים הוריד בידו וכתוב בה שמירת שבת;—"Thou calledst him thy faithful servant; and didst put a glorious crown on his head, when he stood before thee in mount Sinai, and brought down the two tables of stone, wherein was written the observation of the Sabbath," etc.

3. As to the comparison in these words, "as Moses," we may consider,—

(1.) That the apostle was now entering upon the greatest strength of the Hebrews, and that wherein they were most warily and tenderly to be dealt withal; for although they would allow that the angels were in some respect above Moses, yet they adhered unto their old institutions principally on his account, as one who was so eminently testified unto by God himself. He was the visible *internuncius* and *mediator* between God and their forefathers when their church-state was erected, and they were brought into the enjoyment of those privileges wherein they were exalted above all the nations of the world. The apostle, therefore, deals not with them in this matter directly until he had made such a declaration of the person of Christ, and proved him to be so incomparably exalted above the angels, that they could not be justly prejudiced if he preferred him before Moses also; and which that he should do was of indispensable necessity unto his design.

(2.) That whereas, treating concerning the angels, he urgeth those testimonies concerning them which respect their service and subjection, coming to speak of Moses, he produceth the highest and most honourable testimony that is given concerning him in the whole Scripture. And hereby he both at once grants all that they had to plead concerning him in this matter, and removes all suspi-

cion from himself, as though he intended to derogate any thing from him; under a jealousy whereof he suffered much, as is known, amongst the Jews. Moreover, he discovers a consistency between the true honour of Moses and the exaltation of Christ, which as yet many of them did not understand, but thought that if Christ and the gospel were established, Moses must be cast off and condemned.

(3.) In this comparison he minds them that the Lord Jesus was the great promised prophet of the church, whom they were to attend unto on pain of being cut off from the people of God. God says unto Moses, Deut xviii. 18, "I will raise up a prophet כָּמוֹךָ," "like unto thee," "as thou art." And yet it is said, Deut. xxxiv. 10, that "there was no prophet in Israel כְּמֹשֶׁה," "like unto Moses," or, "as Moses." One signal prophet there was to be raised up that should be like unto him; that is, who should give new laws and ordinances unto the church, which no other prophet was to do.

And thus doth the apostle make an entrance into his intended proof of the preference or pre-eminence of Christ above Moses:— 1. He grants that they were both prophets, both apostles of God, sent by him to declare his mind and will; 2. That they were both faithful in the discharge of their office and trust; 3. That this trust extended itself to the whole church, and all that was to be done therein in the worship of God. Wherein the difference lay he declares in the next verse.

And in these two verses we may observe much of that wisdom which Peter ascribes unto Paul in his writing of this epistle. He is, as was said, entering upon the strongest hold of the Jews, that whereon they abode most pertinaciously in the observation of their ceremonial institutions, namely, the dignity and fidelity of Moses. At the entrance, therefore, of this discourse, he useth a compellation manifesting his intense love towards them and care of them, calling them his "brethren;" and therewithal minds them of that eminent privilege whereof by Jesus Christ they were made "partakers," even the "heavenly calling," which by the gospel they had received. Then, entering upon his designed comparison between Christ and Moses, wherein he was to be preferred above him, he doth it not before he had evinced not only that he was more excellent than the angels, but also far exalted above the whole creation of God, and, besides, the author of such incomparable and unspeakable mercies as no otherwise were or could be communicat d unto men. Again, he lets them know that he was so far from derogating any thing from the honour and authority of Moses, as he was falsely accused to do, that he grants as much concerning him, and ascribes as much unto him, as any of themselves could justly grant or ascribe. And therefore, in the entrance of his discourse, he declares him to have been the legate, apostle, or ambassador of God unto the people, in the

sense before declared; and that in the discharge of his office and duty, he behaved himself with that fidelity which God himself approved of. This being the sum of what was pleaded by the Jews on the account of Moses, it is all granted and confirmed by the apostle. How suitable this course of procedure was to the removal of their prejudices, to inform their minds, to endear their affections, and consequently what wisdom was used in it, is open and evident. It remains that we consider the observation which is principally intended in the words, leaving others to be afterwards expressed.

XI. A diligent, attentive consideration of the person, offices, and work of Jesus Christ, is the most effectual means to free the souls of men from all entanglements of errors and darkness, and to keep them constant in the profession of the truth.

These are the ends for which it is here called for by the apostle. These Hebrews were yet entangled in their old Judaism, and by reason of their temptations, prejudices, and persecutions, were ready to decline from the truth. To free them from the one, and to prevent the other, the apostle calls them to the consideration of what he had delivered, and what he was yet to deliver, concerning the person, offices, and work of Christ. This being the principal intention of the place, we shall abide a little in the confirmation and application of our observation.

What is in this duty considered *subjectively* was declared in the exposition of the words; what is in its manner of performance, and especial object, must be now further unfolded. And,—

1. There are in it these things ensuing:—

(1.) A *diligent searching* into the word, wherein Christ is revealed unto us. This himself directs unto, John v. 39. The Scriptures reveal him, declare him, testify of him. To this end are they to be searched, that we may learn and know what they so declare and testify. And this Peter tells us was done by the prophets of old, 1 Pet. i. 10, 11. They "searched diligently" into the revelation made in them by the Spirit of the person, sufferings, and grace of Christ, with the glory that ensued thereon. Christ is exhibited unto us in the gospel; which is therefore called "The gospel of Christ," and "The word of Christ,"—that is, concerning him, as our apostle declares, Rom. i. 1–3. Both the prophets of old, saith he, and the gospel also, treat concerning the Son of God, Jesus Christ our Lord. Herein, then, consists the first part of this great duty. "SEARCH the Scriptures," with all the advantage of help afforded, that you may find out, discern, and understand, what is revealed concerning him in them, as he is the end of the law and the fulness of the gospel, the centre in whom all the prophecies, promises, rules, and precepts of them do meet. Without this aim in our reading, hearing, searching the word, we labour in vain, and

contend uncertainly, as men beating the air. Unto him, and the knowledge of him, is all our study of the Scripture to be referred And the reason why some, in the perusal of it, have no more light, profit, or advantage, is, because they have not more respect unto Christ in their inquiry. If he be once out of our eye in searching the Scripture, we know not what we do, nor whither we go, no more than doth the mariner at sea without regard to the pole-star. Truths to be believed are like believers themselves. All their life, power, and order, consist in their relation unto Christ; separated from him, they are dead and useless.

(2.) *Meditation* upon what is discovered unto us is also included in this duty. When a revelation was made of Christ and his work unto the blessed virgin his mother, it is said, she kept the sayings, "and pondered them in her heart," Luke ii. 19; as Eliphaz adviseth all to do, Job xxii. 22. And the apostle bids us take care that "the word of Christ may dwell in us richly," Col. iii. 16;—that it may not pass through our minds with some transient effects, as it doth in reading and hearing, if it only casts some glances of light upon the understanding, some motions on the affections; but make its abode and dwell with us, that is, by constant meditation. But this duty is by many spoken unto, and the evil of the neglect of it sufficiently declared.

(3.) A spiritual endeavour, in this search and meditation, to bring the soul unto a *conformity* with that revelation which is made of Christ in the word. This is the genuine effect of them, if duly attended unto, 2 Cor. iii. 18. The glory of Christ is revealed in the gospel, as a face is represented in a glass. This we behold by a spiritual search into it, and meditation on it. By this intuition we are assimilated unto the glory so revealed. The Holy Ghost thereby brings upon our hearts that very likeness and image which we so contemplate. And although properly this be rather an effect of the duty treated of than any part of it, yet because it is that which we ought continually to aim at, and without the attainment whereof we labour in vain, I reckon it thereunto. When the image of Christ is wrought upon our hearts, and the dying and life of Christ made manifest in us, 2 Cor. iv. 10, then hath this duty its perfect work.

2. The object of it is to be considered. This in our proposition, following the apostle, is confined unto his person, his offices, and his work. These he dealeth with the Hebrews about.

(1.) He treateth about his *person*, and concerning that proposeth two things especially unto consideration;—[1.] His glorious excellency; [2.] His condescension and grace. The one is the sole subject of the first chapter; the other the principal subject of the second. [1.] He calls them to consider the glorious excellency of the person of Christ. He had instructed them how in his divine nature

he was the eternal Son of God, "the brightness of his glory, and the express image of his person," by whom the worlds were made; and therefore deservedly exalted, even as mediator, being incarnate, incomparably above the most glorious beings of all God's creation. This he would have us especially to regard in our consideration of him. So did the apostles of old. They considered his glory as "the only-begotten of the Father," therefore "full of grace and truth," John i. 14. This excellency of the person of Christ brancheth itself into many instances, not here to be recapitulated. It may suffice in general that this is to be the principal object of our meditation. The revelation which he made of himself under the old testament had an especial respect unto this glory. Such is the description of him, Ps. lxviii. 17, 18, applied unto him, Eph. iv. 8; as that also, Isa. vi. 1–3, applied unto him, John xii. 41. And it is a signal promise, that under the gospel we shall "see the king in his beauty," Isa. xxxiii. 17, or see by faith the uncreated excellencies and glory of this king of saints. And indeed the faith of the saints of the old testament did principally respect the glorious person of the Messiah. In other things they were very dark, and little can be gathered from the Scripture of what spiritual apprehension they had concerning other things whereby they were instructed; but their minds and faith were distinctly fixed on his person and his coming, leaving his work and the mystery of redemption unto his own wisdom and grace. Hence had they so many glorious descriptions of him granted unto them; which were always to keep up their hearts in a desire and expectation of him. And now under the new testament, it is the greatest trial of faith, whether it be evangelical, genuine, and thriving, namely, by the respect that it hath to the person of Christ. If that be its immediate and principal object, if it respect other things with regard unto him and in subordination unto him, it is assuredly of a heavenly extract; if otherwise, it may justly be suspected. This is that head of gold which the spouse admires in her beloved, Cant. v. 11. And unspeakable is the influence which the consideration of this glorious excellency of Christ, attended with infinite wisdom and power, hath into our preservation in the truth. [2.] His grace and condescension. This the apostle insists upon, Heb. ii. His design therein is to show what this glorious and excellent person submitted himself unto, that he might save and deliver sinners. And this he greatly presseth, Phil. ii. 5–8. This glorious one humbled himself into the form of a man, of a servant, unto death, the death of the cross. A due mixture of greatness and grace or goodness is the most powerful attractive and loadstone of affections. Hence God, who is infinitely great and infinitely good, is the ultimate object of them. In the person of Christ it is incomparably and inimitably, so that there is nothing in the creation to shadow it out unto us. See Rev. i.

5, 6, 11, 13–16. He who is Alpha and Omega, the first and the last, the prince of the kings of the earth, even he loved us, and washed us in his own blood. Hence unto a believing soul, he becomes "white and ruddy, the chiefest of ten thousand," Cant. v. 10. See Ps. xlv 2–4. This is a means of preservation. Hence the apostle wonders at the Galatians, that they should depart from the truth, after that Jesus Christ had been evidently set forth before their eyes, crucified amongst them, Gal. iii. 1; for an evident declaration of him, and representation of his love in the preaching of the gospel, is a sufficient means to preserve men from such miscarriages. We see what a warm, natural, blind devotion will be stirred up in the Papists by the superstitious pictures of Christ which they have amongst them. And if a false means shall be effectual to stir up a false love and devotion, shall not the true, proper, instituted means of the representation of the glory of Christ, in the gospel, be effectual to beget constancy and perseverance in faith and obedience? These things the apostle minds them off concerning his person, to be improved unto the ends proposed.

(2.) Consider him as to his *offices.* In these verses the apostle minds the Hebrews of his prophetical and sacerdotal; but he directs them to his regal also, which he had treated of, chap. i. Neither doth he mind them so directly of the offices themselves, as the qualifications of his person on their account. His authority as a king, his mercifulness as our high priest, and his faithfulness as a prophet, or God's apostle, are the things he would have them consider.

[1.] His *authority,* as king, lord, and heir of all, chap. i. 1–3 His dealing with the Hebrews was principally about the institution of new ordinances of worship, and abolishing of the old. This, sovereign authority was required unto. This the Lord Christ was furnished withal, as the Son, as the heir and lord of all. A due consideration hereof would thoroughly remove all doubts and scruples in this matter. And the neglect hereof is the cause of all that confusion and disorder that is at this day in the world about the worship of God. Men not considering the authority of Christ, either as instituting the ordinances of the gospel, or as judging upon their neglect and abuse, are careless about them, or do not acquiesce in his pleasure in them. This hath proved the ruin of many churches, which, neglecting the authority of Christ, have substituted their own in the room thereof. The consideration, therefore, of this kingly, legislative authority of the Lord Christ by men, as to their present duty and future account, must needs be an effectual means to preserve them in the truth and from backslidings. See Rom. xiv. 9–12; 2 Cor. v. 9, 10.

[2.] His *mercifulness,* as the high priest of his church. This he had

asserted, chap. ii. 17, and that upon a full and evident previous demonstration. Consider him that is so, and as he is so. This, because of its importance, he often presseth, chap. iv. 14–16, vii. 25–28, ix. 11–14, x. 21, 22. And this is of singular use to preserve believers from decays and fainting in the profession of the truth; for from his mercifulness, unspeakable encouragement, strength, and consolation, in obedience and profession of the gospel, may be educed, as in our progress, God assisting, we shall manifest. Want of a due improvement of this encouragement, and the assistance that may be obtained thereby, is the occasion of all the decays and backslidings that are found among professors. What can thrive in the soul, if the love, care, kindness, and ability to save, that are in Christ,—all which are included in this mercifulness,—are neglected?

[3.] His *faithfulness*. This relates unto his office prophetical, which is by the apostle ascribed unto him, and confirmed to be in him in these verses. Yea, this is that which he would have them immediately and in the first place to consider, and which being once fixed on their minds, those other things must needs have the more effectual influence upon them. For if he be absolutely faithful in his work, his authority and mercy ought surely diligently to be heeded. To this end the apostle compares him in particular with Moses in these verses, and in the next exalts him above him. And no better medium could be used to satisfy the Hebrews, who were sufficiently persuaded of the faithfulness of Moses. He being, then, ultimately to reveal the will of God, and being absolutely faithful in his so doing, is to be attended unto. Men may thence learn what they have to do in the church and worship of God,—even to observe and to do whatever he hath commanded, and nothing else, Matt. xxviii. 20; Rev. i. 5, iii. 14.

(3.) As his person and offices, so his *work* also is proposed unto our consideration, for the ends mentioned. This the apostle fully discourseth, chap. ii. 9, 10, 14, 15, 17, 18. The specialties of this work are too many to be here so much as recounted. In general, the love and grace that were in it, the greatness of it, the benefit we receive by it, the glory of the wisdom, goodness, grace, holiness, and righteousness that shines forth in it, are the principal immediate objects of our faith and consideration.

These things we have instanced in particular, as those which, being of great importance in themselves, we are likewise directed unto by the series of the apostle's discourse; but we mention them not exclusively unto other concernments of the Lord Christ. Whole Christ, and all of him, is by us diligently to be considered, that we may attain, and we shall attain, the ends laid down in the precedent observation: for,—

1. Our faith and our obedience are our *walking with God*, Gen.

xvii. 1, or our walking in the truth, 2 John 4; 3 John 4: and that which is principally incumbent on them that would walk aright, is to have a due regard unto their way. This way is Christ, John xiv. 6. "I am the way," saith he; "no man cometh unto the Father but by me:" such a way as wayfaring men shall not err in, Isa. xxxv. 8; such a "living way" as is also a guide. In attendance, therefore, unto him, we shall neither err nor miscarry. And as all mistakes in faith arise from a want of a due respect unto him as the real way of going unto God, so all aberrations in doctrine or worship spring out of a neglect of a due consideration of his person and offices, wherein all truths do centre, and whereby they are made effectual and powerful.

2. They that consider him in the way and manner explicated, cannot but take him for their only guide in the things of God. See John i. 14, with chap. vi. 68, 69. To whom else should they go or betake themselves? This is foretold concerning him, Isa. xlii. 4. And for this duty we have the command of God, Matt. xvii. 5, "HEAR HIM." This they will do who consider him. And to them who do so, he is given to be a guide and a leader, Isa. lv. 4; and a light, chap. li. 4; and a shepherd, to direct them in the fresh pastures of the gospel with care and tenderness, chap. xl. 11. And no soul shall miscarry under his conduct, or wander into danger under his care. But here lies the root of men's failings in this matter, —they seek for truth of themselves and of other men, but not of Christ. What they can find out by their own endeavours, what other men instruct them in or impose upon them, that they receive. Few have that faith, love, and humility, and are given up unto that diligent contemplation of the Lord Christ and his excellencies, which are required in those who really wait for his law so as to learn the truth from him.

If it be yet inquired whether those who duly consider Jesus Christ may not yet mistake the truth and fall into errors? I answer, they may; but,—

(1.) Not into any that are pernicious. He will assuredly preserve such persons from *destructive* errors. As he hath not prayed that they may be taken out of the world, but preserved in it, so he doth not take them out of all possibility of errors or mistakes, but from such only as may prejudice the eternal condition of their souls.

(2.) They shall not act their mistakes and errors with a spirit of envy, malice, and disquietment against the truth; for none that duly considereth Jesus Christ can be captivated under the power of such a frame of spirit, seeing there is nothing more unlike unto him.

(3.) Even their mistakes are from failures in their consideration

of the Lord Christ, either in the matter or manner of it. Either they search not after him with that spiritual diligence which they ought, or they meditate not on the discoveries that are made of him in the word, or they labour not after assimilation and conformity unto him; and upon these neglects it is no wonder if errors and mistakes do arise.

3. Because "all the treasures of wisdom and knowledge are hid in Christ," Col. ii. 3; and therefore from him alone are they to be received, and in him alone to be learned. Now, wisdom and knowledge have both of them respect unto truth. Where they are obtained, there truth itself doth dwell. In the due consideration of the Lord Christ are these treasures opened unto us. And although we may not at once clearly and fully discern them, yet we are in the proper way to know them and possess them. There is not the least line of truth, how far soever it may be extended, and how small soever it may at length appear, but the springs of it lie in the person of Christ. And then we learn it aright, when we learn it in the spring, or as it is in him, Eph. iv. 21; which when we have done, we may safely trace it down, and follow it unto its utmost extent. But he that looks on gospel truths as sporades, as scattered up and down independently one of another,—who sees not the root, centre, and knot of them in Jesus Christ,—it is most probable that when he goes about to gather them for his use, he will also take up things quite of another nature. They say that all *moral virtues* are knit up in one, that is, *righteousness;* so that he who hath that hath all the rest, at least radically and virtually. This I know, that all spiritual truths are knit up and centred in him who is "the truth;" and they who have "learned him," as the apostle speaks, Eph. iv. 20, have with him received the seeds of all truth: which being watered and attended as they ought, will in due time flourish into all their proper branches and fruits; for all things are gathered into one head in him, Eph. i. 10.

4. The right performance of this duty enlivens, excites, and acts all those graces and gracious affections, which are effectual to preserve us in the truth, and to keep us from decays in our profession. The Lord Christ being the proper object of them, and this consideration consisting in the application of the faculties of our souls unto that object, by a due exercise of those graces, they must needs be increased and augmented thereby; as all grace grows and thrives in and by its exercise, and ordinarily not otherwise. And when any grace is so applied unto Christ as spiritually to touch him, virtue goes forth from him for its strengthening. The neglect then also hereof must of necessity produce the contrary effect, John xv. 5, 6.

Thus in particular is faith increased; for according as the object of it is cleared, manifested, represented suitable and desirable unto

the soul, so is faith itself excited, stirred up, and strengthened. Now, this is no otherwise done but when the soul is enabled graciously to ponder on the person and offices of Christ. There it finds all that is needful unto it to make it happy and blessed,—to procure pardon, peace, righteousness, and glory for it. This faith receives, and is improved by it. So the apostle informs us, 2 Cor. iii. 18. Having boldness and liberty given us in the gospel to consider and behold by faith the glory of Christ, we are thereby transformed into his likeness and image,—namely, by an increase of faith, whereby we "grow up into him who is the head." And this brings along with it an increase in all other graces, whereby we are preserved in the profession and practice of the truth.

By this means, also, a fountain of godly sorrow is opened in the hearts of believers; which is a precious grace, Zech. xii. 10. The consideration of the Lord Christ as pierced for us, or by us, will melt and humble the soul, or it will never yield unto any ordinance of God.

The spouse, in like manner, in the Canticles, giving an account of her great and incomparable love unto her beloved, manifests that it arose from the exact consideration that she had taken of his person and all that belonged thereunto, chap. v. 9–16. The like may be said of all other graces; and by these must we be preserved, or utterly fail. As to the use of these things,—

(1.) We may see hence *the reason why so many turn aside*, and fall off from the truth and ways of the gospel. They have given over a due consideration of Jesus Christ, his person, offices, and mediation, and so have lost the means of their preservation. They have been weary of him, not seeing form or comeliness in him for which he should be desired. What a sad instance have we hereof in those poor deluded creatures, who, neglecting him, pretend to find all light and life within themselves! This is their Beth-el, the beginning of their transgression; for when men have neglected the person of Christ, is it any wonder if they despise his ways and ordinances, as is their manner? Indeed, the ordinances of the gospel, its worship and institutions, have no excellency, no beauty in them, but what ariseth from their relation unto the person and offices of Christ; and if they are neglected, these must needs be burdensome and grievous. And as it is in vain to draw men unto the embracement of them who know him not, who are not acquainted with him, seeing they appear unto them the most grievous and intolerable of all things that can be imposed on them; so they who on any account cease to consider him by faith, as he is proposed unto them in the gospel, cannot long abide in their observation. Give such men the advantages of liberty, and keeping up a reputation of profession without them,—which they suppose a new and sin-

gular opinion will furnish them withal,—and they will quickly cast them off as a burden not to be borne. And as it is with gospel worship, so it is with all the articles of faith, or important truths that we are to believe. The centre and knot of them all is in the person of Christ. If they are once loosed from thence, if their union in him be dissolved, if men no more endeavour to learn "the truth as it is in Jesus," or to acquaint themselves with the will of God, as he hath "gathered all things unto a head in him," they scatter, as it were, of their own accord from their minds; so that it may be they retain no one of them, or if they do so, yet not in a right manner, so as to have an experience of the power of them in obedience. This is the cause of the apostasies amongst us; Christ is neglected,—not considered, not improved. *A light within*, or a *formal worship without*, is enthroned in his stead; and thence all sorts of errors and evils do of their own accord ensue. Deal with any whom you see to neglect his ways and truths, and you will find this to be the state of things with them:—they have left off to value and esteem the person of Christ; or they had never any acquaintance with him. And in vain is it to dispute with men about the streams whilst they despise the fountain. The apostle gives us a threefold miscarriage in religion, Col. ii. 18:—[1.] A pretence of *a voluntary, uncommanded humility*, a pretended mortification, indeed a bare covering of base and filthy pride; [2.] *A worshipping of angels*, an instance to express all false, self-invented worship; and, [3.] *Curiosity in vain speculations*, or men's intruding themselves into the things which they have not seen, setting out things with swelling words of vanity, wherewith in truth they have no acquaintance, whereof they have no experience. And all these, saith he, verse 19, proceed from hence, that they "hold not the Head;" they have let go the Lord Christ, from whom all truths are to be derived, and consequently all truth itself. Here lies the spring of our frequent apostasies.

(2.) Again, we may hereby examine and try ourselves. Do we at any time find any of the ways, institutions, or ordinances of Christ grievous or burdensome unto us? do we find a secret dislike of them, or not that delight in them which we have formerly enjoyed? If we search into the root of our distempers, we shall find that our hearts and spirits have not been exercised with that consideration of the person and offices of Christ which our duty calls for. We have not been kept in a constant adoration of his majesty, admiration of his excellency, delight in his beauty, joy in his undertaking, holy thoughtfulness of his whole mediation. This hath betrayed us into our lukewarmness and indifferency, and made us faint and weary in his ways. Hence also all endeavours for a recovery from such a frame, that regard only the particular instances that we are sensible of, are languid and successless. He that finds himself faint in or weary of any of the

ways of Christ or any duties of obedience unto him, or that discovers an undervaluation of any of the truths of the gospel, as to their use or importance, and thinks to recover himself and retrieve his spirit only by applying himself unto that particular wherein he is sensible of his failure, will labour in the fire and to no purpose. It may be that after some days, or months, or years, he will find himself more at a loss than ever; and that because although he *striveth*, yet he striveth not *lawfully*. If we would recover ourselves, we must go to the source and beginning of our decays.

(3.) This tends directly unto our instruction in these perilous days, such as the latter days are foretold to be. All means that ever the devil made use of from the foundation of the world, to draw off or deter men from gospel obedience, are at this day displayed. The world smiles upon apostates, and promiseth them a plentiful supply of such things as the corrupt nature of man esteems desirable. Errors and false worship, with temptations from them, spread themselves with wings of glorious pretences over the face of the whole earth. Trials, troubles, storms, persecutions, attend and threaten on every hand; and "he only that endureth unto the end shall be saved." He that, like Jonah, is asleep in this tempest, is at the door of ruin; he that is secure in himself from danger, is in the greatest danger of falling by security. What, then, shall we do? what means shall we use for our preservation? Take the counsel of our blessed apostle, "Holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession;" and again, chap. xii. 3, "Consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Be much in the consideration of the person, offices, and work of Christ. This will conform you unto him, derive strength from him, arm you with the same mind that was in him, increase all your graces, keep you from being weary, and give you assured victory. He deserves it, you need it; let it not be omitted.

5. This will give direction unto them who are called unto the work of teaching others. The person and offices of Christ are the things which principally they are to insist upon; for that which is the *chiefest object* of the church's faith ought to be the *chiefest subject* of our preaching. So Paul tells the Galatians, that in his preaching Christ was evidently crucified before their eyes, Gal. iii. 1. He proposed Christ crucified unto their consideration, "determining," as he speaks in another place, "to know nothing amongst them but Jesus Christ, and him crucified." For if the consideration of Christ be such an important duty in believers, certainly the due proposal of him unto their consideration is no less in preachers. Christ alone is to be preached absolutely, and all other truths as they begin, end, and centre in him. To propose the Lord Christ as amiable, desirable,

useful, and every way worthy of acceptation, is the great duty of the dispensers of the gospel.

I have insisted the longer on this observation, because it compriseth the main design of the apostle's words, and is also of singular use to all that profess the gospel. Those which remain shall be only named.

XII. The union of believers lies in their joint profession of faith in the person and offices of Christ, upon a participation in the same heavenly calling. So it is described by the apostle; and the addition of other things, as necessary thereunto, is vain.

XIII. The ordering of all things in the church depends on the sovereign appointment of the Father. He appointed the Lord Christ unto his power and his office in the church.

XIV. The faithfulness of the Lord Christ in the discharge of the trust committed unto him, is the great ground of faith and assurance unto believers in the worship of the gospel. To that end is it mentioned by the apostle.

XV. All things concerning the worship of God, in the whole church or house now under the gospel, are no less perfectly and completely ordered and ordained by the Lord Jesus Christ than they were by Moses under the law. The comparison is to be taken not only subjectively but objectively also, or it will not suit the apostle's purpose. As the faithfulness of Moses extended itself unto the whole worship of God and all things concerning it under the old testament, so that of Christ must be extended to the whole worship of God and all the concernments of it under the new testament. It is true, the faithfulness of Christ intensively would be no less than that of Moses, if he revealed all that was committed unto him of his Father unto that purpose, for Moses did no more: but herein would Moses be preferred before him, if all things any way needful or useful to or in the worship of God, in matter and manner, were committed unto him, so that nothing might be added thereunto, and not so unto Jesus Christ; which surely neither the design of the apostle in this place nor the analogy of faith will allow.

Verses 3–6.

The apostle having made his entrance into the comparison designed by him between Christ and Moses, and showed in general wherein they were alike, and as to his purpose equal (which that those who are compared together should be in some things is necessary), he proceeds to evince the prelation of Christ and his exaltation above him in sundry signal instances, the matter principally aimed at:—

Ver. 3–6.—Πλείονος γὰρ δόξης οὗτος παρὰ Μωυσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν· πᾶς γὰρ οἶκος κατασ-

κευάζεται ὑπό τινος, ὁ δὲ τὰ πάντα κατασκευάσας, Θεός. Καὶ Μωυσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ, ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων, Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ· οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν, καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν.

Πλείονος. Vulg. Lat., "Amplioris enim gloriæ iste præ Moyse dignus est habitus." Retaining the case of the Greek substantive, the Latin is corrupt, as Valla, Erasmus, and Vatablus observe. But the sense is not obscured. The Syriac renders not ἠξίωται at all, but reads the words "For the glory" (or "honour") "of this man is more" (or "greater") "than that of Moses."

Erasmus and Beza supply "tanto" at the beginning of the verse, to answer καθ' ὅσον, which they translate "quanto," in the next words; or they take that expression to answer "tanto," "quanto." Ours, "in quantum," "inasmuch," properly.

Οὗτος, "iste," "this man." A demonstrative pronoun, used sometimes in a way of contempt, as John ix. 29, Τοῦτον οὐκ οἴδαμεν πόθεν ἐστίν, where we render it "This fellow," as being spoken with contempt; but more frequently in a way of excellency, as, Οὗτος ἐστὶν ὁ Δημοσθένης, —"This is that Demosthenes." So Lucian, Δείξει σὲ τῷ δακτύλῳ, οὗτος ἐκεῖνος λέγων·—"He shall point at thee, saying, This is that excellent person." Which the poet expresseth,—

"At pulchrum est digito monstrari et dicier, Hic est."—Pers. Sat. i. 28.

Mostly it is simply demonstrative and distinctive, as in this place: "This man of whom we speak," or "person."

The words of comparison are doubled: Πλείονος παρὰ Μωυσῆν, for ἢ Μωυσῆς, or τοῦ Μωυσέως; or absolutely, Δόξης παρὰ Μωυσῆν. But the conjunction of παρά with an adjective comparative, as it is not unusual, so it is emphatical, and denotes the greatness of the prelation of Christ above Moses.

Ἠξίωται, "dignus habitus est,"—"is" (or "was") "counted worthy." But the word signifies not only a bare being accounted worthy, but so as also to be possessed of that whereof one is so esteemed worthy. Ἀξιωθεὶς δωρῶν is not only "worthy of gifts," or "rewards," but he that is "muneribus donatus quibus dignus censetur;" that is, possessed of the rewards whereof he is worthy. So that ἀξιωθεὶς τιμῆς and δόξης, is he that hath that honour and glory whereof he is esteemed worthy. And therefore the Syriac leaves this out, namely, "esteem" or "accounting," and expresseth that which is principally intended: "His glory was greater than that of Moses."

Πλείονα τιμὴν ἔχει τοῦ οἴκου. Vulg. Lat., "Quanto ampliorem honorem habet domûs, qui fabricavit illam." Rendering the Greek construction by the same case, οἴκου by domûs, not only is the speech barbarous, but the sense is also perverted; yet the Rhemists retain this ambiguity, "By so much as more ample glory than the house hath he that framed it." But πλείονα τιμὴν ἔχει τοῦ οἴκου, is "majorem," or "ampliorem habet honorem quam ipsa domus;"—"hath more honour than the house," or "the house itself."

Δόξη and τιμή, "glory and honour," are used by the apostle as ἰσοδυναμοῦντα, words of the same importance and signification; and so are they frequently used elsewhere in the Scripture.

Τοῦ οἴκου, "the house." Many of the old translators render it "the temple," because the temple of old was frequently called הַבַּיִת, "the house." But the allusion of the apostle is general unto any house, and the building of it.

And Moses was faithful ὡς θεράπων, "tanquam famulus;" Syr., עַבְדָא, "servus," "a servant." Θεράπων is properly and most usually one that doth "inservire sacris," that attends upon and ministers about holy things, λειτουργός. So amongst the heathen, θεραπεύειν τοὺς θεούς, and ἡ περὶ τοὺς θεοὺς θεραπεία,—"the sacred service of the gods." So Pollux Onomast. lib. i., Ὀνόματα τοὺς θεοὺς

θεραπευόντων· τῶν θεῶν θεραπευταὶ ἱερεῖς, νεωκόροι, the same with priests, sacred officers. The word is used in the New Testament only in this place; θεραπεία and θεραπεύω often, but always for healing or curing the sick and infirm; which is another sense of the word And in this sense it is derived from the Hebrew רָפָא, "to heal;" whence is רְפָאִים rendered sometimes "physicians," sometimes "dead men." Θεραπεύειν, when it is used elsewhere for "to serve," is applied unto the service of a freeman, and is more honourable than δουλεύειν, although that also is translated into an honourable use in the gospel, from the object and lord or author of it: Δοῦλος Ἰησοῦ Χριστοῦ, ἀφωρισμένος εἰς εὐαγγέλιον, Rom. i. 1;—"A servant of Jesus Christ, separated to the service of the gospel."

Ὁ κατασκευάσας, "qui præparat," "prepareth," "frameth it;" and, as respecting τὸν οἶκον, a house, "built it."

"If we hold fast τὴν παῤῥησίαν." Vulg. Lat., "fiduciam," "trust" or "confidence." Syr., גְּלוּיוּת אַפָּא, "the revelation," or "opening of the face;" alluding to that of the apostle, 2 Cor. iii. 18, Ἀνακεκαλυμμένῳ προσώπῳ, "With open face behold the glory of God:" an Hebraism for confidence. Beza, "loquendi libertatem," "freedom" (or "boldness") "of speaking unto God." So παῤῥησιάζομαι is most frequently used to speak openly or boldly. And as παῤῥησία is joined here with καύχημα, "glorying," or "boasting," it may have that sense. And the rise of the word refers to speaking. It is from ῥῆσις, "dictio," "a saying," or "speaking," from εἴρω, "dico;" and is as much as πανρησία, the speaking of all that is or ought to be spoken; "fandi libertas," "a liberty of speaking," and "boldness in speaking," notwithstanding opposition and danger. So he in the poet:—

> "Dicam equidem, licet ille mihi mortemque minetur;"
> "He would speak truth, though it cost him his life."

And so παῤῥησίαν διδόναι is to give liberty of speech. Boldness and confidence absolutely is θάῤῥος. Ours leave Beza (which they do seldom), and render this word "confidence." It is used frequently in the New Testament; sometimes adverbially, for "boldly," "openly," "plainly," especially by John in the Gospel; sometimes substantively, for "boldness," or "confidence;" but constantly in an indifferent sense. Nowhere doth it denote any Christian grace, but only in this epistle of Paul and the first epistle of John.

Καὶ τὸ καύχημα τῆς ἐλπίδος. Vulg. Lat., "et gloriam spei," "the glory of hope." So the Rhemists. "Gloriationem spei," "the glorying" (or "boasting") "of hope," Arias, Erasm., Vatab. Ours, "the rejoicing of hope," wanting a word to render "gloriatio;" usual, [*i. e.*, indifferent,] and not restrained to an ill sense. And καύχημα is sometimes used for ἀγαλλίαμα. Beza, "Spem illam de qua gloriamur," "that hope whereof we boast." This word is peculiar to Paul, and not used in the New Testament but by him, and by him frequently; as are also καυχάομαι and καύχησις. And it is a word, as that foregoing, ἐκ τῶν μέσων, of an indifferent sense and acceptation, which may be applied either unto good or evil. Some καύχημα, or "boasting," is not good, James iv. 16: and there is a καύχημα which here and elsewhere our apostle commends, a rejoicing, or exultation in that which is good.

Τῆς ἐλπίδος. Syr., דְּסַבְרֵהּ, "of his hope;" that is, the hope we have in him. Ethiop., "If we hold fast our grace, and our rejoicing, and our hope."

Βεβαίαν κατάσχωμεν, "firmam retinuerimus." Βεβαίαν is properly referred to παῤῥησίαν, not agreeing with καύχημα in gender, nor with ἐλπίδος in case; which latter it may have yet respect unto, supposing a trajection in the words. Our translators have fitly rendered these words by "holding fast our hope firm;" for "firm" regards the thing held, and not our manner of holding. Beza supposeth it ought to be βεβαίον, but unnecessarily (as such conjectures were the only fault of that great interpreter), for it refers principally to παῤῥησίαν. The Syriac expresseth it not.

The rest of the words are plain and obvious. Only the Vulgar Latin stumbles oft

in this verse. It renders οὐ οἶκός ἐσμεν, "quæ domus sumus nos," as the Rhemists; "which house we are," for "whose house are we." The translator seems to have read ὅς, not οὐ: and so Beza affirms that he found it in one Greek copy.

And again, "Christ as a son in domo sua," "in his house;" that is ἐν οἴκῳ αὐτοῦ, for ἐπὶ τὸν οἶκον, "over his own house." The Rhemists retain "in his house," corrupting the sense.

Αὐτοῦ, not ἀυτοῦ, "his own house," not "his house;" or, if the relative be retained, it refers unto Christ,—"I will," saith he, "build my church,"—and not to God the Father.[1]

Ver. 3-6.—For this [*man*] was counted worthy of more glory [*was more honourable*] than Moses; inasmuch as he who hath builded the house [*an house*] hath more honour than the house. For every house is builded by some man; but he that built all things is God. And Moses verily [*was*] faithful in all his house as a servant, for a testimony of those things which were [*after*] to be spoken. But Christ [*was faithful*] as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of [or *glorying in*] the hope firm unto the end.

The apostle proceeds in these words with his design of evidencing the excellency and prelation of Christ above Moses, as he had done before in reference unto angels and all other revealers of the will of God unto the church, reserving an especial consideration for him who was of especial esteem with the Hebrews. Herewithal he expresseth the reason of his desire that they would seriously "consider" him, namely, in his person and offices.

Two things in general are to be borne in mind for the right understanding of these words, and the meaning of the apostle in them:—

First, That he is now dealing with the Hebrews in the last and greatest instance of the excellency of the gospel, taken from the consideration of his person by whom it was revealed; for here he prefers him above Moses, whose dignity was the last plea and pretence of the Hebrews for retaining their old church-state and customs. But no plea or pretence will prescribe unto the authority and honour of Jesus Christ.

Secondly, That the subject he here treats of is not his utmost intention; but he useth it as an argument or medium to prevail with

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[1] READINGS.—Lachmann and Tischendorf read ἐάν instead of ἐάνπερ. The latter also omits entirely μέχρι τέλους, and instead of οἶκον αὐτοῦ he gives οἶκον αὐτοῦ. The English translation of the words, "his own house," is founded on the former reading; which is corroborated by the Vulgate, "in domo suâ."

EXPOSITION.—Ebrard finds a threefold difference between Christ and Moses;—the former filling the place of the κατασκευάσας, the latter that of a part of the familia; the former being Lord of the living house, the latter serving in a house which was for a testimony of a future revelation; the former being the Son, the latter a *servant*.—ED.

them unto constancy and perseverance, as the verses immediately ensuing do manifest.

The connection of the discourse is denoted in the first word, "for," *a causal conjunction*, which sometimes renders a reason of what hath been before spoken; sometimes directs unto an inference of what is afterwards to be introduced, as we have seen, chap. ii. 10, 11. In this place it is evident that the apostle doth not render a reason of what he had last affirmed,—namely, that Christ was faithful in all the house of God, as was Moses,—seeing he passeth directly unto a new argument for his general end and purpose, namely, the dignity of Christ above Moses; which he manifests by sundry instances. Neither doth this word respect the ensuing proof of the pre-eminence of Christ asserted, as if he had said, 'He is worthy of more glory than Moses, because he that buildeth the house,' etc. But there is a retrospect in it unto the first verse, and a reason of it induced why it was so necessary for the Hebrews diligently to consider "the apostle of our profession," namely, because of his glory, honour, and dignity, above that of Moses. 'Consider him,' saith he, '*for* he is worthy of more glory than Moses;' which he demonstrates in these four verses, and then returns again unto his exhortation. This is the order of the discourse; and in it there is a proposition, and two arguments for its confirmation, which contain the subject-matter of it.

Γάρ.

The proposition laid down by the apostle in these verses is plain and evident; so also do the arguments whereby he confirms it seem to be. But the illustration that he makes of them, and the inferences he takes from them, are involved. Wherefore these things in general we shall endeavour to give some light into.

The proposition is this, that "Christ was counted worthy of more glory than Moses." The first proof of this proposition lies in these words of verse 3, "Inasmuch as he who hath builded the house hath more honour than the house;" and this he further confirms or illustrates, verse 4, "For every house is builded of some; but he that built all things is God;" the latter expressly in verses 5, 6, of which afterwards.

As for the manner of arguing here used by the apostle, it is educed from the foregoing verses. In the comparison made between Christ and Moses, he allowed Moses to be faithful, proving it by the testimony of God himself, who had said he was "faithful in all his house." The church or people of God being in that testimony called "The house of God," and that by God himself, the apostle takes advantage of the metaphor to express the dignity of Christ in his relation to the church under that expression of "The house of God;" for not only the things themselves, but the manner of their expression in the Scripture, is of great importance, and much wisdom,

much acquaintance with the mind of God, may be attained by a due consideration thereof. And a double relation unto this house doth he ascribe unto him, which are the principal relations that attend any house whatever. The first is of a builder, whence he takes his first argument, verses 3, 4; the other is of an owner, inhabiter, and possessor, whence he takes his second, verses 5, 6. And these are the principal respects of any house: without the first, it is *not;* and without the latter, it is of *no use.*

In his first argument, verse 3, the proposition only is expressed, the assumption is included, and the conclusion left unto an obvious inference; for plainly the apostle reasons syllogistically in this case.

The proposition is this, "He that buildeth the house hath more honour than the house."

The assumption included is, "But Christ built the house, and Moses was only of the house, or a part of it: and therefore he had more glory than Moses."

That this assumption is included in the words is evident both from the necessity of it, to infer the purpose of the apostle, as also from his management of his second argument to the same end, verses 5, 6: for therein the proposition is only supposed, as having been before, for the substance of it, expressed; and the assumption is plainly laid down, as containing the new medium which he insists upon.

The proposition of the argument in these verses is, 'A son over his own house is of more honour than a servant in the house of another.' This is only supposed.

The assumption is expressed, "But Christ is a son over his own house; Moses was only a servant in another's house:" whence the conclusion is plain and evident.

As, then, the proposition in the latter argument is supposed, so is the assumption in the former.

In the confirmation of the first argument the fourth verse is inserted, "For every house is builded of some; but he that built all things is God."

Some say these words are produced in the confirmation of the proposition of the first argument, "He that buildeth the house hath more honour than the house;" and so, that it is God the Father who is intended in them. For to prove that he who buildeth the house is more honourable than the house, he instanceth in him who is the great builder or creator of all things, even God himself, who is infinitely more glorious than all things built by him; which holds in proportion to all other builders and their buildings. Others say that this is affirmed in confirmation of the minor proposition, namely, that "Christ built the house;" because it being a house, it must be built by some; and being such a house as it is, it could be built by

none but him who is God. And these take the Son to be expressed by that name, "God." And some there are who would not have any proof to be intended in these words, but a mere illustration of what was before spoken, by a comparison between Christ and his works about his house, and God and his house in the creation of all; which way the Socinians take. The true intendment of the apostle we hope to evince in the ensuing exposition.

"For this [*man*] was counted worthy of more glory [*was more honourable*] than Moses." Here lies the *proposition* that is proposed unto confirmation; wherein two things occur: 1. A *supposition*, —"that Moses was counted worthy of glory;" 2. An *assertion*,— "that the Lord Christ was much more worthy of glory."

1. The apostle grants and supposeth that Moses was ἀξιωθείς δόξης, "counted worthy of glory;" or "truly glorious and honourable." Glory is "excellentis virtutis fama cum laude,"—"the illustrious fame of an excellency with praise." And in this glory there are two things;—first, an *excellency* deserving honour; and, secondly, the *fame* and *reputation* of that excellency. Where both these concur, there is a person ἀξιωθείς δόξης, "worthy of glory," and really honourable. So the glory of God himself consisteth in his essential excellencies, and their manifestation.

For the first, with respect unto *Moses*, it consisteth principally in two things:—

First, In the *work* wherein he was employed. The work itself was *glorious*, and rendered him so who was employed about it. So our apostle declares, 2 Cor. iii. 7, "The ministration of death, written, and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance." It was glorious, and rendered him so; and one part of this ministration is called "the glory," Rom. ix. 4. The giving of the law, the erection of the visible church-state in the posterity of Abraham, attended with all that glorious worship which was instituted therein, was a work of exceeding glory. In this work was Moses employed, and that in so high and honourable a manner as to be the sole mediator therein between God and the people, Gal. iii. 19; as himself speaketh, Deut. v. 5, "I stood between the LORD and you at that time, to shew you the word of the LORD." This was his peculiar glory, that God singled him out from amongst all the posterity of Abraham to be thus employed.

Secondly, In his *fidelity* in the discharge of his work and office. This is a singular excellency, which added unto the former dignity makes it complete. It is no glory for a man to be employed in a glorious work and to miscarry therein; it will rather end in his dishonour and reproach: as he in the fable, who would needs drive the chariot of the Sun, which ended in the breaking of his neck. Better never

be employed in the work of God, than deal unfaithfully in it. But a glorious trust and great faithfulness therein render the condition of a man really excellent. So was it with Moses, as was declared in the preceding verses. However he might fail personally in his own faith as a believer, he failed not ministerially in his fidelity as the "internuncius" between God and his people; and every personal failing in faith doth not impeach a man's ministerial fidelity, or faithfulness in his office. In these things was he excellent. It is a thing very glorious, to be faithful in an office committed to us of God.

Secondly, He had the fame and reputation of these excellencies on a double account:—

First, In the *testimony* that was given him by God himself as to his fidelity in the discharge of his trust. This God gave him during his life, as was showed, and sundry times after his death. This is the great foundation of all his renown. And what greater honour could be done unto any creature, than to be adorned with such an illustrious testimony by God himself? Greater honour never had any, but He alone with whom he is compared. And thus God gives grace and glory,—grace to be faithful, and glory upon men's being so.

Secondly, He had glory in that *honour and esteem* which was continued unto him in the church, *until the Son himself came*. Until that time, the whole church of God was precisely bound unto the observation of the laws and ordinances appointed by him; and thereon did all their happiness in this world and that to come depend. That was the condition of their temporal and eternal welfare. The neglect hereof exposed them unto all misery from God and man. This was the charge that God left on them throughout all their generations: "Remember the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, with the statutes and judgments," Mal. iv. 4. This made his name and remembrance honourable unto the church, and which the sinful abuse of turned afterwards to the snare, temptation, and disadvantage of the incredulous Jews; according to the prophetical imprecation of the psalmist, "Let their table become a snare before them, and that which should have been for their welfare become a trap," Ps. lxix. 22: which our apostle declares to have befallen them on their rejection of the gospel, through an obstinate adherence to the letter of the law of Moses, Rom. xi. 7–10. Yet we may observe, that in all the honour which God gave Moses in the church, he never commanded, he never allowed, that any should worship him or adore him, pray to him or make images of him. To give this honour unto saints, angels, or others, is men's invention, not God's institution. God knows how to give glory unto his servants without imparting unto them his own, the royalty of his crown: "his glory will he not give unto another."

This, then, was the glory of Moses; and if we shall add hereunto other concernments of him, they will make it the more conspicuous. Such were the care of God over him in his infancy, his miraculous call to his office, the honour he had in the world, the miracles which he wrought, and the signal testimony given him from God, in all the contests about his ministry; and many things of the like nature might be added. But it is the things which appertain unto his office and the discharge of it which are principally intended.

This, therefore, the apostle grants, that he might not give the least suspicion unto the Hebrews that he would detract from the due praise and honour of Moses, as he was commonly traduced amongst them to do. See Acts xxi. 28, xxv. 8. The unbelieving part of them, indeed, boasted of Moses, unto the contempt of the Lord Christ: John ix. 29, "We know that God spake unto Moses: as for this fellow, we know not whence he is." And they generally thought the prevalency of the gospel was derogatory unto his honour and law, Acts xiii. 45, 50. But these things moved not him to deal partially in the truth. He allows unto Moses his due honour and glory, and yet asserts the excellency of Christ above him, showing evidently the consistency of these things, as there neither is nor can be any opposition or contrariety between any ordinances or institutions of God. And we may hence observe,—

I. Every one who is employed in the service of God in his house, and is faithful in the discharge of his work and trust therein, is worthy of honour: so was Moses.

It becometh neither the greatness nor goodness of God that it should be otherwise. And he hath established it by an everlasting law. "Them that honour me," saith he, "I will honour; and they that despise me shall be lightly esteemed," 1 Sam. ii. 30. The honouring of God in the service of his house is that which, by this unalterable edict for its being honoured, is ratified and confirmed. They who therein honour God shall be honoured, for the mouth of the Lord hath spoken it. They are honourable; for,—

First, Their *work* is so. Reputation, glory, and honour, attend honourable works. This work is God's. The church is "God's husbandry, God's building," 1 Cor. iii. 9. They have a great work in hand, God's work; and have a glorious συνεργός, or "associate," even God himself. God so works by them as that also he works with them, and they are συνεργοὶ Θεοῦ,—"labourers together with God." They work also in the name and on the behalf of God, 2 Cor. v. 20. Whatever glory and honour, then, can possibly redound unto any from the nature of the work wherein they are employed, it all belongs to them. Hence the apostle commands that we should "esteem such very highly in love for their work's sake," 1 Thess. v. 13. Their work makes them worthy of estimation, yea, of "double

honour," 1 Tim. v. 17. What that is in particular, it may be, is uncertain; but it is certain that not an ordinary honour, not a common respect or esteem, but that which is double, or abounding, is intended.

Secondly, Honour is reflected upon them from him who goes before them in their work, and their especial *relation unto him.* This is Jesus Christ, the great builder of the church. Are they pastors or shepherds?—he is the ἐπίσκοπος τῶν ψυχῶν, "the bishop of souls," 1 Pet. ii. 25; and the ἀρχιποιμήν, "the chief" (or "prince") of those shepherds, chap. v. 4. And to be associated with Christ in his work, to share in office under him, will appear at length to have been honourable. The queen of Sheba counted them happy and blessed who were servants unto Solomon, and stood before him, 2 Chron. ix. 7; and what are they who stand before him who is infinitely greater and wiser than Solomon! The Lord help poor ministers to believe their relation unto the Lord Christ, and his engagement with them in their work, that they may be supported against those innumerable discouragements that they meet withal!

Thirdly, *The especial nature of their work* and employment is another spring of honour unto them. It lies about things holy, spiritual, mysterious, and more excellent than all the things of this world. It is their work to discover and to bring forth to light "unsearchable riches," Eph. iii. 8; to reveal and to declare "all the counsel of God," Acts xx. 27; to prepare and make ready the bride for the Lamb; to gather in God's revenue of glory, etc.

Fourthly, The *effects of their work* do also communicate honour unto them. They are such, they are all those things whereon depends all the glory of God in the concernments of the souls of men unto eternity. The ministry of the word is that alone whereby God ordinarily will treat with the souls of men, the means that he will make use of for their conviction, conversion, sanctification, and salvation. These things depend, therefore, on this work of theirs, and are effects of it. And in them will the glory of God be principally concerned unto eternity; in them will his goodness, righteousness, grace, mercy, patience, and all the other excellencies of his nature, shine forth in glory. All of them appear in his dealings with the souls of men by his word.

Fifthly, Their especial honour will one day appear in their *especial reward:* Dan. xii. 3, הַמַּשְׂכִּילִים, "instructors," "teachers," they that make men wise, that give them understanding, "shall shine as the brightness of the firmament;" וּמַצְדִּיקֵי הָרַבִּים, "and the justifiers of many," those that make them righteous ministerially, by revealing unto them the knowledge and righteousness of Christ, whereby they are justified, Isa. liii. 11, "as the stars for ever and ever." If they have not more glory than others, yet they shall have a distinct

glory of their own; for when the prince of shepherds shall be manifested, he will give unto these his shepherds ἀμαράντινον τῆς δόξης στέφανον, 1 Pet. v. 4,—such a peculiar crown as great triumphant conquerors were wont to be crowned withal.

Only it must be observed, that there is nothing of all this spoken merely with respect unto being employed one way or other, really or in pretence, in this house of God, but only unto a faithfulness in the discharge of the trust committed unto them who are so employed. Moses was worthy of honour, not because he was employed, but because he was "faithful" in his trust and employment. The twelve spies that were sent into Canaan, to search the land, were all equally commissionated and employed; but two of them only were esteemed worthy of honour, the rest died in their sin, as not faithfully discharging their trust, but bringing up an evil report on the land of promise,—as many do on the house of God, by one means or other, who are employed in the service of it. And these are so far from being worthy of honour, that they deserve nothing but reproach, contempt, and shame; for as God says in this matter, "He that honoureth me, I will honour;" so he adds, "and he that despiseth me shall be lightly esteemed." Such persons are rejected of God from any acceptance in their office, Hos. iv. 6; and as unsavoury salt unto the house itself, are to be cast out on the dunghill, Matt. v. 13. They are servants whom, when their Lord comes, he will tear in pieces, and give them their portion with hypocrites, Matt. xxiv. 50, 51. Persons, therefore, who undertake to be builders in the house of God, who have received no skill or ability from the master-builder, or are negligent in their work, or corrupt it, or daub with untempered mortar, or are any way unfaithful, whatever double or treble advantage they may obtain from men in this world, they shall have nothing but shame and confusion of face from God in that which is to come.

Let, then, those who are indeed faithful in this work be satisfied with the work itself. It will prove in the end to have been a good revenue, a blessed inheritance. Add but that reward which the Lord Christ brings with him unto the reward of honour that is in the work itself, and it will be abundantly satisfactory. We dishonour our master, and manifest that we understand not much of our work, when we are solicitous about any other recompence.

And this also will serve to strengthen such persons in all the oppositions they meet withal, and all the discouragements they are encompassed with in the discharge of their duty. It is enough to give them a holy contempt and scorn of the worst that can befall them. And this also may teach others their duty towards them; which for the most part they are unwilling to hear, and more unwilling to practise.

2. Let us now return to consider what is positively affirmed in this assertion, with the proof of it.

"This man," οὗτος, a demonstrative pronoun, denoting the *person* treated of. It is rendered "this man," but it respects him not merely as man, but directs to his person, God and man, as he is expressly called God in the next verse, as we shall show. Οὗτος.

"Was counted worthy of more glory,"—much more glory. Δόξης πλείονος παρὰ Μωυσῆν. See the explication of the words. Speaking of the ministry of Christ and of Moses, 2 Cor. iii. 10, he saith, "For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth." So doth the manner of the expression here used intimate the glory of Christ to be so far above the glory of Moses that in comparison thereof it might even seem to be "no glory." Δόξης πλείονος παρὰ Μωυσῆν.

"Accounted worthy,"—more honoured, had more glory from God, and in the church was more glorious. Ἠξίωται.

And this glory, although it did attend the person of Christ, yet it is not that which is due unto him upon the account of his *person* (as afterwards shall be more fully declared), but that which belongs to him in his *office*, the office which he discharged towards the church (wherein alone he is to be compared with Moses, for in his person he was before exalted above all); which yet is such as none could discharge but he whose person was so excellent, as he declares, verse 4. This the apostle positively asserts, and then proceeds to the proof of it in the next words. His way of proof is, as I observed, syllogistical, wherein the proposition is expressed, "That he who builds a house is of more honour than the house built." The assumption is supposed and included, "But Christ built the house; Moses was only a part of it." The force of which argument will appear in our opening of the words.

The glory of Christ intended the apostle sets forth under the metaphorical terms of a house, its building, and builder. The occasion of this metaphor he takes (as was said) from the foregoing testimony, wherein it is affirmed that "Moses was faithful in the house of God." A house is either *natural*,—that is, a family or a household, the children of one parent, that is built by them (as בֵּן, "a son," is from בָּנָה, "to build;" so Ruth iv. 11, "The LORD make the woman that is come into thy house like Rachel and like Leah, אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל,"—"which two built" ("childed") "the house of Israel"); or *artificial*,—a building by men for a habitation, as every such house is built by some. And in an allusion thereunto, there is a house that is moral and spiritual, or a mystical habitation, namely, for God himself. Such is the church of God said to be, Eph. ii. 20–22, 1 Tim. iii. 15, 2 Tim. ii. 20, 1 Pet. ii. 5; partly

by a general allusion unto any house for habitation, partly with particular respect to the temple, that was called the "house of God" under the old testament. The metaphor used by the apostle in this place respects an artificial house, and the things spoken do primarily belong thereunto. The application that he makes is unto a spiritual house,—the house of God wherein he will dwell; and thereunto also do the things that are spoken properly appertain. Herein, then, lies the design and force of the apostle's discourse; the church of God, with all the ordinances of worship in it, is a house, the house of God, as appears in the foregoing testimony. Now, as to honour and glory, this is the condition of a house, that he who builds it is much more honourable than the house itself. But this house of God was built by Jesus Christ, whereas Moses was only a part of the house itself, and so no way to be compared in honour and glory with him that built it.

Both parts of this discourse are obnoxious to some difficulty, the removal whereof will further clear up the sense of the words and meaning of the Holy Ghost.

First, then, 'It doth not appear that the proposition laid down by the apostle is universally true in all cases, namely, that he who builds the house is always more honourable than the house, which yet is the foundation of the apostle's inference in this verse; for Solomon built the temple, yet the temple was far more glorious than Solomon. I do not speak in respect of their essence and being,—for so an intellectual, rational creature is to be preferred above any artificial building whatever,—but in respect of their use in the church of God; and so the temple far excelled Solomon, its builder.'

I answer, This may so fall out where one builds a house by the authority of another, and for his use, so that it is not his own house when it is built. But when one builds a house by his own authority, for his own use, whereby it becomes his own house, and wholly at his own disposal, then he is always more honourable than the house itself. And so is it in this matter. Solomon indeed built the temple, but upon the command and authority of God; he built it as a servant; it was never his in possession, or for his use, to dwell in or dispose of. On all accounts it was another's. It was the house of God, built by his command, for himself to dwell in. It is no wonder, then, if it were more honourable than Solomon. But things are quite otherwise in the building intended. Christ built his house by his own authority, for his own use, for himself to dwell in. And in such cases the proposition is universally true. And this appears so clearly from the nature of the thing itself that it needs no further confirmation.

Secondly, 'For the proof of the apostle's intention, it is supposed in the assumption that Moses was not the builder of the house of

God, but only a part of it; for without that supposition, the assertion of Christ's being preferred above him as the builder is not confirmed. But the contrary hereunto seems to be true, namely, that Moses was a principal builder of the house of God, at least of the house under the old testament. Paul, upon the account of his preaching the gospel, fears not to term himself "a wise master-builder," 1 Cor. iii. 10; and shall not at least the same honour be allowed unto Moses? for what was wanting to render him a builder? There were two principal parts of that house of God wherein his ministry was used;—first, the *place* and seat of the worship of God, or the tabernacle, with all its glorious utensils and appurtenances; secondly, the *ordinances* and *institutions* of worship to be celebrated therein. Of these two that house of God seemed to consist; and they are often so called. And was not Moses the principal builder of both? For the tabernacle and the furniture of it, he received its pattern from God, and gave direction for its building unto the utmost pins, like a wise master-builder. And, secondly, for the ordinances and institutions of worship, they were wholly of his appointment. He received them, indeed, by revelation from God, and so God spake in him, as he did afterwards in the Son, Heb. i. 1; but he prescribed them unto the church, on which account they are called "The law of Moses." So that he seems not to have been a *part of the house*, but plainly the *builder of it.*'

Ans. To remove this difficulty, we must consider both what house it is that the apostle intends, and also what manner of building of it, in the application of his metaphor.

First, For the house of God in this place, the apostle doth not intend by it the house of this or that *particular age*, under this or that form or administration of worship, but the house of God in all ages and places, from the foundation of the world unto the end thereof: for as this is evident from what he insists on in the next verse in confirmation hereof, namely, that "he that built all things is God, so it was not sufficient unto the purpose of the apostle to declare that Christ was a builder, and Moses the part of a house, unless he manifested he was so; that is, a part of the house that Christ built. Now, of this house Moses unquestionably was not the builder, but only a part of it, and employed in the ministry of it in one age or season alone.

Secondly, The building of the house, as to the manner of it, is either *ministerial* or *autocratorical.* In the first way, every one who labours by God's appointment, in the dispensation of the word or otherwise, for the edification of the church, is a builder, a ministerial builder; and those who are employed in that work in an especial and eminent manner, as the apostles were, may be said to be master-builders. And so was Moses in the house of God. But

it is a building in the other way and manner that is intended by the apostle, a building with supreme power, and for the builder's own use.

Having cleared and vindicated the argument of the apostle in this third verse, our next work is to explain and confirm the severals of his assertion, partly expressed, and partly included therein. And they are these:—1. That Christ built the church, or the house of God. 2. That he was worthy of glory and honour on that account, and had them accordingly. 3. That this his glory and honour was incomparably greater than that of Moses.

1. Unto the building of the house of God, three things are required:—First, The giving out the design, platform, and pattern of it, in its laws, ordinances, and institutions, that it may answer the end whereunto it is designed. This is the תַּבְנִית, the τύπος or ἐπιτύπωμα, the "effigiation" or "delineation" of the house. Secondly, The preparing and fitting of the materials of it, and the compacting of them together, that they may grow up unto a house, a holy temple, a habitation for God; and this is properly הַבִּנְיָן, or οἰκοδομή, the "building of the house." Thirdly, The solemn entrance of the presence of God into it, for its appropriation, dedication, and sanctification unto God, חֲנֻכָּה. These three things concurred in both the old typical houses, the tabernacle of Moses and the temple of Solomon.

The first thing was, that the pattern was prepared and showed unto Moses in the mount: Exod. xxv. 8, 9, "Make me a sanctuary; that I may dwell among them. According to all that I shew thee, the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." And verse 40, "Look that thou make them after the pattern, which thou wast caused to see in the mount." God had caused Moses to see תַּבְנִית, "a similitude," a "representation" of the house which he would have built, and also the things that belonged thereunto. This our apostle calls τύπος, Heb. viii. 5, "an express image" of it; which contained not only the material fabric, but also the laws, ordinances, and institutions of the worship of God belonging thereunto, for all these did God show and declare unto Moses in the mount, as is expressed in the story. Secondly, Upon this Moses prepared all the materials fit for that fabric by the free-will offerings of the people; and, by the skill of Bezaleel and Aholiab, compacted, fitted, and reared up a house, a tabernacle, or a sanctuary. See Exod. xxxv.–xl. Thirdly, The glorious presence of the Lord entered into the tabernacle so erected, and God dwelt there: Exod. xl. 34, "Then a cloud covered the tent of the congregation, and the glory of the LORD filled the tabernacle." God came, and in a wonderful manner took possession of this his house.

So it was also in the preparation and building of the temple:—First, The pattern of it, of the whole fabric, and all the orders, ordinances, and worship of it, was given and showed unto David, who delivered it unto Solomon, his son. So he concludes the account that he gave of all the particular concernments of these things: 1 Chron. xxviii. 19, "All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern." Secondly, Solomon prepared materials in abundance, and by the skill of Hiram framed them into a house, and all the holy utensils of it, as is at large expressed in the story. Thirdly, The temple being erected, the glorious presence of God entered thereinto, to appropriate, dedicate, and sanctify it unto God: 1 Kings viii. 10, 11, "And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD, so that the priests could not stand to minister because of the cloud: for the glory of the LORD had filled the house of the LORD."

It is evident, then, that these three things are required to the building of the house of God, whereof these material fabrics were a type and representation. And all these were perfectly effected by Jesus Christ, the Son of God. I have said before, that it is not the house or church of this or that age, place, or generation, that is intended in this expression, but the church of God in all ages and places from first to last. I confess the principal instance of this work is in the church of the new testament, whose foundation *in* himself and erection *on* himself he did so expressly and particularly undertake. "On this rock," saith he, "I will build my church," Matt. xvi. 18;—the stable rock of faith in himself as the eternal Son of God, and as designed to the great work of God in glorifying himself among sinners. This work of building the house of God was always, from the beginning, performed by himself. The first thing required unto it may be considered two ways:—First, as to the delineation or forming of this house in his own eternal mind, as the Son and Wisdom of the Father. He was in the eternal counsels of the Father about the providing and framing of this habitation for himself. God from all eternity had laid the plot and design of this great fabric and all the concernments of it in the idea of his own mind. And there it was hid, even from all the angels in heaven, until its actual rearing, until the event, Eph. iii. 9–11. This design and purpose of his "he purposed in Christ Jesus;"—that is, this counsel of God, even of Father and Son, Prov. viii. 31, 32, was to be accomplished in and by him. And this glorious pattern he had in his mind in all ages, and brought with him into the world when he came to put the last hand unto it. This answered the תַּבְנִית or idea represented to Moses in the mount. He expressed this conception of his mind, when he gave out laws,

rules, orders, ordinances, institutions of worship, the whole pattern of the house, as it was in divers manners and at sundry seasons to be erected. I have in the Prolegomena unto the first part of these discourses abundantly manifested that it was the Son who, from the foundation of the world, immediately in his own person transacted the affairs of God with men. Thither I refer the reader. He it was that walked in the garden when Adam had sinned, and gave the first promise unto him; which proved the foundation of the house of God in after ages. He it was that was with the people in the wilderness, which gave them their laws and statutes in Horeb, and so built autocratically the house of God. And for the church of the new testament, when he immediately and visibly transacted all the affairs of the kingdom of God, it is most apparent he spake with and instructed his disciples in all things pertaining to the kingdom of God, Acts i. 3,—that is, of the house. And as God commanded Moses that he should make all things according to the pattern showed him in the mount, so Christ requires of his disciples that they should teach men to do and observe all things whatever he commanded, Matt. xxviii. 20; which is therefore all that belongs unto the house of God.

Secondly, The second thing required unto the building of this house is the providing of *materials*, and the framing and compacting of them into a house for God. Now this was a great work indeed, especially considering the condition of all those persons whereof this house was to be constituted. They were dead in trespasses and sins, and the house was to be a living house, 1 Pet. ii. 5. They were all enemies to God, strangers from him, and under his curse; and the house was to be made up of the friends of God, and such as he might delight to dwell with and among. They were dead stones, and the house was to be built of the children of Abraham. This, then, was a great and glorious work, and which none could perform but he that was unspeakably more honourable than Moses or all the sons of men. The particulars of this work are many and great; I shall briefly reduce them into four heads, such as were resembled and represented in the building of the tabernacle by Moses:—

First, then, Moses gathered the materials of the tabernacle by a free-will offering from among the people: Exod. xxxv. 4, 5, "And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the LORD commanded, saying, Take ye from among you an offering unto the LORD: whosoever is of a willing heart, let him bring it, an offering of the LORD." By this means, without force, or compulsion, or imposition, were the materials of the tabernacle brought in. And so also doth the Lord Christ provide for the building of the church. He doth not gather

men by force or violence, or drive them together into the profession of the truth with the sword, as Mohammed and the Pope do to their idols; but he invites none, receives none, admits of none, but those that willingly offer themselves. Such as come unto him, and give up themselves to the Lord, and to the officers of his house, by the will of God, he admits, and no other, 2 Cor. viii. 5; Rom. xii. 1. And herein he puts forth the greatness of his power, in giving them this will of coming; for they have it not in nor of themselves, but he makes them "willing in the day of his power," Ps. cx. 3. And this work we could manifest to be great and glorious, might we insist on the particulars of it.

Secondly, The materials of the tabernacle being freely offered, were *wisely framed* and compacted together, and fashioned into a sanctuary for a habitation of the Lord. This was the work of Bezaleel and Aholiab, by art, wisdom, and skill. But the fashioning of the real spiritual house of God by Christ in all ages is a thing full of mysterious wisdom and holiness. The apostle expresseth it in sundry places; we may touch on some of them: Eph. ii. 20–22, "Jesus Christ himself is the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." The living stones being brought together by their own willing offering themselves to the Lord, they are by him (as the tabernacle of old) fitly framed together into a holy temple or habitation for God. How this is done, as he says in general that it is by the Spirit, so he particularly declares, chap. iv. 15, 16, "Growing up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." And he expresseth it again to the same purpose, Col. ii. 19. There are various allusions in the words, both unto an artificial house and unto the natural body of a man. The sum is, that in Christ, the head of this body, the lord and builder of this house, there is resident a Spirit of life, which by him is communicated to every stone of the house, which gives it life, usefulness, union unto the head or lord of the body or house, as also order and beauty in reference unto the whole; that is, being all alike united unto Christ, and acted in their places and order by one Spirit, they become *one house* unto God. In brief, the compacting and uniting of the materials of this house is twofold;—first, *physical* and living; secondly, *legal* or *moral*. The former is, as was said, by the communication of the same Spirit of life unto them all which is in Christ their head, so that they are all animated and acted by the same Spirit. The latter is their regular disposition

into beautifully-ordered societies, according to the rules and laws of the gospel.

Thirdly, That the house so built and compacted might be a habitation unto God, it was necessary that an *atonement* should be made for it by sacrifice, and that it should be purified and sanctified with the blood thereof. This our apostle declares, Heb. ix. 19–21: "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle and all the vessels of the ministry." This also was Christ to do in the building of his church, as the apostle in the same place declares. He was to make atonement for it by the sacrifice of himself, and to sprinkle it wholly with his own blood, that both an atonement might be made for it, and likewise that it might be cleansed, sanctified, and dedicated unto God; which part of his work in building his house the Scripture most largely insists upon.

Fourthly, The tabernacle being erected, and sprinkled with blood, it was also with all its utensils to be *anointed with the holy oil;* and it was so accordingly, Exod. xl. 9, 10. "Thou shalt," saith God, "take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it, and all the vessels thereof: and it shall be holy. And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctify the altar: and it shall be an altar most holy." That this unction was a type of the Holy Ghost is known; he is the "oil of gladness" wherewith Christ himself and all his were to be anointed. This, therefore, the Lord Christ in an especial manner takes care for in the building of his house, namely, to have it anointed by the Holy Ghost. This he promised unto them, John xvi. 7; and this he performeth accordingly, 1 John ii. 27. This unction, with all the blessed and glorious effects of it, doth the Lord Christ grant unto this whole house of his. And these are the heads of some of the principal actings of Christ in the building of the house of God; all which are done by him effectually, and by him alone.

Lastly, Unto the completing of this house for a habitation to the Lord, the *glorious entrance of his presence* into it was required. And this also is accomplished by him, according to his promise that he will be with us, among us, and dwell in us by his Spirit, unto the end of the world, Matt. xxviii. 20, 1 Cor. iii. 16, 2 Cor. vi. 16, Eph. ii. 19–22.

And so we have briefly demonstrated the first thing expressed in the words, namely, that Christ was the builder of the house, whereof Moses was a part and a member only.

2. The second thing asserted is, that the Lord Christ is worthy of all glory and honour, upon the account of his thus building his church, the house of God.

This also is directly taught by the apostle, and included in the comparison that he makes of him with Moses, and his preference above him. He is worthy of much more glory and honour than Moses. What glory it is that the apostle intends we must first inquire; and then show both that he is worthy of it and also hath it; which things comprise what remains of the apostle's intention in this first argument.

First, The Lord Christ hath an *essential glory*, the same with that of the Father. This he had from eternity, antecedent unto his whole undertaking of building the house of God. He and his Father are ONE, John x. 30. Before his humiliation "he was in the form of God, and counted it not robbery to be equal with God," Phil. ii. 6,—equal in dignity and glory, because of the same nature with him, which is the fountain of all divine glory and honour. This is "the glory which he had with the Father before the world was;" which being clouded for a season, in his taking on him "the form of a servant," Phil. ii. 7, he desires the manifestation of again, upon the accomplishment of his work in this world, John xvii. 5, Rom. i. 3, 4. But this is not the glory intended; for the reason and cause of it is not his building the house of God, but his *divine nature*, from which it is absolutely inseparable. Had this house never been built, yet he would have been thus glorious to eternity.

Secondly, There is in Christ the glory and honour of the *human nature*, as glorified after its obedience and suffering. This nature was rendered glorious by virtue of its union with the Son of God from his incarnation, as it is expressed by the angel, Luke i. 35: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." But it received an inconceivable addition of glory, when, being made spiritual and heavenly, and every way glorified beyond what the understanding of man can reach unto (for whereas "our vile bodies shall be made like unto his glorious body," or we shall be made like unto him, "it doth not appear," is not conceivable, "what we shall be," 1 John iii. 2), it was received triumphantly into heaven, Acts i. 9, there to continue "until the times of the restitution of all things," chap. iii. 21. Neither is this, as absolutely considered, the glory and honour here intended; for this glory is not merely that which he hath in himself, but that which is due to him from and given to him by the church.

Thirdly, There is the honour and glory which he hath received in his exaltation as the *head of the church*. What this glory is, and wherein it doth consist, or what are the effects of his exaltation,

have been at large declared on chap. i. 2, 3, etc. See Matt. xxviii. 18, Eph. i. 20–22, Col. i. 15–18. In this last place, both the nature and reason and consequents of it are expressed. The nature of it is in this, that he is "the first-born of every creature," verse 15, or lord and heir of the whole creation of God; "the head of the body," with an absolute pre-eminence in all things, verse 18. And the reason which makes this exaltation reasonable is taken from the dignity of his person absolutely considered, and the infiniteness of his power: for, in his person he is "the image of the invisible God," verse 15, or "the express image" of the Father, as Heb. i. 3; and as to his power, "by him were all things created, that are in heaven, and that are in earth," verse 16, as is at large declared, John i. 1–3. This made it equal, that having fulfilled the work assigned unto him, mentioned verses 20–22, he should enjoy all the glory and honour insisted on; that is, that after he had built the house of God, he was thus exalted.

What this glory or honour of Christ is, with respect unto the church or the house built by him, shall be briefly declared, supposing, as was said before, what hath been already taught concerning it on the first chapter. And it may be considered,—

First, In respect of the collation of it upon him. His glory as the eternal Son of God was and is personal and natural unto him, even as it is unto the Father; for each person being possessed "in solidum" of the same nature, each of them being *God by nature*, and the *same God*, they have the same glory. But this glory of Christ, as the builder of the church, as mediator, is consequent unto, and bestowed upon him by the will and actual donation of the Father. By him was he designed unto his work, and from him doth he receive his glory. He "raised him from the dead, and gave him glory," 1 Pet. i. 21: that is, not only rendered him glorious by his resurrection, as he was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead," as Rom. i. 4,—that is, made known by that miraculous, divine operation to be the true, real Son of God, and his divine nature thereby manifested; nor only because he was afterwards "received up into glory," 1 Tim. iii. 16,—that is, gloriously and triumphantly in his human nature received into heaven; but because it was his will that glory and honour should be yielded, ascribed, and paid unto him. For so he speaks concerning the whole intellectual creation: as first, for angels, he saith, "Let all the angels of God worship him," Heb. i. 6; and for men, "The Father hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father," John v. 22, 23. So that this glory and honour is conferred upon the Lord Christ as the builder of the church, by the grant, donation, and will of the Father.

Secondly, As to the nature of this glory, it consists in this, that he is the object of all divine religious worship, and the principal author of all the laws thereof whereby it is outwardly and solemnly celebrated or performed. Hence there is a twofold duty incumbent on the church in reference to him who is the builder of it, our mediator, Jesus Christ:—1. That they serve him, trust him, believe in him, obey him with all religious subjection of soul and conscience. Hence saith he, "Ye believe in God, believe also in me," John xiv. 1;—'Ye believe in God the Father who sent me, believe also in me who am sent, with the same divine faith and confidence.' Commands and examples unto the same purpose are multiplied in the Scripture, as I have elsewhere shown at large. Jesus Christ, our mediator, God and man, the builder of the church, is the proper object of our religious faith, love, and fear, even as the Father is. In him do we believe, on his name do we call, to him do we subject and commit our souls unto eternity. This glory is due unto him because he built the church. 2. The observation of all his commands, laws, and institutions, as the great sovereign Lord over our souls and consciences in all things; for "to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living," Rom. xiv. 9;—supreme Lord over us whilst alive, requiring obedience to all his laws, as a son over his own house; and when we are dead, to raise us again and to bring us unto his judgment-seat, as verses 10, 11. And this obedience he gives in command to all his disciples, Matt. xxviii. 20. And in these things consists that peculiar glory which Christ as this builder of the house hath, or is endowed withal.

Thirdly, Two things may be considered concerning this glory:—1. What it is that is the *formal reason* of it,—that which renders him a meet object of the church's worship, and the church's worship to be truly divine or religious. 2. What is the *principal motive* prevailing with us to give him this glory and honour.

For the *first*, it is no other but the divine nature. The natural and essential excellencies of the Deity are the formal reason and proper object of all divine worship. We worship the Lord Christ, who is God and man. He is so in one person; and his person who is God and man is the object of that worship. But the formal reason and object of it is the divine nature in that person. Give me leave to say, God himself could not command the Lord Christ to be worshipped with divine religious adoration were he not *God by nature*, for the thing itself implieth a contradiction. Religious worship is nothing but an assignation of that honour which is due to divine excellencies; namely, to trust, believe, fear, obey, love, and submit unto infinite holiness, goodness, righteousness, power, in the first cause, last end, and sovereign Lord of all. Now, to assign glory proper to

divine excellencies, and which receiveth its nature from its object, where divine excellencies are not, is openly contradictory. Besides, God hath said, "I am the LORD: that is my name: and my glory will I not give to another," Isa. xlii. 8. He that hath not the name of God, (that is, his nature,) shall not, nor can have this glory, which is to be the object of the worship mentioned. And there are scarcely more gross idolaters in the world than those who profess to worship Christ and to believe in him, in a word, to give him all the glory that is due to God, and yet deny him so to be.

Now, in our worship of Christ, which is our assignation of glory unto him, he is considered two ways:—(1.) *Absolutely*, as he is "over all, God blessed for ever," Rom. ix. 5. (2.) As he is the *mediator between the Father and us.* (1.) In the first respect he is the proper and ultimate object of our worship. We believe in him, pray unto him; as Stephen offered his dying prayer unto him in particular. They stoned Stephen, praying or invocating in these words, "Lord Jesus, receive my spirit," Acts vii. 59. So are we baptized in his name, and thereby initiated into his service, as our Lord and our God, as Thomas expresseth his confession of him, John xx. 28. So may we pray unto him directly and distinctly, making his person the ultimate object of our faith, trust, and subjection of soul therein. See Eph. v. 23–25; 2 Cor. v. 15; Tit ii. 14; Rom. xiv 9, 18. (2.) Consider him in the latter way, as the *mediator between the Father and us;* so he is the immediate but not the ultimate object of our worship. In this sense, "through him we do believe in God, who raised him up from the dead, and gave him glory, that our faith and hope might be in God," 1 Pet. i. 21. He is the means of our faith and hope. By him "we have access by one Spirit unto the Father," Eph. ii. 18. And according to his command, we ask of God in his name, and for his sake, John xvi. 23, 24, 26. And in this sense, in all our worship, internal and external, in our faith, confidence, obedience, and supplications, the Father is considered as the ultimate object of our worship, and the Lord Christ the Son as he who hath procured acceptance for us, who pleads our cause, manageth our affairs, justifies our persons, and prevails for grace and mercy. And this is the most ordinary and standing way of faith in the worship of God. We address ourselves to the Father by Christ the Son as mediator, considering him as vested with his offices in and over the house of God. This the apostle excellently expresseth, Eph. iii. 14–19. However, it is free for us to address our petitions directly unto Christ as he is God, equal with the Father.

And we may see here the difference that is between our worship of Christ the mediator, and the Papists' worship of their saints and angels. They go first to their saints, to the blessed Virgin especially. To her they pray;—what to do? To give them grace, mercy, pardon

of sins, and salvation. This, indeed, many of them have done, and do, and that in a horrible, idolatrous, blasphemous manner. But this they commonly plead, that they only pray to saints that they would pray and intercede with God for them, granting that they may be mediators of intercession, though not of oblation. Well, then, their praying unto saints is one distinct act of worship, whereof the saints are the only object; which, they being mere creatures, is open and express idolatry. But now in our worship of God by Christ, it is the same worship whereby we worship the Father and the Son, the Father in and through the Son; with the same actings of faith and confidence, and by the same invocation,—the one as the object ultimately of our intercession, the other as the mediator of our acceptance. But it will be said, May we not then pray to Christ to pray to the Father for us, which would be a distinct act of religious worship? I answer,—(1.) We have no precedent in Scripture nor warrant for any such address; (2.) It seems not agreeable to the analogy of faith that we should pray unto Christ to discharge his own office faithfully. But this we may do, we may pray unto him distinctly for grace, mercy, pardon, *because he is God;* and we may pray unto the Father by him, as he is *our mediator:* which two modes of divine worship are sufficiently revealed in the Scripture.

Secondly, Having considered the *formal reason* of the glory insisted on, we are nextly to inquire after the *great motive* unto our giving him this glory, that makes him worthy of it, and obligeth us in especial duty to give it unto him. Christ our mediator, God manifested in the flesh, God and man, whole Christ, his divine and human nature in one person, is the object of our religious adoration and worship; and it is just, righteous, equal, that we should constantly and continually worship him, because he hath built the house of God, because of his work of mediation.

As it is in the first command, so it is in this matter, "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me," Exod. xx. 2, 3. Declaring himself to be the Lord God, he proposeth the formal reason of all religious worship, and that which makes it indispensably necessary. But yet, to stir the people up unto the actual performance of it, he adds that great motive in what he had done for them;—he had brought them out from the land of Egypt, out of the house of bondage. Had he not done so, all worship and honour divine was due unto him; but having done so, it is a strong obligation to bind them to diligence in its observance. So I say it is in this matter. Christ is to be worshipped because he is God, but the great motive hereunto is what he hath done for us in the work of redemption. And unto all that we have said in this matter we have the joint testimony of all the saints and angels

of God: Rev. v. 8–13, "And when he had taken the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." The whole of what we have asserted is here confirmed: for,—(1.) The Lamb here is Jesus Christ the Mediator, the Lamb of God that took away the sins of the world. (2.) The worship and honour ascribed unto him is holy, sacred, and religious, and that from the whole creation. (3.) It is but one and the same worship that is given unto the Lamb and to him that sits upon the throne, even the Father. (4.) The reason hereof and great motive unto it, whence it is said that he is worthy of it,—that is, it is our continual duty to perform it unto him,—is because of the great things he hath done for us in our redemption and salvation; that is, his building of the house of God.

From what hath been spoken, it is evident in what sense we worship "the man Christ Jesus" with divine honour and worship, even as his human nature, by virtue of personal union, subsisteth in the person of the Son of God, which person is the proper object of our worship.

To close this matter, here lies a great difference between Christ and Moses, that whereas the work of Moses brought all the honour and glory he had unto his person, and which yet was but an inferior work, the work of a servant or ministerial builder, the person of Christ brought glory and honour unto his work, although it was very excellent and glorious; for he condescended and humbled himself unto it, Phil. ii. 6–8. But yet the work being done, is a cause of giving new honour and glory unto his person.

It remains only that I briefly give the reasons why this building of the house doth render the Lord Christ so worthy of glory and honour. It doth so,—

First, Because the work itself was great and glorious. Great works make the authors of them famous and honourable. Hence have been the endeavours of men to eternize their names, to make themselves famous and renowned by their works and buildings. This was one end of that stupendous enterprise of the children of men in the building of Babel; they would build a tower to make themselves a name, Gen. xi. 4,—to get them renown and glory. And they have been imitated by their posterity, who in all ages have praised their saying. So Nebuchadnezzar testifieth concerning himself: Dan. iv. 30, "Is not this," saith he, "great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" But alas, what poor perishing heaps have been the products of their endeavours! they have all long ago been made a spoil unto time and confusion. When Solomon went about to build a material typical house for God, he tells Hiram, the king of Tyre, in his message unto him, that the house which he built was very great; for, saith he, "Great is our God above all gods," 2 Chron. ii. 5, 6. But he adds moreover, "But who is able to build him an house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him an house, save only to burn sacrifice before him;"—'The use of this house is, not for God to dwell in, but for us to worship him in. Do not conceive that I am building a temple with such thoughts and apprehensions as the nations build theirs unto their false deities, namely, to confine them to a place and keep them in. The immensity of the nature of our God will admit of no such thing. It is only a place for his service that I intend.' But now this hath Christ done; he hath built a house for God to dwell in for ever. And this, on many accounts, was a greater work than that of the creation of all things out of nothing. But if from that ancient work of creation was to arise all the glory of God according to the law of nature, how excellent is this honour and glory which ariseth to Jesus Christ, and to God by him, from this new creation, from his forming and creating "new heavens and a new earth, wherein dwelleth righteousness!"

Secondly, It is glorious on all accounts of glory. Glorious *in itself:* who can set forth, who can express the glory and beauty, the order of this work? The tabernacle, with the temple of old, and all their furniture, were exceeding glorious; but yet they and their worship had no glory in comparison of the more excellent glory of this spiritual house, 2 Cor. iii. 10.

It is glorious in its *foundation;* which is Christ himself. "Other foundation can no man lay than that which is laid, which is Jesus Christ," 1 Cor. iii. 11. This is the rock on which this house is built, Matt. xvi. 18. He is laid "in Zion for a foundation, a stone, a tried

stone, a precious corner-stone, a sure foundation," Isa. xxviii. 16,—so glorious that when he is brought forth, those concerned in the building shout with crying, "Grace, grace unto it," Zech. iv. 7. And it is glorious in its *superstruction;* it is built up of living stones, 1 Pet. ii. 4; which also are precious and elect, cemented among themselves and wrought into beauty and order by the Spirit of God. It is also glorious in respect of its *end;* it is built unto the glory of God. This house is the foundation of eternal glory, as being that upon the account whereof God will for ever be glorified. It comes into the place of the whole creation at first, and doubles the revenue of glory unto God. But as unto these things more must be spoken afterwards.

Our duty is to bear in mind this honour and glory of Christ, as that whereunto he is exalted, that whereof he is every way worthy. And herein our concernment and honour doth lie. For if any one member of the mystical body being honoured, all the members rejoice with it, 1 Cor. xii. 26, how much more have all the members cause to rejoice in this unspeakable honour and glory of their head, whence all their honour in particular doth flow!

3. The honour and glory of all that ever were employed, or ever shall so be, in the work and service of the house of God, jointly and severally considered, is inferior, subordinate, and subservient to the glory and honour of Jesus Christ, the chief builder of the house. He is worthy of more honour than they all. He is the *Son*, they are *servants*. He is over the house, they are in it, and parts of it. They are shepherds, but the sheep and the lambs are his. He is the ἀρχιποιμήν, the chief or prince of shepherds; all their honour is from him, and if it be not returned unto him, it is utterly lost.

Ver. 4.—"For every house is builded by some man; but he that built all things is God."

In this verse the apostle confirms and illustrates what he had before asserted and proved. Hereunto two things were necessary; for, first, whereas his whole discourse had reference unto the analogy that is between a house and its builder on the one hand, and Christ with his church on the other,—seeing it lies in this, that as the builder is worthy of more honour than the house built by him, so is Christ worthy of more than the whole church or house of God which was built by him,—it was therefore necessary to show that his argument had a real foundation in the things from which the parity of reason insisted on by him did arise. This he doth in the first words, "Every house is builded by some." Every house whatever hath its builder, between whom and the house there is that respect that he is more honourable than it. This, therefore, holds equally in an artificial house and in an analogical. The respect mentioned is alike in both.

Secondly, If that building of the house which alone would make good the apostle's inference and intention (namely, that Christ was more honourable than Moses, because he built the house, Moses was only a part of it), were such as we have described, the building of the church in all ages, who could perform it? to whom must this work belong? Why, saith he, "He who built all things is God."

Two things are here to be inquired into;—first, *What* is intended by the "all things" here mentioned; secondly, *Who* is intended by "God," who is said to build them all.

For the first, τὰ πάντα, "all things," is put for ταῦτα πάντα, "all these things,"—all the things treated about; which kind of expression is frequent in the Scripture. And therefore Beza well renders the words "hæc omnia," "all these things,"—the whole house, and all the persons that belong unto it, or the parts of it in all ages. And thus is τὰ πάντα constantly restrained to the subject-matter treated of. Besides, the word κατασκευάσας, here used by the apostle, whereby he expressed before the building of the house, plainly declares that it is the *same kind of building* that he yet treats of, and not the *absolute creation* of all things, which is nowhere expressed by that word. And this is sufficient to evince what we plead for. This word is nowhere used in the Scripture to express the creation of all things, neither doth it signify to create, but to "prepare" and to "build." And it is often used in this business of preparing the church or the ways of the worship of God. See Matt. xi. 10; Luke i. 17, vii. 27; Heb. ix. 2, 6. So that there can be no pretence of applying it to the creation of the world in this place. Again, the making of all things, or the first creation, doth not belong unto his purpose; but the mention of it would disturb the series of his discourse, and render it equivocal. There is neither reason for it in his design, nor place for it in his discourse, nor any thing in it to his purpose.

Secondly, *Who* is here intended by the name "God." The words may be so understood as to signify either that God made or built all these things, or, that he who made and built all these things is God; the first sense making God the subject, the latter the predicate of the proposition. But as to our purpose they amount unto the same; for if he who made them is God, his making of them declares him so to be. And it is the Lord Christ who is intended in this expression; for,—

First, If God *absolutely*, or God the Father, be intended, then by "the building of all things" the creation of the world is designed; so they all grant who are of that opinion: but that this is not so we have already demonstrated from the words themselves.

Secondly, The introduction of God absolutely, and his building of all things, in this place, is *no way subservient* unto the purpose of the apostle; for what light or evidence doth this contribute unto his

principal assertion, namely, that the Lord Christ was more honourable than Moses, and that upon the account of his building the house of God, the confirmation whereof he doth in these words expressly design.

Thirdly, It is *contrary* to his purpose; for whereas he doth not prove the Lord Christ to be deservedly preferred above Moses, unless he manifest that by his own power he built the house of God in such a manner as Moses was not employed in, according to this interpretation of the words, he here assigns the principal building of the house unto another, even the Father, and so overthrows what he had before asserted.

This, then, is that which by these words the apostle intends to declare, namely, the ground and reason whence it is that the house was or could be in that glorious manner built by Christ, even because he is God, and so able to effect it; and by this effect of his power he is manifested so to be.

Ver. 5, 6.—"And Moses verily [*was*] faithful in all his hôuse, as a servant, for a testimony of those things which were [*after*] to be spoken; but Christ [*was faithful*] as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The apostle in these words proceedeth unto another argument to the same purpose with the former, consisting in a comparison between Christ and Moses in reference unto their relation to the house of God when built. In the building they were both faithful, Christ as the chief *builder*, Moses as a principal *part of the house*, ministerially also employed in the building of it. The house being built, they are both faithful towards it in their several relations unto it;—Moses as a servant in the house of God; Christ as a Son over his own house; his own because he built it.

The Vulgar Latin reads also in the latter place, "in the house," ἐν τῷ οἴκῳ, for ἐπὶ τὸν οἶκον, "over the house;" but corruptly, as was observed. The agreement of the original copies and the series of the apostle's discourse require, "over the house:" "a Son over the house."

Ἐπὶ τὸν οἶκον.

Some by αὐτοῦ would have God the Father to be intended, "over his house," "the house of God." But the other sense, "his own house," is evidently intended. Having built the house, and being the Son or lord over it, it becomes his own house.

Αὐτοῦ.

As to Moses, there are in the words,—1. His *relation* to the house of God, which was that of a "servant;" 2. The *end* of his ministry, "For a testimony of those things which were [after] to be spoken."

In reference unto the Lord Christ,—1. His *relation* to the house is asserted to be that of "a son," or lord "over the house." 2. An *implication of his faithfulness* in that relation, "But Christ as a son;" that is, 'was faithful as a son.' 3. A declaration of *the state and condition of that house* over which as a son he presides, with an application of the things spoken unto the faith and obedience of the Hebrews, "Whose house are we, if we hold fast," etc.

The argument of the apostle in these words is obvious: 'The son faithful over his own house is more glorious and honourable than a servant that is faithful in the house of his lord and master; but Christ was thus a son over the house, Moses only a servant in it.'

There is one difficulty in the terms of this argument, which must be removed before we enter upon the explication of the words in particular; and this lies in the opposition that is here made between a son and a servant, on which the stress of it doth lie. For Moses was not so a servant but that he was also a child, a son of God; and the Lord Christ was not so a son but that he was also the servant of the Father in his work, and is in the Scripture often so called, and accordingly he constantly professed that as he was sent by the Father, so he came to do his will and not his own.

Ans. First, The comparison here made is not between the persons of Christ and Moses absolutely, but with respect unto their relation unto the church or house of God in their *offices*. Moses was indeed a son of God by adoption (for "the adoption" belonged unto believers under the old testament, Rom. ix. 4); he was so in his own person; but he was not a son in reference unto the house, but a servant by his office, and no more. And the Lord Christ, who was the Son of God upon a more glorious account, even that of his eternal generation, is not here thence said to be a son, he is not as such here spoken of, but as one that had the rule as a son over the house.

Secondly, It is true, Christ was the servant of the Father in his work, but he was more than so also. Moses was in the house a servant, and no more. The Lord Christ was so a servant as that he was also the son, lord, and heir of all. And this, as to the equity of it, is founded originally in the dignity of his person, for he is "over all, God blessed for ever," Rom. ix. 5. He was God and Lord by nature, a servant by condescension; and therefore made a son or lord by the Father's constitution, as our apostle declares at large, Phil. ii. 6–9. This, then, is the economy of this matter: being in himself God over all, he became by voluntary condescension, in the susception of human nature, the servant of the Father; and upon the doing of his will, he had the honour given him of being the son, head, and lord over the whole house. So that no scruple can hence arise against the force of the apostle's argument.

Two things are in general contained in the words, as they report the relation of Moses to the house of God,—1. His ministry, 2. The end of that ministry, as was observed.

1. "Moses verily was faithful as a servant in his whole house." The office ascribed unto him is that of a servant, a servant of God and of the people; Θεράπων, a "servant," "minister," or "officer" "in sacris," in things belonging to religious worship. This was his place, office, dignity, and honour. And this is accompanied with a threefold amplification:—(1.) In that he was "faithful" in his service; which wherein it consisted hath been declared. (2.) In that he was a servant in the house of God; not in the world only, and in compliance with the works of his providence (as all things serve the will of God, and wicked men, as Cyrus and Nebuchadnezzar, are called his servants), but "in his house,"—in that service which is of nearest relation and of greatest concernment unto him. It is an honour to serve the will of God in any duty, but in those especially which concern his house and his worship therein. (3.) In that he was not thus employed and thus faithful in this or that part of the house of God, in this or that service of it, but "in all his house" and all the concernments of it. Herein was he differenced from all others whom God used in the service of his house under the old testament. One was employed in one part of it, another in another;—one to teach or instruct it, another to reform or restore it; one to renew a neglected ordinance, another to give a new instruction: none but he was used in the service of the whole house. All things, for the use of all ages, until the time of reformation should come, were ordered and appointed by him. And these things greatly speak his honour and glory; although, as we shall see, they leave him incomparably inferior to the Lord Christ.

Θεράπων.

2. "For a testimony of those things which should be spoken after." The end of the service and ministry of Moses is expressed in these words. It was to be εἰς μαρτυρίαν, "for a testimony." The word and ordinances of God are often called his "testimony," that whereby he testifieth and witnesseth his will and pleasure unto the sons of men: עֵדוּת, "that which God testifieth." Some therefore think the meaning of the words to be, that Moses in his ministry revealed the testimony of God; and that these words, "Of the things that should be spoken," are as much as 'In and by the things that he spake,' that God would have spoken by him, wherein his testimony did consist. But this exposition of the words is perplexed, and makes a direct coincidence between the testimony and the things spoken, whereas they are distinct in the text, the one being subservient unto the other, the *testimony* unto *the things spoken*. Others take "testimony" to be put for a witness, he that was to bear testimony; which it was the duty of Moses to

Εἰς μαρτυρίαν.

be and to do. He was to be a witness unto the word of God which was given and revealed by him. And both these expositions suppose "the things spoken" to be the things spoken by Moses himself. But neither doth this seem to answer the mind of the Holy Ghost; for,—

(1.) This being a testimony, refers to the whole faithfulness of Moses, which was not confined or restrained unto the things that were spoken, but extended itself unto the whole service of the house wherein he was employed, as well in the building of the tabernacle and institution of ordinances as revealing the will of God in his law.

(2.) Λαλησομένων respects things future unto what he did in his whole ministry. This our translation rightly observes, rendering it, "The things which were to be spoken after." And this as well the order of the words as the importance of them doth require. In his ministry he was a testimony, or by what he did in the service of the house he gave testimony. Whereunto? To the things that were afterwards to be spoken, namely, in the fulness of time, the appointed season, by the Messiah,—that is, the things of the gospel. And this, indeed, was the proper end of all that Moses did or ordered in the house of God. Λαλησομένων.

This is the importance of the words, and this was the true and proper end of the whole ministry of Moses, wherein his faithfulness was tried and manifested. He ordered all things by God's direction in the typical worship of the house, so as that it might be a pledge and testimony of what God would afterwards reveal and exhibit in the gospel: for "Christ is the end of the law for righteousness to every one that believeth," Rom. x. 4. And it was revealed unto him, as unto the other prophets, that not unto themselves, but unto us, they did minister in the revelations they made of the things testified unto them by the Spirit of Christ, which was in them, 1 Pet. i. 11, 12. And whereas it is frequently said that Moses bare witness unto the Lord Christ and the gospel, he did it not so much by direct prophecies and promises of him, as by the whole constitution and ordering of the house of God and all its institutions, especially in the erection of the tabernacle and the appointment of the sacrifices annexed to it: for as the first witnessed and represented the assumption of our human nature by Christ, whereby ἐσκήνωσεν, "he tabernacled amongst us," John i. 14,—and therefore after the tabernacle was built, God spake only from thence, Lev. i. 1,—so did the latter that great sacrifice whereby the Lamb of God took away the sins of the world. Herein was Moses faithful.

And here the apostle takes his leave of Moses,—he treats not about him any more; and therefore he gives him as it were an honourable burial. He puts this glorious epitaph on his grave, "Moses, a faithful servant of the Lord in his whole house."

Ver. 6.—"But Christ as a son over his own house." The term "faithful" is here to be repeated, "Was faithful as a son over his own house." Every word almost proves the pre-eminence asserted. He is a *son*, Moses a *servant;* he *over* the house, Moses *in* the house; he over his *own* house, Moses in the house of *another*.

In what sense the Lord Christ is said to be the son over his house hath been so fully declared in our exposition of the first chapter, that it need not here be insisted on. Absolute and supreme authority over all persons and things is intended in this expression. All persons belonging unto the house of God are at his disposal, and the institution of the whole worship of it is in his power alone. Which things, as was said, have been already spoken unto.

Οὗ οἶκός ἐσμεν. "Whose house are we." Having confirmed his argument, the apostle returns, after his manner, to make application of it unto the Hebrews, and to improve it for the enforcement of his exhortation unto constancy and perseverance. And herein, first, he makes an explanation of the metaphor which he had insisted on. 'I have,' said he, 'spoken these things of a house and its building; but it is the church, it is ourselves that I intend.' "Whose house are we." Secondly, That they might know also, in particular, whom it is that he intends, he adds a further description of them, "If we hold fast our confidence and the glorying of hope unto the end."

"Whose house are we;" that is, *believers*, who worship him according unto the gospel, are so. And the apostle frequently, both in exhortations and applications of arguments and threatenings, joineth himself with the professing Hebrews, for their direction and encouragement. Now, believers are the house of Christ upon a treble account:—

1. Of their *persons*. In them he dwells really by his Spirit. Hence are they said to be "living stones," and on him to be built into a "holy temple," 1 Pet. ii. 5. And as such doth he dwell in them, Eph. ii. 20–22, 1 Cor. iii. 16, 2 Cor. vi. 16, John xiv. 17.

2. Of their being *compact* together in church-order according to his institution, whereby they are built up, cemented, united, and become a house, like the tabernacle or temple of old, Eph. iv. 16, Col. ii. 19.

3. Of their *joint worship* performed in that order; wherein and whereby he also dwells among them, or is present with them unto the consummation of all things, Rev. xxi. 3, Matt. xxviii. 20.

"If we hold fast our confidence and the glorying of hope firm unto the end."

Ἐάνπερ. These words may have a double sense: First, to express the *condition* on which the truth of the former assertion doth depend: 'We are his house, but on this condition,

that we hold fast," etc. Secondly, to express a *description of the persons* who are so the house of Christ, by a limitation and distinction amongst professors, showing that in the former assertion he intends only those who hold fast their confidence firm to the end.

According unto these several interpretations the words are severally employed. Those who embrace the first sense make use of them to prove a possibility of the falling away of true believers, and that totally and finally, from Christ; for, say they, without the supposition thereof, the words are superfluous and useless. Those who cleave to the latter sense suppose the words irrefragably to confirm the certain permanency in the faith of those who are truly the house of Christ, they being such alone as whose faith hath the adjuncts of permanency and stability annexed unto it. For others, whatever they may profess, they are never truly or really the house of Christ; whence it undeniably follows that all true believers do certainly persevere unto the end.

I shall not here engage into this controversy, having handled it at large elsewhere. Only, as to the first sense contended for, I shall briefly observe,—first, that the supposition urged proves not the inference intended; and, secondly, that the argument from this place is not suited unto the hypothesis of them that make use of it. For, as Paul puts himself among the number of those who are spoken of, whose faith yet none will thence contend to have been liable unto a total failure; so such conditional expressions of gospel-comminations, although they have a peculiar use and efficacy towards believers in the course of their obedience, as manifesting God's detestation of sin, and the certain connection that there is by God's eternal law between unbelief and punishment, yet they do not include any assertion that the persons of believers may at any time, all things considered, on the part of God as well as of themselves, actually fall under those penalties, as hath been at large elsewhere evinced. Again, this argument suits not the hypothesis that it is produced in the confirmation of; for if it be the condition of the foregoing assertion, whereon the truth of it doth depend, then are none at present the house of God, but upon a supposition of their perseverance unto the end. But their opinion requires that persons may be really this house by virtue of their present faith and obedience, although they afterwards utterly fall from both, and perish for evermore. This, then, cannot be the sense of the words according to their principles who make use of them for their ends: for they say that men may be the house of Christ although they hold not fast their confidence unto the end; which is directly to contradict the apostle, and to render his exhortation vain and useless.

The words, therefore, are a description of the persons who are the house of Christ, from a certain effect or adjunct of that faith whereby

they become so to be. They are such, and only such, as "hold fast their confidence and glorying of hope firm unto the end," whereby they are distinguished from temporary professors, who may fall away.

Two things are observable in the words;—first, what it is that the apostle requires in them that are the house of Christ, namely, "confidence" and "glorying in hope;" secondly, the *manner* of our retaining them,—we must hold them "fast" and "firm;" whereunto is subjoined the continuance of this duty,—it must be "unto the end." First, for our "confidence," most understand by it either faith itself or a fiduciary trust in God, which is an inseparable effect of it. This grace is much commended in the Scripture, and, they say, here intended by our apostle. A *reliance* they mean, resting and reposing our hearts upon God in Christ, for mercy, grace, and glory; this is our Christian confidence. And the "rejoicing of hope," is the hope wherein we rejoice. Hope of eternal life, promised by God, purchased by Jesus Christ, and expected by believers, fills them with joy and rejoicing; as Rom. v. 5, 1 Pet. i. 8.

These things are true; but whether peculiarly intended in this place by the apostle is questionable, yea, that the words are of another importance, and require another interpretation, is manifest from them and the context. For,—

Τὴν παῤῥησίαν. First, The word παῤῥησία, translated "confidence," although it frequently occurs in the New Testament, yet it is never used to signify that fiduciary trust in God which is an effect of faith, and wherein some have thought the nature of it to consist; for, unless where it is used adverbially to signify "openly," "plainly," "notoriously," as it doth always in the Gospel of John (see chap. xviii. 20), it constantly denotes a freedom, liberty, and constancy of spirit, in speaking or doing any thing towards God or men. See Acts ii. 29, iv. 13, 29; 2 Cor. iii. 12; Phil. i. 20; 1 Tim. iii. 13. And we have before manifested that this is the genuine and native signification of the word.

Secondly, The "confidence" here intended doth refer unto our "hope" no less than the καύχημα, or "rejoicing," that followeth. The words are not rightly distinguished when "confidence" is placed distinctly as one thing by itself, and "rejoicing" only is joined with "hope." And this is evident from the construction of the words; for βεβαίαν, "firm," agrees not immediately with ἐλπίδος, "of hope," which is of another case, nor with καύχημα, "rejoicing," which is of another gender; but with παῤῥησίαν it agrees in both, and is regulated thereby, which it could not be unless "confidence" were joined with "hope" also, "confidence of hope."

Thirdly, Not our hope itself, but the καύχημα, "glorying," or "rejoicing" in it and of it is intended by the apostle; and therefore no more is our faith in the former expression.

The genuine sense, then, of these words will best appear from the consideration of the state and condition of the Hebrews, and what it is that the apostle invites and encourageth them unto. This condition, as hath been frequently declared, was a condition of persecution, and danger of backsliding thereon. How, then, are men at such a season usually prevailed upon sinfully to fail and miscarry in their profession? It is not at first by parting directly and openly with faith and hope, but by failing in the fruits of them, and the duties which they require. Now, of that hope which we have concerning a blessed immortality and glory by Jesus Christ, there are two proper effects or duties, or it requires two things of us:—First, A free, bold, and open profession of that truth which our hope is built upon, and that against all dangers and oppositions; for we know that this hope will never make us ashamed, Rom. v. 5. This is the παῤῥησία τῆς ἐλπίδος here mentioned;—a confident, open, profession of our hope. This we are exhorted unto, 1 Pet. iii. 15, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." This ἑτοιμασία πρὸς ἀπολογίαν, this promptitude and alacrity in apologizing, avowing, defending, pleading for the grounds of our hope, is the παῤῥησία, the "confidence," or rather "liberty" and "boldness" of profession here intended. Secondly, An open opposing of our hope, or that which is hoped for, unto all difficulties, dangers, and persecutions, with a holy boasting, glorying, or rejoicing in our lot and portion, because the foundation of our hope is sure, and the things we hope for are precious and excellent, and that to the contempt of every thing that riseth against them, is also required of us. This is the καύχημα τῆς ἐλπίδος intended. In these things men are apt to fail in temptations and persecutions; and when any do so faint as that they take off from the confidence of their profession, and when they cannot with joy and satisfaction oppose the foundation and end of their hope unto these dangers, they are near unto backsliding. And these things also are inseparable from that faith whereby we are made the house of Christ; for although they may be intercepted in their acts for a season, by the power of some vigorous temptation, as they were in Peter, yet radically and habitually they are inseparable from faith itself, Rom. x. 10.

Καύχημα τῆς ἐλπίδος.

These, therefore, are the things which the apostle intends in these words; and by showing them to be indispensable qualifications in them who are the house of Christ, he tacitly persuades the Hebrews to look after and to secure them in themselves, unto the end of his general exhortation before laid down.

In the last place, the apostle declareth the manner how these things are to be secured: "If we hold fast our confidence firm unto the end." The duty itself, relating unto the manner of our retain-

ing these things, is to "hold them fast;" the state of them, wherein they are to be retained, is "firm" or "steadfast;" and their duration in that estate is "to the end."

Κατάσχωμεν. The first is expressed by the word κατάσχωμεν, which signifies a careful, powerful holding any thing to it against opposition. Κατέχειν τὸ πλῆθος, is effectually to retain the multitude in obedience when in danger of sedition. And κατέχειν φρουραῖς, to hold, retain, or keep a place with a guard; as in Latin, "Oppidum præsidio tenere." Two things, therefore, are represented in this word. First, That great *opposition* will arise against this duty, against our firmitude and constancy in profession. Secondly, That great *care*, diligence, and endeavour are to be used in this matter, or we shall fail and miscarry in it. Because of the opposition that is made against them, because of the violence that will be used to wrest them from us, unless we hold them fast,—that is, retain them with care, diligence, and watchfulness,—we shall lose them or be deprived of them.

Βεβαίαν. Secondly, They are to be kept "firm." The meaning of this word the apostle explaineth, Heb. x. 23, "Let us hold fast the profession of our faith without wavering;" βεβαίαν, that is, ἀκλινῆ,—without declining from it or shaking in it. It is not enough that we keep and retain, yea, hold fast our profession; but we must keep it up against that uncertainty and fluctuating of mind which are apt to invade and possess unstable persons in a time of trial.

Εἰς τὸ τέλος. Thirdly, Herein must we continue "unto the end;" that is, whilst we live in this world,—not for the present season only, but in all future occurrences, until we come unto the end of our faith, or the end of our lives and the salvation of our souls. The observations from these verses ensue:—

II. The building of the church is so great and glorious a work as that it could not be effected by any but he who was God. "He that built all things is God." To him is it ascribed, Acts xx. 28, 1 John iii. 16. And it requires God to be the builder of it,—

First, For the *wisdom of its contrivance.* When God appointed Bezaleel to the work of building the tabernacle, he says, that he had "filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge," Exod. xxxi. 3; and none were to be employed in the work with him but such as were "wise-hearted," and into whom God had put wisdom, verse 6. And yet this was but for the building of an earthly tabernacle, and that not to contrive it, but only to make and erect it according to a pattern which God himself did frame. This they could not do until they were filled with the Spirit of God in wisdom. What, then, must needs be required unto the contrivance of this glorious, mysterious, spiritual,

heavenly house of God? Nothing could effect it but infinite wisdom. Yea, "the manifold wisdom of God" was in it, Eph. iii. 10; "all the treasures of his wisdom and knowledge," Col. ii. 3. In this infinite wisdom of God was the mysterious contrivance of this building hid from the foundation of the world, Eph. iii. 9; and its breaking forth from thence in the revelation of it made in the gospel was accompanied with so much glory that the angels of heaven did earnestly desire to bow down and look into it, 1 Pet. i. 12. We have a very dark view of the glories of this building; and where it is mystically represented unto us, as Isa. lx., Ezek. xl.–xlviii., Rev. xxi. 22, we may rather *admire* at it than *comprehend* its excellency. But when we shall come to see how the foundation of it was laid, at which all the sons of God shouted for joy; how, by the strange and wonderful working of the Spirit of grace, all the stones designed from eternity for the building of this house were quickened and made living in all ages and generations; and how they are, from the beginning of the world unto the end of it, fitly framed together to be a temple unto the Lord; and what is the glory of God's inhabitation therein,—we shall be satisfied that divine wisdom was required thereunto.

Secondly, For *the power of its erection.* It is the effect of divine power; and that whether we respect the opposition that is made unto it, or the preparing and fitting of the work itself. Those angels who left their first habitation had drawn all the whole creation into a conspiracy against the building of this house of God. Not a person was to be used therein but was engaged in an enmity against this work. And who shall prevail against this opposition? Nothing but divine power could scatter this combination of principalities and powers, and defeat the engagement of the world and the gates of hell against this design. Again, for the work itself; the sins of men were to be expiated, atonement for them was to be made, a price of redemption to be paid; dead sinners were to be quickened, blind eyes to be opened, persons of all sorts to be regenerated; ordinances and institutions of worship for beauty and glory to be erected; supplies of the Spirit at all times, and all ages and places, for its increase in grace and holiness, were to be granted, with other things innumerable; which nothing but divine power could effect. Consider but this one thing, whereas all the parts of this house are subject to dissolution, the persons whereof it consists do and must all die, he that builds this house must be able to raise them all from the dead, or else his whole work about the house itself is lost. Now, who can do this but he that is God? They who think this is the work of a mere man, know nothing of it; indeed, nothing of God, of themselves, of the Spirit of God, of faith, grace, redemption, or reality of the gospel as they ought. It is but a little dark view I

can take of the wisdom and power that are laid out in this work, and yet I am not more satisfied that there is a God in heaven than I am that he that built this thing is God. And herein also may we see whence it is that this building goes on notwithstanding all the opposition that is made unto it. Take any one single believer, from the foundation of the world, and consider the opposition that is made, by sin, Satan, and the world, in temptations and persecutions, unto his interest in this house of God, and doth it not appear marvellous that he is so preserved, that he is delivered? How hath it been in this matter with our own souls, if we belong unto this house? That we should be "called out of darkness into marvellous light;" that we should be preserved hitherto, notwithstanding our weakness, faintings, infirmities, falls, sins, etc.,—is there not some secret, hidden power that effectually, in ways unknown to us, unperceived by us, puts forth itself in our behalf? Take any particular church in any age, and consider the persons of whom it is composed;—commonly the poor, the weak, the foolish in and of the world, are the matter of it. The entanglements and perplexities that it meets withal from the remainders of its own darkness and unbelief, with the reproach and persecution which for the most part it meets withal in the world, seem enough to root it up, or to overwhelm it every moment, yet it abides firm and stable. Or consider the whole church, with all the individual persons belonging thereunto, and that in all ages, throughout all generations, and think what it requires for its preservation in its inward and outward condition. Divine power shineth forth in all these things. Not one stone of this building is lost or cast to the ground, much less shall ever the whole fabric of it be prevailed against.

III. The greatest and most honourable of the sons of men that are employed in the work of God in his house are but servants, and parts of the house itself: Verse 5, "Moses verily as a servant."

Moses himself, the great lawgiver, was but a servant. And if he were no more, certainly none that followed him under the old testament, being all inferior unto him (seeing there arose not a prophet in Israel like unto him, Deut. xxxiv. 10), were in any other condition. So did the principal builders of the church under the new testament declare concerning themselves. "Servants of Jesus Christ," was their only title of honour; and they professed themselves to be servants of the church for Christ's sake, 2 Cor. iv. 5. And on that ground did they disclaim all dominion over the faith or worship of the church, as being only "helpers of their joy," 2 Cor. i. 24; "not lords over the Lord's heritage, but ensamples to the flock," 1 Pet. v. 3;—all according to the charge laid upon them by their Lord and Master, Matt. xx. 25–27. And this appears,—

First, Because no man hath any thing to do in this house but by virtue of *commission* from him who is the only Lord and Ruler of it. This bespeaks them servants. They are all taken up in the market-place from amongst the number of common men by the Lord of the vineyard, and sent into it by him. Neither are they sent to rest or sleep there, nor to eat the grapes and fill themselves, much less to tread down and spoil the vines; but to work and labour until the evening, when they shall receive their wages. All things plainly prove them servants; and their commission is recorded, Matt. xxviii. 18–20, which ought carefully to be attended unto.

Secondly, It is required of them, *as servants*, to observe and *obey the commands of their Lord;* and nothing else are they to do, have they to do in his house. It is required of them that they be faithful; and their faithfulness consists in their dispensation of the mysteries of Christ, 1 Cor. iv. 1, 2. Moses himself, who received such a testimony unto his faithfulness from God, did nothing but what he commanded him, made nothing but according to the pattern showed him in the mount. Nor were the builders under the new testament to teach the church to do or observe any thing in the house of God but what the Lord Christ commanded them, Matt. xxviii. 20. This is the duty of a faithful servant, and not to pretend his own power and authority to ordain things in the house, for its worship and sacred use, not appointed by his Lord and Master. There is a strange spiritual fascination in this matter, or men could not at the same time profess themselves to be servants, and yet not think that their whole duty consists in doing the will of their Lord, but also in giving out commands of their own to be observed. This is the work of *lords*, and not of *servants*. And if it be not forbidden them by Christ, I know not what is.

Thirdly, As servants they are *accountable*. They must give an account of all that they do in the house of their Lord. This their Master often and solemnly warns them of. See Matt. xxiv. 45–51; Luke xii. 42–48. An account he will have of the talents committed to them,—of their own gifts, and of the persons or souls committed to their charge, his sheep; an account of their labour, pains, diligence, and readiness to do and suffer according to his mind and will. An account they must give, Heb. xiii. 17, and that unto the chief Shepherd when he comes, 1 Pet. v. 4. It is to be feared that this is not much in some men's thoughts, who yet are greatly concerned in it. They *count* their profits, advantages, preferments, wealth; but of the *account* thay are to make at the last day they seem to make no great reckoning. But what do such men think? Are they lords, or servants? Have they a Master, or have they not? Are they to do their own wills, or the will of another? Do they fight uncertainly and beat the air, or have they some certain scope

and aim before them? If they have, what can it be but how they may give up their account with joy?—joy, if not in the safety of all their flocks, through the sinful neglect and miscarriages of any of them, yet in their own faithfulness, and the testimony of their consciences thereunto.

Fourthly, As servants they shall have their *reward*, every one his penny, that which he hath laboured for; for although they are but servants, yet they serve a good, just, great, and gracious Lord, who will not forget their labour, but give unto them a crown at his appearance, 1 Pet. v. 4.

See hence the boldness of the "Man of sin" and his accomplices, whose description we have exactly, Matt. xxiv. 48, 49,—an "evil servant, who says in his heart that his Lord delayeth his coming, and so smites his fellow-servants, and eats and drinks with the drunken." He pretends, indeed, to be a SERVANT OF SERVANTS, but under that specious title and show of voluntary humility takes upon him to be an absolute lord over the house of God. There are but two sorts of dominion;—first, that which is internal and spiritual, over the faith, souls, and consciences of men; and then that which is external, over their bodies and estates: and both of these doth he, this SERVANT OF SERVANTS, usurp in the house of God; and thereby sits in it, making ostentation of himself to be God. And two ways there are whereby supreme dominion in and about things sacred may be exercised;—one by making laws, ordinances, and institutions, religious or divine; the other by corporeal punishments and corrections of them who observe them not: and both these doth he exercise. What the Lord Christ commandeth to be observed in his church, he observeth not, nor suffereth those to do so who would; and what he hath not appointed or commanded, in instances innumerable he enjoineth to be observed. A wicked and evil servant, whose Lord in due time will call him to an account! Is this to be a servant, or a tyrant?

Others also would do well to ponder the account they are to make. And well is it with them, happy is their condition, whose greatest joy in this world, on solid grounds, is that they are in this work accountable servants.

IV. The great end of all Mosaical institutions was to represent or prefigure and give testimony unto the grace of the gospel by Jesus Christ.

To this end was Moses faithful in the house of God, namely, to give testimony unto those things which were afterwards to be spoken. The demonstration of this principle is the main scope of this epistle so far as it is doctrinal, and the consideration of it will occur unto us in so many instances as that we shall not need here to insist on the general assertion.

V. It is an eminent privilege to be the house of Christ, or a part of that house: "Whose house are we."

This the apostle minds the Hebrews of, that a sense of their privilege therein and advantage thereby might prevail with them unto the duties which he presseth them unto. And it is thus an advantage,—

First, Because this house is *God's building:* 1 Cor. iii. 9, "Ye are God's building;"—a house that he built, and that in an admirable manner. The tabernacle of old was thus far of God's building that it was built by his appointment, and that according to the pattern that he gave of it unto Moses. But this building is far more glorious: Heb. ix. 11, "A great and perfect tabernacle, not made with hands; that is to say, not of this building."

Again; it is so of God's building that none is employed in a way of *authority* for the carrying of it on but the Lord Christ alone, the Son and Lord over his own house. And he takes it upon himself: Matt. xvi. 18, "I will build my church." But it may be objected, 'That it is thus also with the whole world. It is the building of God, and was built by the Son, the eternal Word, by whom all things were made, and "without whom was not any thing made that was made," John i. 2, 3. Yea, it was built to be Θεοῦ οἰκητήριον,—a habitation for the divine glory, in the providential manifestations of it.' I answer, All this is true. It is so, and is therefore excellent, and wonderfully sets out the glory of God, as hath been declared in the foregoing chapter. But yet this house whereof we speak on many accounts excelleth the whole fabric of heaven and earth; for,—

First, It is not barely a *house,* but it is a *sacred house,* a *temple,*—not an ordinary, but a holy, a dedicated dwelling-place. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord," Eph. ii. 20, 21. This is God's mansion, when all other things of the world are let out to farm unto the sons of men. They are cottages for flesh and blood to dwell in; this is God's place of constant and special residence.

Secondly, It is a *special kind of temple;* not like that built of old by Solomon, of stones, cedar wood, silver, and gold, but it is a spiritual house, 1 Pet. ii. 5, made up of living stones in a strange and wonderful manner,—a temple not subject to decay, but such as grows continually in every stone that is laid in it, and in the daily new addition of living stones unto it. And although these stones are continually removed, some from the lower rooms in this house in grace, to the higher storeys in glory, yet not one stone of it is, or shall be, lost for ever.

Thirdly, The *manner of God's habitation* in this house is peculiar

also. He dwelt, indeed, in the tabernacle and temple of old, but how? By sacrifices, carnal ordinances, and some outward appearances of glory. In this house he dwells *by his Spirit:* "Ye are builded together for an habitation of God through the Spirit," Eph. ii. 22; and, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1 Cor. iii. 16. Unspeakable, therefore, is this privilege; and so are the advantages which depend thereon.

VI. The greatness of this privilege requires an answerableness of duty.

Because we are this house of God, it becometh us to "hold fast our confidence unto the end." This is particularly expressed; but the reason is the same unto many other duties which on the account of our being the house of God are incumbent on us; as,—1. Universal *holiness*, Ps. xciii. 5. 2. Especial *purity of soul and body*, becoming a habitation of the Holy Spirit, 1 Cor. iii. 16, 17, vi. 19, 20. 3. Endeavours to fill up the place, state, condition, and relation that we hold unto the house, for the good of the whole, Col. ii. 19, Eph. iv. 15, 16. For besides the general interest which all believers have in this house, which is equal in and unto them all, every one hath his especial place and order in this building. (1.) In the peculiar season, age, or *generation* wherein our service in this house is expected; and these require several duties, suited unto the light, enjoyments, and trials, of the whole in them: (2.) In the especial places or *offices* that any hold in this house: (3.) In the respect that is to be had unto the *particular* or *especial assembly* of this house whereunto any living stone doth belong: (4.) With respect unto *advantages* that any are intrusted withal, for the increase or edification of the house in faith and love; all which call for the discharge of many especial duties.

VII. In times of trial and persecution, freedom, boldness, and constancy in profession, are a good evidence unto ourselves that we are living stones in the house of God, and duties acceptable unto him.

"Hold fast," saith the apostle, "your παῤῥησίαν,"—'your free, bold profession of the gospel, and your exultation in the hope of the great promises of it which are in it given unto you.' This duty God hath set a singular mark upon, as that which he indispensably requireth and that whereby he is peculiarly glorified. A blessed instance we have hereof in the three companions of Daniel. They beheld on the one side, "vultum instantis tyranni," "the form of whose visage was changed with fury," "furiis accensus, et ira terribilis;" on the other, a flaming, consuming furnace of fire, that they were instantly to be cast into if they let not go their profession. But behold their παῤῥησίαν, their "boldness" and "confidence" in their profession: Dan. iii.

16–18, "They answered and said unto the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They do not ask a moment's space to deliberate in this matter. And a blessed end they had of their confidence. So Basil answered Julian, when he would have given him space to consult. "Do," said he, "what you intend, for I will be the same to-morrow that I am this day." This is readiness and alacrity to witness a good confession with boldness. So it is observed of Peter and John, Acts iv. 13. The Jews were astonished, observing their παῤῥησίαν (the word in the text, which we there translate "boldness"), that is, their readiness and promptitude of mind and speech, in their confession of the name of Christ, when they were in prison and under the power of their adversaries. Hence also they that fail in this duty are termed δειλοί, "fearful ones," and are in the first rank of them who are excluded out of the new Jerusalem, Rev. xxi. 8. Peter, indeed, instructs us to be "ready always to give an answer to every man that asketh us a reason of the hope that is in us, μετὰ φόβου,"—"with fear," 1 Epist. iii. 15; that is, with reverence unto God and the sacredness of those things wherein his name is concerned. But we must not do it μετὰ δειλίας, with "a pusillanimous fear," a fear of men, or respect unto what from them may befall us for our profession. These δειλοί, "fearful ones," are those "meticulosi" which shake and tremble at the report of danger; so that when persecution ariseth, straightway they are offended, and give over their profession.

And in our discharge of this duty is the glory of God greatly concerned. The revenue of glory which God hath from any in this world ariseth principally, if not solely, from that profession which they make of the gospel and of their faith in the promises thereof. Hereby do they testify unto his authority, goodness, wisdom, grace, and faithfulness. Other way of giving glory unto God we have not, but by bearing witness unto his excellencies; that is, glorifying him as God. Now, when persecution and trouble arise about these things, a trial is made whether we indeed believe and put our trust in what we profess of God, and whether we value his promises above all present things whatever. And hereby is our heavenly Father glorified. This, therefore, is a singular privilege when it is given to believers, Phil. i. 29.

Again; by this means the souls of the saints have a trial and experiment of their own grace, of what sort it is; as Abraham had of his own faith and obedience in the great experiment which God gave him of it by his command for the sacrificing of Isaac. Tried

graces are exceeding precious, 1 Pet. i. 6, 7, and are evidences that those in whom they are do belong to the house of God.

There are other observations, which the words tender unto us, that shall only be named.

VIII. Interest in the gospel gives sufficient cause of confidence and rejoicing in every condition. "Hold fast the rejoicing of your hope." The riches of it are invaluable, eternal, peculiar, such as outbalance all earthly things, satisfactory to the soul, ending in endless glory; and he that is duly interested in them cannot but have abundant cause of "joy unspeakable" at all times.

IX. So many and great are the interveniences and temptations that lie in the way of profession, so great is the number of them that decay in it, or apostatize from it, that as unto the glory of God, and the principal [discovery] of its truth and sincerity, it is to be taken from its permanency unto the end: "Whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

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